

THE LIFE OF ST ANDREW THE FOOL

Edited by
Lennart Rydén

II

Text, Translation and Notes
Appendices



UPPSALA 1995

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Abstract

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The critical edition of the Life of St Andrew the Fool is based on a 10th-century fragment preserved in Munich and on the later MSS most closely related to this document. The English translation is provided with notes in which the author's sources and references are pointed out and various problems connected with the interpretation of the text discussed. Later additions to the Vita are edited, translated and annotated in Appendices.

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Sigla

- A = Munich, Bayerische Staatsbibliothek, cod. gr. 443, 10th century
B = 12. Vienna, Österreich. Nationalbibliothek, cod. hist. gr. 123, 14th century
M = 23. Lesbos, Γυμνάσιον Μυτιλήνης, cod. 37, 15th century
L = 50. Istanbul, Πατριαρχική Βιβλιοθήκη, cod. Παναγίας 130, a. 1616
P = 2. Athens, Ἐθνικὴ Βιβλιοθήκη, cod. 1014, 11th century
K = 8. Athens, Ἐθνικὴ Βιβλιοθήκη, cod. 2419, a. 1293
C = 5. Rome, Biblioteca Apostolica Vaticana, cod. Vat. gr. 2010, 12th century
V = 57. Sinai, Μονὴ τῆς Ἁγίας Αἰκατερίνης, cod. gr. 543, a. 1630
D = 3. Rome, Biblioteca Apostolica Vaticana, cod. Vat. gr. 1574, 11th–12th century
E = 14. Munich, Bayerische Staatsbibliothek, cod. gr. 552, 14th century
R = 10. Mount Athos, Μονὴ Βατοπεδίου, cod. 229, 13th century
F = 7. Paris, Bibliothèque nationale, cod. gr. 1547, a. 1286¹
Y = 36. Oxford, Bodleian Library, cod. Lincoln. gr. 21, a. 1586²
S = 16. Jerusalem, Πατριαρχικὴ Βιβλιοθήκη, cod. Sabait. 415, 14th century³
 β = BML, except for lines 2367–95, where β = BL
 γ = the consensus of the remaining MSS, the number of which varies according to the following survey
 δ see the following survey
 ε = DE
 ζ see the following survey

¹ F occurs only once in the apparatus to line 561.

² Appendix *d* only.

³ Appendix *f* only.

Survey of the Coverage of the MSS and of the Mutual Relations of the γ MSS

β is probably complete and lacunas in the single β MSS (BML) are rare. Unlike β , γ is not a real MS family but stands for the sum of all MSS that are not uncontaminated β MSS.

3 $\gamma = (\text{CK}) \text{D} (\text{E})$. D is perfectly readable, K partly readable, whereas CE are almost illegible. It is clear that up to line 34 K is related to ϵ , ($\epsilon = \text{DE}$, $\text{K}\epsilon = \delta$). C, a basically β -related witness, is heavily contaminated by δ - or ϵ -readings through most of the Vita; toward the end it leaves β altogether to join the special version also appearing in VKE. In addition C has many readings of its own.

9 $\gamma = (\text{C}) \text{KD} (\text{E})$. K becomes fully legible.

10 $\gamma = (\text{C}) \delta$. E legible from πρωτοπαθάρτου on.

15 $\gamma = \text{C}\delta$. C legible from ἦν δὲ καὶ on.

34 $\gamma = \text{KC}\epsilon$. K, separating itself from ϵ , joins β (until 1459).

218 $\gamma = \text{KPC}\epsilon$. Beginning of P, which follows βK up to 1217.

298 $\gamma = \text{KP}\epsilon$. Beginning of lacuna in C.

335 $\gamma = \text{KPC}\epsilon$. End of lacuna in C.

533 $\gamma = \text{PC}\epsilon$. Beginning of lacuna in K.

661 $\gamma = \text{C}\epsilon$. Beginning of lacuna in P.

693 $\gamma = \text{PC}\epsilon$. End of lacuna in P.

699 $\gamma = \text{KPC}\epsilon$. End of lacuna in K.

1217 $\gamma = \text{KC}\epsilon$. P becomes contaminated by an E-related version, as well as abridged and erratic in other ways. Its variant readings are left without consideration until line 3620, where P becomes more reliable again.

1460 $\gamma = \text{C}\delta$ ($\delta = \text{K}\epsilon$). K, leaving the company of β , joins ϵ .

1757 $\gamma = \text{C}\epsilon$. One fol. missing in K.

1781 $\gamma = \text{C}\delta$. End of missing fol. in K.

1880–2100 The A section.

2100 $\gamma = VC\delta$. Beginning of the use of V. At first V follows β , as it has done in the whole first half of the Vita.

2135 Contaminated readings begin to appear in V, which becomes increasingly unreliable.

2312 $\delta = KD$. One fol. between fols. 96 and 97 missing in E.

2358 $\delta = K\epsilon$. End of missing fol. in E.

2367–95 $\beta = BL$. Fol. 78 missing in M.

2402 $\gamma = \zeta\delta$ ($\zeta = VC$). V approaches C.

2453 $\delta = KD$. About five fols. missing in E.

2554 $\delta = K\epsilon$. End of lacuna in E.

2661 $\delta = KD$. Beginning of lacuna in E.

2674 $\gamma = V\delta$ ($\delta = KD$). Beginning of lacuna in C.

2688 $\gamma = \zeta\delta$ ($\zeta = VC$, $\delta = K\epsilon$). End of lacunas in CE.

2893 $\gamma = \zeta\delta R$. Beginning of R, the stemmatic position of which is unclear.

2932 $\gamma = \zeta\epsilon R$ ($\zeta = VCK$). K, leaving ϵ , joins VC.

3094 $\gamma = \zeta DR$. One fol. missing in E.

3117 $\gamma = \zeta\epsilon R$. End of missing fol. in E.

3452 $\gamma = \zeta\epsilon$. End of R.

3620 $\gamma = P\zeta\epsilon$. Use of P resumed, although in the following P is not as close to β as in the section 218–1216.

4329 Only PD are close enough to β to be of use for the reconstruction of the original text. ζ and E are relegated to Appendix e.

Abbreviations used in the Apparatus Criticus

add.	addidit, addiderunt
al.	aliter, alius, alibi
app. crit.	apparatus criticus
c.	caput
cf.	confer
cod., codd.	codex, codices
col., coll.	columna(e)
coni.	coniecit
corr.	correctura, correxit, correxerunt
constr.	construxit, construxerunt
des.	desinit
dub. l.	dubia lectio
ed.	editio, edidit, ediderunt
e.g.	exempli gratia
fol., foll.	folium, folia
fort.	fortasse
inc.	incipit
inv.	invertit, inverterunt
inser.	inseruit
leg.	legendum
lin.	linea
loc., locc.	locus, loci
m.	manus
marg.	margo (margine)
num.	numerus
om.	omisit, omiserunt
p., pp.	pagina(e)
pr.	primus (prima)
ras.	rasura
rell.	reliqui
sec.	secundus
sim.	similis, similiter
sq., sqq.	et sequens, et sequentes(-tia)
tit.	titulus
tr.	transposuit, transposuerunt
v.	vide
v.l., vv.ll.	varia(e) lectio(nes)

Text, Translation and Notes

ΒΙΟΣ ΚΑΙ ΠΟΛΙΤΕΙΑ ΤΟΥ ΟΣΙΟΥ ΠΑΤΡΟΣ ΗΜΩΝ ΑΝΔΡΕΟΥ ΤΟΥ ΔΙΑ ΧΡΙΣΤΟΝ ΣΑΛΟΥ

PG 111,

Βίον θεάρεστον καὶ πολιτείαν ἄμεμπτον ἀνδρὸς ἐναρέτου, ᾧ φίλτατοι, 628C
βούλομαι ὑμῖν διηγῆσασθαι· ἀλλὰ συντείνετε ἑαυτοὺς, παρακαλῶ, εἰς
5 τὴν τούτου ἀκρόασιν· ἐστὶ γὰρ τὸ πρᾶγμα μελίρρυτον, εὐωδίαν ἀποστάζον
καὶ ἡδονὴν θαυμαστήν· ὅθεν ἐτοιμάσθητε, μεγαλόψυχοι, πρὸς τὴν
τοιαύτην ἀκρόασιν, ἵνα καὶ γὰρ αὐτὸς ἐπὶ πλεῖον διαναστῶ πρὸς τὴν τούτου
ἐγγείρησιν καὶ παραθῶ ὑμῖν τὰ πνευματικὰ τοῦ ἀνδρὸς ἀριστεύματα.

Ἐπὶ τῆς βασιλείας Λέοντος τοῦ φιλοχρίστου καὶ μεγάλου ἦν τις ἀνὴρ 629D
ἐν Κωνσταντινουπόλει (ὄνομα αὐτῷ Θεόγνωστος) τῇ τοῦ πρωτοσπαθαρίου
10 τετιμημένος ἀξία παρὰ τοῦ εὐσεβοῦς βασιλέως· ἔπειτα καὶ στρατηλάτης 632A
ἐν τοῖς τῆς ἀνατολῆς μέρεσιν ἐχρημάτισεν· οὗτος οὖν ὁ ἀνὴρ πολλοὺς μὲν
καὶ ἄλλους οἰκέτας ἐκέκτητο, ἔσχατον δὲ ὠνήσατο καὶ ἐτέρους, ἐξ ὧν
ὑπῆρχε καὶ οὗτος ὁ νῦν παρὰ τῆς εὐτελείας ἡμῶν ὀνομαζόμενος. Ἦν δὲ τῷ
15 γένει Σκύθης. Ἦνίκα οὖν ὁ κύριος αὐτοῦ ὠνήσατο αὐτὸν παιδίον ἦν. Ἦν
δὲ καὶ τῇ σωματικῇ ὀράσει περικαλλής, ὥστε καὶ τὸν κύριον αὐτοῦ
χαίρειν ἐπ' αὐτόν· εἶχε γὰρ αὐτὸν εἰς τὰς ἀναγκαίας χρείας. Παρέδωκε δὲ
αὐτὸν εἰς τὸ διδασκαλεῖον παιδεύεσθαι τὰ ἱερὰ γράμματα. Νηφάλειος δὲ
20 ὧν ὁ παῖς ἐν τάχει ἐξέμαθε τὸ ψαλτήριον καὶ τοὺς ψήφους, ὥστε καὶ τὸν B
τούτου διδάσκαλον ξενίζεσθαι ἐπὶ τῇ τοῦτου εὐφυίᾳ, μὴ ὑπολαμβάνοντός
τινος ὅτι Σκύθης ἐστὶν ἀπὸ τε τῆς θεᾶς αὐτοῦ καὶ τοῦ σώματος καὶ τῇ τῆς
ψυχῆς συνέσει καὶ κοσμίῳ καταστάσει καὶ τῇ τῆς γραφῆς ἀκριβείᾳ. Ὅθεν
καὶ εἰς νοταρίου τάξιν κατέστησεν αὐτὸν ὁ κύριος αὐτοῦ. Ἠγαπᾶτο δὲ
25 πολλὰ παρὰ τε τοῦ κυρίου αὐτοῦ καὶ τῆς αὐτοῦ δεσποίνης, ὁμοίως δὲ καὶ
πάντες οἱ ἐν τῷ οἴκῳ μεγάλως αὐτῷ προσεῖχον. Φιλοτιμίας δὲ πλείονας
παρεῖχεν αὐτῷ ὁ κύριος αὐτοῦ, διδοὺς αὐτῷ καὶ ἐκ τῶν ἱματίων ὧν αὐτὸς

3 γ = (CK) D (E) || 9 γ = (C) KD (E) || 10 (ab πρωτοσπαθαρίου) γ = (C) δ (δ = Κε) ||
15–16 (ab ἦν δὲ καὶ) γ = Cδ

1–2 tit. secundum L λόγος α' in marg. add. D || 4 post διηγῆσασθαι add. K aliqua verba
quae difficilia lectu sunt: καὶ μὴ δέξαι (? sequitur ανατι aut aliquid simile) τὰ παρ' ἡμῶν
λεγόμενα κόμπος εἰσὶν ἢ τέρατα δι' ἡλιώδη μεστά: οὐ μὲν οὖν ἐπεὶ ταῦτα εἴρηκεν παραμίστω
(?) ἐν δὲ ἐν γ (sequuntur sex fere litterae; fort. leg. ἐν κρυπτῷ) πέπρακται (?) ἀλλὰ μέσον
αὐτῆς τῆς (sequitur verbum decem fere litterarum, fort. θεοφυλάκτου) καὶ βασιλίδος τῶν
πόλεων τῆς Κωνσταντίνου φημί || ἀλλὰ ... παρακαλῶ: καὶ διὰ τοῦτο παρακαλῶ ὑμᾶς:

THE LIFE AND CONDUCT OF OUR HOLY FATHER ANDREW THE FOOL FOR THE SAKE OF CHRIST

Prologue

Dear friends, I want to describe to you the God-pleasing life and blameless conduct of a virtuous man. Please, listen to the story of his life with great attention, for this substance is honey-sweet, dripping fragrance and wonderful pleasure. Therefore, magnanimous listeners, prepare yourselves for my lecture, that I may rise the more eagerly to the task of narrating the life of this man and laying before you his spiritual achievements.¹

When Andrew lived. His background and education

In the reign of Leo the Christ-loving and Great² there was a man in Constantinople (his name was Theognostos), who had been honoured with the rank of protospatharios by the pious emperor; eventually he was appointed general of the territories of the East.³ Although this man already had many slaves, he later bought others also, among them him whose name is now celebrated by my humble person. By birth he was a Scythian.⁴ When his master bought him he was still a child. In his bodily appearance he was most beautiful, to the delight of his master, who used him for his personal service. He sent him to school to learn Holy Writ.⁵ Being intelligent, the boy quickly learnt the Psalms and the use of numbers, amazing his teacher with his receptivity. Nobody thought of him as a Scythian for all were impressed by his looks and the shape of his body, the intelligence and modesty of his soul, and his neat penmanship. His master therefore made him his secretary. He was greatly appreciated by both his master and his mistress, and all the members of the household were fond of him. As his master saw him manage his house with a good will, he heaped him with gifts, even pre-

συντείναντέ μοι τὸ οὓς K || 5 τούτου: τοῦ λόγου K || 10 Κωνσταντινουπόλει D: Κωνσταντινουπόλει βΚ || 15 παιδίον ἦν: ὑπὲρ πάντας παιδιέστερος ὑπῆρχεν K ὁ. π. οὗτος παιδιώτερος ἐχρημάτιζεν ε || 17 γὰρ BM: δὲ LCK al. ε || 18 ἱερὰ: ἱερώτατα β || γράμματα: add. οὕτω ἑλληνιστὶ ὁμιλεῖν μὴ γινώσκοντος CKE add. καίτοι οὕτω ῥωμαῖσιν αὐτοῦ ὁμιλεῖν γινώσκοντος D || δὲ γ: om. β || 26 ἱματίων: ἀμφίων CKE ἀποφορέματα D (inter multas alias vv. 11.)

περιεβέβλητο, ὁρῶν αὐτὸν εὐνοϊκῶς ἐν τοῖς ὑπάρχουσιν αὐτῷ διαπο-
 ρευόμενον, ὥστε καὶ τοὺς ὁρῶντας λέγειν περὶ αὐτοῦ ὅτι “Ὁ οἰκέτης ὑπὲρ C
 τὸν ἑαυτοῦ δεσπότην σεμνοτέροις χιτῶσι περιβέβληται.” Ἡγάπα δὲ τοῦ
 30 ἀναγινώσκειν τὰς θείας γραφάς, πλείον δὲ τὰ τῶν ἁγίων μαρτύρια καὶ
 τοὺς βίους τῶν θεοφόρων πατέρων, ὥστε ἐκκαίεσθαι τὴν καρδίαν αὐτοῦ
 εἰς τὴν τούτων πεποίθησιν καὶ εἰς μίμησιν διεγείρεσθαι τῆς ἀγαθῆς αὐτῶν
 πολιτείας. Ἀφ’ ἑαυτοῦ γὰρ βάλλων ἀρχὴν τοιοῦτῳ τρόπῳ ἐναπήρξατο.

α’. *Περὶ τῆς προσβολῆς τοῦ θεάτρου.* Ἐν μιᾷ γὰρ νυκτὶ ἀναστὰς τῆς
 35 κλίνης αὐτοῦ προσηύχετο κατὰ μίμησιν τοῦ φάσκοντος· “Μεσονύκτιον
 ἐξεγειρόμην τοῦ ἐξομολογήσασθαί σοι ἐπὶ τὰ κρίματα τῆς δικαιοσύνης
 σου.” Φθονήσας οὖν αὐτὸν ὁ πολυμήχανος διάβολος προσελθὼν ἤρξατο
 κρούειν μεγίστῳ πατάγῳ τὰς θύρας τοῦ οἰκήματος ἐν ᾧ ὁ νέος κατέμενε. D
 Σπασθεὶς οὖν τῷ φόβῳ ἐάσας τὴν εὐχὴν καὶ ταχέως τῇ κλίνῃ ἐπιβὰς τοῖς
 40 αἰγιομάλοις αὐτοῦ κατεκρύπτετο. Ὁ δὲ σατανᾶς ἰδὼν ἐχάρη καὶ φησιν 633A
 ὡς πρὸς τινα ὅμοιον αὐτοῦ· “Ἴδε ὁ τὰ σέλη ἐσθίων, καὶ αὐτὸς καθ’ ἡμῶν
 ὀπλίζεται” καὶ τοῦτο εἰπὼν ἀφανὴς ἐγένετο. Μετὰ ταῦτα ὕπνῳ βαθεῖ
 συσχεθεὶς ὁ μακάριος ὁρᾷ καθ’ ὕπνους ἐστάναι αὐτὸν εἰς τὸ θέατρον καὶ
 βλέπειν εἰς μὲν τὸ ἐν μέρος πλήθος λευσχημόνων καὶ ἑτέρων τινῶν
 45 ἱεροπρεπῶν ἀνδρῶν, εἰς δὲ τὸ ἕτερον μέρος Αἰθίοπων μαύρων πλήθος
 ἀναρίθμητον. Εἶχον δὲ τὰ ἐκάτερα μέρη συζητήσιν τινα περὶ δρόμου καὶ
 πάλης. Οἱ γὰρ Αἰθίοπες ἐκέκτηντο μαῦρόν τινα μέγιστον καὶ ἐζήτουν τὴν B
 συναγωγὴν τῶν λευσχημόνων τρέχειν καὶ παλαίειν μετ’ αὐτοῦ· ἦν γὰρ
 χιλίαρχος τοῦ λεγεῶνος τοῦ σατανᾶ. Τοῦ δὲ μακαρίου Ἀνδρέου ἐκείσε
 50 ἐστῶτος καὶ ἀκροωμένου ἰδοὺ τις νεανίας ὡραίος πάνυ καταβὰς ἐκ τῶν
 ἄνωθεν κατεῖχεν ἐν τῇ χειρὶ αὐτοῦ στεφάνους τρεῖς· καὶ ὁ μὲν εἷς ἦν
 κεκοσμημένος χρυσίῳ καθαρῷ καὶ λίθοις τιμίοις, ὁ δὲ ἕτερος ἦν
 κεκοσμημένος πλήθος μαργαριτῶν, ὁ δὲ τρίτος ἀπὸ πάντων τῶν ῥόδων καὶ C
 κρίνων καὶ φυτῶν τοῦ παραδείσου, ὥστε εἶναι αὐτὸν καὶ ἀμάραντον.
 55 Τοιαύτην δὲ εὐωδίαν εἶχεν οἷαν νοὺς ἀνθρώπου εἰπεῖν οὐ δύναται. Ἰδὼν
 οὖν αὐτοὺς ὁ μακάριος ἠγάσθη καὶ ἐγλίχετο, ποίῳ τρόπῳ ἐπιλάβηται ἐνὸς
 τῶν στεφάνων ἐκείνων, καὶ προσελθὼν τῷ ὡραίῳ ἐκείνῳ νεανίᾳ εἶπεν

33 βάλλων: βαλὼν Cε || 34 περὶ ... θεάτρου: π. ... διαβόλου L ἀρχὴ τῆς αὐτοῦ βιώσεως
 E (v. etiam infra) om. K de D v. infra

γ = KCε

40 αἰγιομάλοις BL: αἰγιο- Cδ -μαλίοις M || κατεκρύπτετο: add. tit. περὶ τῆς πλανήσεως
 τοῦ διαβόλου καὶ τῶν στεφάνων E || 41 σέλη: σιέλη K (C non legitur) || 42 add. tit.

senting him with some of his own clothing, making those who saw him say, "The slave is dressed in finer clothes than his master." He loved to read the Holy Scriptures but even more the Passions of the martyrs and the Lives of the God-bearing Fathers, so that his heart was aflame with trust in them and aroused to imitation of their good way of living.⁶ Making his start on his own he began in the following way.

Single combat with the devil. The call to become a holy fool

1. On the attack in the theatre. One night when he rose from his bed and prayed in imitation of him who said, "At midnight I rose to praise thee, because of thy righteous ordinances,"¹ the ingenious devil, filled with envy, appeared and began to knock loudly at the door of the room in which the young man was living. Awe-struck he abandoned his prayer and quickly returned to his bed, hiding under his goat's-hair covers.² Satan rejoiced at his reaction and said, as if to a companion similar to himself, "Look at the *selê*-eater!³ And he is taking up arms against us!" And with these words he disappeared.⁴ Then the blessed man fell sound asleep and dreamed that he was standing in the theatre.⁵ On one side he saw a multitude of people dressed in white and some other venerable men, on the other a countless number of black Ethiopians. Between the two sides there was some kind of discussion in progress about foot-racing and wrestling. The Ethiopians had with them a huge black man, with whom they wanted the host of men in white to compete in running⁶ and wrestling; he was captain of the legion of Satan. As blessed Andrew stood there listening, behold, a very beautiful young man descended from above, holding in his hand three wreaths. One of them was adorned with pure gold and precious stones, the second with numerous pearls, and the third was made of all the roses and lilies and plants of paradise, so that it was also unfading.⁷ It had a fragrance such as the human tongue cannot describe.⁸ When the blessed man saw these wreaths, he was delighted and yearned to know how he could obtain one of them. He approached the beautiful young man and said, "For Christ's

περὶ τῆς ὀπτασίας cum num. 2 in marg. D || 44 λευσημόνων KCE: λευσημονούντων D λευχημόνων β || 48 τῶν γ: om. β || λευσημόνων γ: λευχημόνων β add. ὁποῖός ἐστιν ὁ μέλλων DE || 50 ἀκρουμένον: ἀκρουμένον KCD || 53 ῥόδων γ: εἰδῶν β || 55 ἀνθρώπου γ: -ων β

αὐτῶ· “Οὕτως ἔχεις τὸν Χριστόν, εἰς τί πιπράσκεις αὐτούς; Τάχα γὰρ εἰ
 καὶ οὐκ εὐπορῶ ἀγοράσαι αὐτούς, ἀλλ’ οὖν πορευθεῖς ἀναγγελῶ τῷ
 60 κυρίῳ μου καὶ ὅσον βούλει λαμβάνεις χρυσίον ἐξ αὐτοῦ.” Ὁ δὲ νεανίας D
 μειδιῶν τῷ προσώπῳ πρὸς αὐτὸν ἔφη· “Πίστευσόν μοι, ἀγαπητέ, ὅτι εἰ
 ἐνέγκῃς μοι τοῦ κόσμου παντὸς τὸ χρυσίον, ἐν τῶν ἀνθέων τούτων οὔτε
 σοὶ παρέξω οὔτε ἐτέρῳ τινὶ οὔτε τῷ νομιζομένῳ κυρίῳ σου· οὐ γὰρ εἰσι τοῦ
 65 ματαίου κόσμου τούτου, ὡς ὑπέλαβες, ἀλλὰ ταῦτά εἰσιν ἐκ θησαυρῶν 636A
 ἐπουρανίων, οἷσπερ καταστέφονται οἱ τοὺς Αἰθίοπας ἐκείνους
 πατάσσοντες. Ἐὰν οὖν θέλεις λαβεῖν ἐξ αὐτῶν, προσελθὼν πάταξον τὸν
 Αἰθίοπα ἐκείνον τὸν ἡσβολωμένον, καὶ ἐὰν νικήσῃς αὐτὸν, οὐ μόνον
 τούτους ἀλλὰ καὶ ἄλλους ὅσους θελήσῃς κομίσῃ παρ’ ἐμοῦ.” Ταῦτα
 70 ἀκούσας ὁ μακάριος Ἀνδρέας ἐθάρσησε καὶ λέγει πρὸς αὐτόν· “Κυρίε
 μου, πιστευσόν μοι ὅτι ποιῶ τὰ λεγόμενά μοι παρὰ σοῦ· μόνον δίδαξόν με
 τὰ μηχανήματα αὐτῶν.” Ὁ δὲ ἔφη πρὸς αὐτόν· “Οἱ Αἰθίοπες θρασεῖς μὲν
 εἰσι, δειλοὶ δὲ καὶ ἀδύνατοι. Μὴ οὖν θροήσῃ σε τὸ μέγεθος τῆς ὀράσεως
 75 αὐτοῦ· καθάπερ γὰρ λάχανον, οὕτως ὑπάρχει σαθρὸς καὶ ἀνίσχυρος.” B
 Τούτοις τοῖς ῥήμασιν ὑπαλείψας αὐτὸν κρατήσας ἐδίδασκεν ὡς δῆθεν
 παλαίων πῶς ἀντιστῇ τῷ Αἰθίοπι. Ἐφη τε πρὸς αὐτόν· “Ἦνίκα σε ἄρῃ, σὺ
 μὴ θροηθῇς ἀλλὰ συμπλάκηθι αὐτῷ σταυροειδῶς καὶ ὤψει τὴν δόξαν τοῦ
 80 θεοῦ.” Ἐξῆλθεν οὖν καὶ ἔφη μεγάλη τῇ φωνῇ· “Δεῦρο, ἡσβολωμένε, καὶ
 ἅμα οἱ δύο παλαίσωμεν.” Καὶ προσελθὼν ὁ Αἰθίοψ φρυαττόμενος ἀρπάζει C
 αὐτόν· ὁ δὲ συμπλακεῖς αὐτῷ σταυροειδῶς ἔρριπεν αὐτόν ἐπὶ τῆς γῆς
 οὕτως ὡς ἄφωνον κεῖσθαι. Τότε ἐγένετο χαρὰ μεγίστη τῶν λευσχημόνων
 καὶ ἤρπασαν τοῦτον ταῖς χερσὶν αὐτῶν καὶ ἡσπάζοντο, μύροις
 85 πνευματικοῖς χρίοντες. Τῶν δὲ Αἰθιόπων ἐκείνων τὸ πλῆθος ἀφανισθὲν D
 μετὰ μεγάλης αἰσχύνης, ἐλθὼν ὁ εὐκλεῆς νεανίας ἐκείνος ἐδωρήσατο τῷ
 μακαρίῳ Ἀνδρέᾳ τοὺς τιμίους ἐκείνους στεφάνους, καὶ ἀσπασάμενος
 αὐτὸν ἔφη· “Ἀπὸ τοῦ νῦν ἡμέτερος εἰ καὶ φίλος καὶ ἀδελφός· τρέχε οὖν
 90 τὸν καλὸν ἀγῶνα γυμνός, γίνου σαλὸς δι’ ἐμὲ καὶ πολλῶν ἀγαθῶν 637A
 μέτοχόν σε ποιήσω ἐν τῇ βασιλείᾳ μου.” Ἐξυπνος δὲ γενόμενος ὁ
 μακάριος ἦν θαυμάζων τὸ πρᾶγμα.

58 οὕτως E: οὗτος C ὄντως σὺ οὗτος D οὗς β εἰ K || 61 ὅτι γ: om. β || 64 τούτου γ:
 om. β || 68 θελήσεις K: θελήσῃ β θέλεις vel θέλῃς CE ἂν βουλευθῇς D || 69–70 κύριε
 ... ὅτι: πιστευσον κύριε μου ὅτι K πιστευσόν μοι Cε || 71 μὲν om. γ || 72–3 τῆς ...
 αὐτοῦ γ: αὐτοῦ τῆς ὀράσεως inv. β || 73 λάχανον: μεμαραμένον λ. B λ. σαχνόν E || 74
 αὐτόν: τὸν νέον Cε με K, in quo ipse Andreas narrat usque ad lin. 82 || 75 ἄρῃ: add. εἰς
 γύρον ε || 76 συμπλάκηθι (-ῃσαι KC) ... σταυροειδῶς: κονδύασον αὐτόν D κουτζάκησον
 αὐτόν E || 77 καὶ²: ἵνα KC om. ε || 78–9 ἀρπάζει αὐτόν: ἀ. τὸν Ἀνδρέαν ἐπὶ τὴν πάλιν
 C ἀ. τὸν Ἀνδρέαν γύροις (εἰς γύρους E) ἐπὶ ἀφορήτους (πολλὰς E) ὥρας, ὥστε κροτεῖν
 τοὺς Αἰθίοπας χαρὰν (χ. om. E) καὶ στυγνάζειν τοὺς λευσχήμονας· ἐδόκουν γὰρ ὅτι δίδωσιν

sake,⁹ tell me, how much do you want for them? I may not be able to buy them myself, but I will go and tell my master and he will give you all the money you ask.” The young man smiled and said, “Believe me, my friend, even if you were to bring me all the money in the world¹⁰ I would not give you any of these flowers, neither you nor anyone else, nor your so-called master. For these do not come from this futile world, as you thought, but from heavenly treasures; with them are crowned those who smite these Ethiopians. Now, if you want to obtain one of these wreaths, step forward and smite that sooty Ethiopian. If you defeat him, you will receive from me not only these but others too, as many as you like.” When blessed Andrew heard this, he took heart and said to him, “Be sure, my lord, that I shall do as you bid me, only teach me their tricks.” He answered, “The Ethiopians are impudent, but cowardly and weak.¹¹ Do not let the size of his appearance frighten you, for he is as feeble as a rotten vegetable.”¹² Having anointed him with these words he gripped him and, wrestling with him as it were, taught him how to withstand the Ethiopian. And he told him, “When he lifts you up, do not be afraid but grapple him ‘crosswise’, and you will see the glory of God.”¹³ Thus Andrew stepped forward, crying with a loud voice, “Come on, Sooty, let the two of us wrestle with each other!” The Ethiopian came forward, grinning contemptuously, and caught hold of him, but Andrew grappled him crosswise and threw him to the ground so that he lay speechless.¹⁴ Then there was great joy among the men in white, who took Andrew in their arms and kissed him, anointing him with spiritual unguents. The crowd of Ethiopians having disappeared with great shame, the glorious young man came and gave blessed Andrew the precious wreaths. He kissed him and said, “From now on you are both our friend and our brother. Run the good race naked.¹⁵ Become a fool for my sake¹⁶ and I shall make you a partaker of many good things in my kingdom.” Waking up, the blessed man marvelled at this vision.

αὐτὸν ὁ μαῦρος εἰς (εἰς om. E) τὴν γῆν, ὥστε ἐξωθεῖν τοὺς ὀφθαλμοὺς αὐτοῦ (τ. ὁ. αὐ. ἐξελεῖν E) εἰ || 79–80 ὁ δὲ ... κείσθαι: γυροβολούμενος δὲ ὁ Ἀνδρέας καὶ σπαραχθεὶς δίδωσιν αὐτὸν (τὸν δαίμονα D) κόνδυν (κοτζέαν E) καὶ ὁ τοιοῦτος δαίμων ἔτχεν αὐτοῦ (αὐτοῦ om. E) τὸ κρανίον εἰς πέτραν κατενεχθεὶς καὶ (καὶ κατ. inv. D) παραυτὰ διεφώνησεν εἰ || 80 ἄφωνον κείσθαι: διαφωνήσαι αὐτόν C || λευσχημόνων Kε: λευχεμόνων vel λευχημόνων β λευσχημονούντων C || 81 τοῦτον: τὸν δίκαιον Cε με K || ταῖς ... αὐτῶν: ἐν ταῖς ... αὐτῶν K ἐφ’ ὕψους παλάμαις αὐτῶν ὑπταῖς C ἐφ’ ὕψους (ὑψηλοῦ D) ταῖς παλάμαις αὐτῶν (add. ὑπτίον D) εἰ || ἡσπάζοντο: add. αὐτόν Cε add. με K || 82 χρίοντες ante μύροις tr. γ || 83 εὐκλεῖς: εὐειδής ε om. K || 88 πρᾶγμα: γεγονὸς αὐτῷ Cε, post quod add. τῆς εὐωδίας θέαμα: ἐμύριζεν γὰρ ἡ ὄψις αὐτοῦ εὐωδία τις φρικτὴ ἀόρατός τε καὶ ἀκατανόητος D τῆς εὐωδίας οὐσης ἐν τῷ σώματι αὐτοῦ πλείστης: εὐωδίαζε δὲ καὶ ἡ ὄψις αὐτοῦ ὡς εὐωδία τις θεϊκὴ καὶ ἀόρατος E

90 Πρωΐας δὲ γενομένης ἔρχεται πρὸς με τὸν ἀνάξιον καὶ θαρρεῖ μοι τὴν ὄρασιν. Ἐγὼ δὲ ἀκούσας ἐξέστην· εὐωδία γὰρ ἐξήρχετο ἐξ αὐτοῦ ὁρατῶς ὥσπερ μύρου πολυτίμου. Σκεψάμενοι δὲ ἀμφότεροι ἐκρίναμεν τοῦ παραδειγματίσαι ἑαυτὸν εἰς τάξιν δαιμονώontos καὶ μαινομένου διὰ τὸν εἰπόντα· “Τίνου σαλὸς δι’ ἐμὲ καὶ πολλῶν ἀγαθῶν ἀπολαύσεις ἐν τῇ βασιλείᾳ μου.” Ἀλλως γὰρ ἀποδράσαι τοῦ σωματικοῦ αὐτοῦ δεσπότητος B
95 οὐκ ἠδύνατο.

β'. *Περὶ τῆς παρατροπῆς.* Τῇ δὲ ἐπιούσῃ νυκτὶ ὥρα μεσονυκτίου ἀναστὰς προσηύξατο. Καὶ μετὰ τὸ τέλος τῆς εὐχῆς λαβὼν μάχαιραν ἐπὶ τὸ φρέαρ τοῦ ὕδατος ἐπορεύθη, καὶ ἐκδυσάμενος τὸν χιτῶνα αὐτοῦ ἤρξατο τοῦτον λεπτομερῶς κόπτειν ὥσπερ σεληνιαζόμενος καὶ ῥήματά τινα τοῦ φυρμού
100 προβαλλόμενος μετὰ ἀτάκτων φωνῶν, οἷα πράττουσιν οἱ μαινόμενοι. Ἐξυπνος δὲ γενόμενος ὁ μάγειρος καὶ νομίσας ὅτι πρὸς ἡμέραν ἐστὶν C ἐξῆλθε τοῦ ἀντλήσαι ὕδωρ, καὶ θεασάμενος τὸ γεγονός, ἑάσας τὴν ὑδρίαν, ἐφώνησε τοῖς ἐν τῷ οἴκῳ πᾶσι λέγων· “Ὁ Ἀνδρέας φύσει παρατραπείς κάθηται ἐπὶ τοῦ φρέατος, διαρρήξας τὸν χιτῶνα αὐτοῦ.” Ταῦτα ἀκούσας ὁ
105 κύριος αὐτοῦ ἐλυπήθη σφόδρα. Καὶ ἀναστὰς κατήλθεν ἅμα τῇ συμβίῳ 640A αὐτοῦ καὶ τῶν ἐν τῷ οἴκῳ πάντων, καὶ θεασάμενοι παραφρονούντα ἐθρήνουν αὐτὸν μεγάλως καὶ ἐκόπτοντο, νομίζοντες ἀληθῆ εἶναι τὰ ὑπ’ αὐτοῦ τελούμενα. Ὁ δὲ κύριος αὐτοῦ πάνυ λυπηθεὶς ἐπὶ τὸ συμβᾶν αὐτῷ ἀποστέλλει αὐτὸν εἰς τὸν σεβάσμιον ναὸν τῆς ἁγίας ἐνδόξου μάρτυρος Ἀναστασίας, ὃν ἐδομήσατο ὁ εὐσεβῆς Λέων ὁ Μακέλλης, προστάξας
110 δεσμοῖς δεθῆναι αὐτόν, ἀποστείλας ἀργύρια πλεῖστα τῷ προσμοναρίῳ πρὸς τὴν τοῦτου θεραπείαν.

90–1 εὐωδία ... πολυτίμου om. ε || 92 καὶ μαινομένου γ: γενόμενον β || 93 εἰπόντα: add. αὐτῷ Cε || 95 ἠδύνατο: add. καθ’ ὅτι ἂν τις δυσκόλως τὸν ἑαυτοῦ οἰκέτην ζῶν ἀποτελῇ ἐλεύθερον, μάλιστα, τοῦ διαβόλου φθονούντος, εἰς ἐργασίαν θεϊκὴν C add. καθότι (διότι D) δυσκόλως τις τὸν ἑαυτοῦ οἰκέτην (δεσπότην D) ἐξαποστέλλει ἐλεύθερον, καὶ μάλιστα εἰς ἐργασίαν θεϊκὴν, τοῦ διαβόλου τοῦτο (ταῦτα D) ἀπὸ τοῦ φθόνου κωλύοντος ε || 96 num. 2 C: num. carent rell. || tit. caret D || τῆς παρατροπῆς: προσποιήσεως E add. τῆς ἐξ οἰκείας προαιρέσεως K add. καὶ ἐκστάσεως τοῦ νοῦς αὐτοῦ τῆς κατ’ ἐπίδειξιν C || 99 λεπτομερῶς κόπτειν: λεπτοκοπᾶν Cε || 101–5 ἐξυπνος ... σφόδρα: ἐξύπνου δὲ γενομένου τοῦ κυρίου αὐτοῦ ἦκουεν τὰς αὐτοῦ ὁμιλίας καὶ ἐξενίζετο τὸ τί ἂν εἴη ταῦτα, καὶ μάλιστα ἐν τοιαύτῃ ὥρᾳ· ὑπέλαβεν οὖν δηλονότι πνεῦμα πονηρὸν ἐστὶν τοῦ φρέατος καὶ αὐτομολεῖ τῇ ὥρᾳ ταύτῃ παρακροῦσαί τινα τὸν προχεῖρα εὐρίσκεσθαι βουλόμενον. ἡσύχαζεν οὖν τῷ τοιοῦτῳ τρόπῳ μέχρι πρωΐας. καὶ τῇ αὐγῇ ἀπῆλθεν ὁ μάγειρος αὐτοῦ τοῦ γεμίσει ὕδωρ, καὶ θεασάμενος τὸ γεγονός τῷ Ἀνδρέᾳ ἐξέστη. ἑάσας οὖν τὴν ὑδρίαν αὐτοῦ ἀνήγγειλεν ταῦτα

Consulting with the author

In the morning he came to me, unworthy though I am, telling me in confidence what he had seen. As I listened I was amazed, for a fragrance as from a very costly ointment issued invisibly from him. Having jointly considered the matter we decided that he should expose himself to public ridicule in the guise of one possessed by a demon and mad for the sake of him who said, "Be a fool for my sake and you will enjoy many good things in my kingdom."¹⁷ For otherwise he could not escape from his earthly master.

The first foolish act.

Andrew chained up in the church of St Anastasia

2. *On the derangement of his mind.* At midnight the following night he rose and prayed. Having completed his prayer he took a knife and went to the well of water,¹ where he took off his shirt and began to cut it into pieces like a lunatic,² uttering confused words mixed with inarticulate sounds, as madmen do. The cook woke up and, thinking day was dawning, went out to draw water. But when he saw what had happened to Andrew he left his pitcher and shouted, so that all in the house could hear, "Andrew has gone stark³ mad! He is sitting at the well, having torn his tunic to shreds!" His master was greatly distressed when he heard this. He rose and went down to the courtyard with his wife and all his household. Seeing that Andrew had become insane they lamented and bewailed him⁴ greatly, taking his behaviour for genuine. His master, who was deeply distressed by what had happened to Andrew, sent him to the venerable church of the Holy and Glorious Martyr Anastasia, which the pious Leo Makelles had built, giving orders that he should be chained and sending a generous sum of money to the sacristan for his treatment.⁵

τῷ κυρίῳ αὐτοῦ ἔτι ψάλλοντος τὰ ἑωθινά. ἐξέστη οὖν ὁ κύριος αὐτοῦ ἀκούσας ταῦτα, καὶ ὅτι ὁ Ἀνδρέας, φησὶν, παρατραπεῖς ἐν τῷ στομίῳ τοῦ φρέατος κάθηται D, sim. E, qui autem διαρρήξας τὸν χιτῶνα non om. || 109 ἐνδόξου: καὶ ἐ. KC om. ε || 110 ὃν ... Μακέλλης: εἰς τὰ δὴ Μακέλλους φημί D || 111 προσμοναρίῳ: παραμονίτῃ D

Δι' ὅλης οὖν τῆς ἡμέρας ὁ δίκαιος ὡς δῆθεν παραφρονῶν ὠμίλει ὡς
 115 ἔξηχος· τῇ δὲ νυκτὶ καθ' ἑαυτὸν ἐθρήνει προσευχόμενος καὶ παρακαλῶν
 τὴν μάρτυρα τοῦ Χριστοῦ ὀφθῆναι αὐτῷ, εἰ ἄρεστόν ἐστι τὸ ἐγγεῖρημα, ὃ B
 ἐνήρξαστο. Μικρὸν οὖν τοῦ θρήνους καὶ τῆς εὐχῆς παυσάμενος ὁρᾷ, καὶ
 ἰδοὺ πρεσβύτης τις δόξῃ πολλῇ κλειζόμενος καὶ μετ' αὐτοῦ γυναῖκες πέντε
 ὀφθαλμοφανῶς τοῖς ἐκείσε ἐπέστησαν, τοὺς ἀσθενεῖς καθ' ἕνα ἐπισκε-
 120 πτόμενοι. Διαβάντες οὖν τοὺς λοιποὺς ἔρχονται πρὸς αὐτόν. Λέγει οὖν τῇ
 λαμπροτέρᾳ γυναικὶ χαριεντιζόμενος· “Κυρία Ἀναστασία, οὐκ ἰατρεύεις
 αὐτόν;” Ἡ δὲ ἔφη· “Ὁ διδάσκαλος περιώδευσε καὶ οὐ δέεται ἰατρείας C
 τινός· ὁ γὰρ εἰπὼν αὐτῷ· ‘Γίνου σαλὸς δι’ ἐμὲ καὶ πολλῶν ἀγαθῶν
 μέτοχόν σε ποιήσω ἐν τῇ βασιλείᾳ μου,’ ἐκεῖνος αὐτὸν ἰάτρευσε καὶ
 125 ἑτέρας ἰάσεως χρεῖαν οὐκ ἔχει, ἀλλὰ γενήσεται τῷ κυρίῳ σκευὸς ἐκλογῆς
 ἁγίον ἡγαπημένον ἐν πνεύματι.” Ἐφη ὁ γέρων· “Ἥιδειν κἀγώ, κυρία μου,
 ἦδειν.” Ταῦτα εἰρηκότες καὶ δόντες αὐτῷ τὴν ἐν κυρίῳ ἀγάπην ἔνδον τοῦ 641A
 ναοῦ εἰσεληλύθεισαν χάριν τοῦ προσεύξασθαι. Ξενισθεῖς οὖν ὁ ὁσιος ἐπὶ
 τὰ ὀραθέντα αὐτῷ ἐδόξασε τὸν θεὸν καὶ τὴν ἀγίαν μάρτυρα Ἀναστασίαν
 τὴν ταχύνασαν εἰς τὴν αὐτοῦ βοήθειαν.

130 γ'. *Περὶ τῆς προσβολῆς τοῦ διαβόλου.* Καθεσθεὶς οὖν ὅλην τὴν ἡμέραν
 ἐκείνην ἐν τοῖς δεσμοῖς οὐδὲν τι ἐγεύσατο. Καὶ δὴ τῆς νυκτὸς
 καταλαβούσης, ὥρα μεσονυκτίου δεήσεις ἐν τῇ καρδίᾳ αὐτοῦ τῷ θεῷ καὶ
 τῇ μάρτυρι προσφέροντος, ἔρχεται πρὸς αὐτὸν ὁ διάβολος ὀφθαλμοφανῶς B
 ὥσπερ γέρων Αἰθίοψ μετὰ πλῆθους δαιμόνων, ἀξίνας κατέχοντες ἐν ταῖς
 135 χερσὶν αὐτῶν καὶ οἱ μὲν μαχαίρας, ἄλλοι ξύλα ῥοπάλων, οἱ δὲ σπάθας
 καὶ ῥομφαίας, ἕτεροι δὲ σχοινία. Βρύξας οὖν μέγα ὁ Αἰθίοψ ὥρμησε κατὰ

113 δίκαιος: add. τὰ νόθα αὐτοῦ ῥήματα C, sim. ε || 116 θρήνους: -ου KC ||
 παυσάμενος: -αμένου γ || 119 αὐτόν: add. καὶ ἐν πρώτοις ἔστη ὁ γηραιός, καὶ μετ' αὐτοῦ αἱ
 ἅγιοι γυναῖκες θεωρῶν δὲ αὐτὸν ὁ ἁγιος γέρων ἐκεῖνος ἀνενδότην τῷ ὁμματι (ἀ. τ. ὁ. om. K)
 ὑπεμειδία πρὸς αὐτὸν στοχαζόμενος CK add. καὶ ἔστη ἐν πρώτοις ὁ γηραιός, καὶ ἀπ' αὐτοῦ
 αἱ ἅγιοι γυναῖκες ἐκείναι· θεωρῶν δὲ αὐτὸν ὁ γέρων ἐκεῖνος ἀνενδότην ὁμματι γλυκύ τι
 ὑπεμειδία πρὸς αὐτόν, τι ἀγαθὸν πάντως περὶ αὐτοῦ (ἐν ἑαυτῷ D) στοχαζόμενος ε || 121
 περιώδευσε: ἄλλως ἦρτυσε ε ἄλλως αὐτὸν περιώδευσεν καὶ ἦρτυσεν C || 124 ἔχει: add.
 ἦδει γὰρ τὴν τέχνην ἦν ἔμαθεν· οὐκ ἐάσει αὐτὴν ἕως (μέχρι τῆς D) ἐσχάτης αὐτοῦ ἀναπνοῆς
 ε || 126 ἦδειν: ἀλλὰ μετριοπαθῶν πρὸς σὲ ταῦτα λελάληκα E, sim. D || 127
 εἰσεληλύθεισαν: -ασι KC -αν E -εν D || προσεύξασθαι: add. οὐκέτι δὲ τινα ἐξ αὐτῶν ἢ
 ἐξεληθόντα ἢ εἰσεληθόντα ἐώρακε μέχρις οὗ τὸ ξύλον ἔκρουσεν ὁ προσμονάριος E, sim. D ||
 129 βοήθειαν: δέησιν Ce || 130 num. 3 KC: num. carent rell. || περὶ ... διαβόλου: π. τῆς
 ὀπτασίας τῆς φανείσης αὐτῷ ὑπὸ τῆς ἀγίας μάρτυρος K π. ... τοῦ δ. καὶ τῆς ἐπισκέψεως
 Ἰωάννου τοῦ θεολόγου C tit. caret D de E v. infra || 131 οὐδέν: οὐδενός γ || τι om. ε
 || ἐγεύσατο: add. ἀλλὰ τὰ νόθα ῥήματα ἐφθέγγετο C, sim. ε || 133 ὀφθαλμοφανῶς (om.

The Visit of St Anastasia

All day long the righteous man, supposedly mad, spoke as if deranged. At night he lamented by himself, praying and begging the martyr of Christ to appear to him, if she was pleased with the task he had undertaken. Interrupting for a moment his lament and prayer he looked up, and behold, an old man in great glory accompanied by five women appeared there in full sight, visiting the sick one by one.¹ Having examined all the others, they came to Andrew. In jest the old man said to the most splendid of the women, "My Lady Anastasia, are you not going to cure him?" She answered, "His teacher² has treated him and he does not need any cure, for he who told him 'Be a fool for my sake and I will make you a partaker of many good things in my kingdom'³ has cured him so that he has no need of any other remedy but will become to the Lord a chosen instrument, holy and beloved,⁴ in spirit." The old man said, "I knew that too, my Lady, I knew." With these words they gave him the kiss of peace in the Lord and entered the church to pray. But the holy man was surprised at what he had seen and glorified God and the holy martyr Anastasia, who had hurried to his help.

The Support of St John the Apostle

3. *On the attack of the devil.* Sitting there all day long in his irons he tasted no food. Night came. At midnight, while he was offering prayers in his heart to God and the martyr, the devil appeared to him visibly in the guise of an old Ethiopian accompanied by a multitude of demons, some of them holding axes in their hands, others daggers, others clubs and cudgels,¹ others swords of various sizes, still others with ropes. Gnashing his teeth

D) ὁ διάβολος ἰν. KCE || 134-5 ἄξινας ... αὐτῶν καὶ: κατέχων ἄξινην ἐν τῇ χειρὶ αὐτοῦ
 κάκεινοι δὲ ε || 136 σχοινία (add. ἐβάσταζον E): add. χιλίαςχος γὰρ ἦν τῆς τῶν δαιμόνων
 φάλαγγος Ce, post quod etiam add. καὶ διὰ τοῦτο πολλὰ δαιμόνια σὺν αὐτῷ ἐληλύθει τοῦ
 ἀνελεῖν τὸν μακάριον E, sim. D || Αἰθίω: λυσσόγερος ε

τοῦ δικαίου τοῦ πατάξαι αὐτὸν τῇ ἀξίνῃ, ὁμοίως καὶ πάντες οἱ σὺν αὐτῷ
 ὄντες ὁμοθυμαδὸν ἐκινήθησαν κατ' αὐτοῦ. Ὁ δὲ μακάριος Ἀνδρέας
 διαπετάσας τὰς χεῖρας αὐτοῦ μετὰ δακρύων ἐβόησε πρὸς τὸν θεὸν λέγων·
 140 “Κύριε, μὴ παραδῶς τοῖς θηρίοις ψυχὴν ἐξομολογουμένην σοι.” Καὶ τοῦτο
 εἰπὼν ἔφη· “Ἄγιε Ἰωάννη ἀπόστολε καὶ θεολόγε, βοήθει μοι.” Καὶ εὐθέως
 γέγονεν ἡχὸς τις ὡς ἀπὸ ὄχλου, καὶ ἰδοὺ γέρων τις ἀναφάλας, c
 μεγαλόφθαλμος, τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ ὄχλος πολὺς μετ'
 αὐτοῦ· ὃς τὸν σταυρὸν ἐπὶ τοῦ ἀέρος ποιησάμενος λέγει τοῖς σὺν αὐτῷ
 145 οὖσιν· “Ἀσφαλίσατε τὰς πύλας, μὴ τις ἐξ αὐτῶν ἀποδράσῃ.” Οἱ δὲ τοῦτο
 διὰ τάχους ποιήσαντες συνέκλεισαν ἅπαντας. Ὡς οὖν συνεκλείσθησαν,
 πρὸς ἀλλήλους ἐβόων· “Οὐαὶ τὴν ὥραν ἣν ἡμεῖς ἐπλανήθημεν· ὁ γὰρ
 Ἰωάννης πικρὸς ἐστὶ καὶ δεινῶς ἔχει ἡμᾶς βασανίσαι.” Καὶ ὡς ἐκέλευσεν
 ὁ τίμιος γέρων ἐκεῖνος τοῖς μετ' αὐτοῦ οὖσιν ἐκβάλλουσι τὴν ἄλυσιν ἐκ
 150 τοῦ αὐχένος τοῦ μακαρίου, καὶ λαβὼν αὐτὴν ἔστη ἔξω τῆς πύλης καὶ
 λέγει· “Ἐνα καθ' ἓνα μοι φέρετε.” Ἦνεγκαν οὖν τὸν πρῶτον καὶ d
 ἀπλώσαντες ἐπὶ τὴν γῆν ἔδωκεν αὐτῷ ἑκατὸν μάστιγας. Μετὰ τοῦτον
 πάλιν ἀπλώσαντες τὸν ἕτερον ἐμάστιξε καὶ αὐτὸν ὁμοίως, καὶ οὕτως
 ἅπαντας αὐτοὺς ἐμαστίγωσε δεινῶς. Ἀκούων δὲ ὁ μακάριος Ἀνδρέας
 155 τοὺς θορύβους τῶν δαιμόνων τῷ γέλῳτι συνείχετο· ἐπ' ἀληθείας γὰρ
 οὕτως αὐτοὺς ἔτυψε καὶ τοιοῦτῳ δαρμῷ, ᾧ φύσις οὐ χωρεῖ. Ἐπεφώνουν δὲ 644A
 οἱ τύποντες αὐτοὺς οὕτως· “Ὑπάγετε δεῖξατε τῷ πατρὶ ὑμῶν τῷ σατανᾷ,
 εἰ ἄρεστόν ἐστιν ἐνώπιον αὐτοῦ.”

Μετὰ δὲ τὸ ἀφανισθῆναι ἅπαντας τοὺς Αἰθίοπας ἔρχεται ὁ τίμιος
 160 γέρων ἐκεῖνος πρὸς τὸν δούλον τοῦ θεοῦ, καὶ βαλὼν τὴν ἄλυσιν ἐν τῷ
 τραχήλῳ αὐτοῦ λέγει πρὸς αὐτόν· “Ἴδε πῶς ἐτάχυνα εἰς τὸ βοηθησαί σοι·
 πάννυ γὰρ μέλει μοι περὶ σοῦ· ἐμὲ γὰρ ὥρισεν ὁ θεός, ἵνα τὰ πρὸς σωτηρίαν b
 σοι προνοῶ, ὁ τὰ πρόσφορα μεριμνῶν καὶ ἐπιβραβεύων πᾶσιν ἀνθρώποις.
 Ὑπόμεινον οὖν ἵνα δόκιμος εἰς πάντα ἀναφανῇς· οὐ μακρὰν γὰρ καὶ
 165 ἀπολυθήσῃ τῷ ἰδίῳ θελήματι πορεύεσθαι ὅπου δ' ἂν ἄρεστόν τοῖς
 ὀφθαλμοῖς σου ἐστίν.” Λέγει πρὸς αὐτὸν ὁ μακάριος· “Τίς εἰ σύ, κύριε;

137 ἀξίνη: add. τῆς χειρὸς αὐτοῦ Cε || 142 ὡς γ: om. β || post ὄχλου inser. tit. περὶ Ἰωάννου τοῦ θεολόγου E || ἀναφάλας: ἀναφάλαιξ D ἀναφάλανδος C || 143 τὸ: ἔχων τὸ C μικρὸν ἔχων τὸ ε || 144 ὃς ... ποιησάμενος: καὶ E om. D || ὃς: εἰ τις K ὅστις C || 147 πρὸς ... ἐβόων: λέγει ὁ εἰς μαῦρος τῷ ἐτέρῳ ἐν μυστηρίῳ E, sim. D || 148 καὶ ὡς ἐκέλευσεν: καὶ ἐκέλευσεν C ἐκέλευσεν δὲ K κελεύει οὖν ε || 149 ἐκβάλλουσι: καὶ ε. γ || 152 ἔδωκεν γ: ἔδωκαν βK λαβὼν ὁ ἀπόστολος τὴν ἄλυσιν (sic E pr. m.) ἐτρέπλωσεν καὶ δέδωκεν E, sim. D || 153 ἐμάστιξε C: -αν βK, al. ε || 155 θορύβους: θρήνους K θρήνους

loudly, the Ethiopian rushed on the righteous man to strike him with his axe, and in the same manner his companions assailed him all together. Blessed Andrew, however, stretched out his hands and cried to God with tears, "Lord, deliver not to the wild beasts a soul who gives praise to thee!"² Then he said, "Holy John, Apostle and Theologian, help me!"³ At once there was a sound as from a host, and behold, an old man with a bald forehead and large eyes appeared,⁴ his face being like the sun,⁵ and a great crowd accompanied him. The old man made the sign of the cross in the air and said to his companions, "Close the doors, that none of them may escape!" They did so quickly, imprisoning them all. When they had been shut in, they shouted to each other, "Cursed be the moment in which we were led astray, for John is stern and will torment us terribly!" Following the orders of the venerable old man his companions removed the chain from blessed Andrew's neck. Taking it, he placed himself outside the door and said, "Bring them to me one by one!" Bringing him the first one they stretched him out on the ground, whereupon he gave him one hundred lashes.⁶ After him they stretched out the second, whom he flogged in the same way, and thus he flogged them all terribly. When blessed Andrew heard the clamour of the demons he broke into laughter, for he truly gave them a supernatural beating. Those who carried out the beating shouted, "Go and show your father Satan, if it is pleasing to him!"⁷

After all the Ethiopians had disappeared, the venerable old man went up to the servant of God, put the chain back on his neck, and said, "Look how I hastened to help you! You are of much concern to me, for God has decreed that I shall take care of your salvation, he who cares for all men, granting them what is suitable. Endure, therefore, that you may appear to have stood the test in all respects, for before long you will be set free to move as you like wherever it is pleasant to your eyes."⁸ The blessed man asked, "Who are you, my lord? Tell me, for I do not know." He answered,

καὶ τοὺς κλαυθμοὺς C, al. ε || 157 δείξατε: add. ταῦτα γ || 158 ἐστιν post αὐτοῦ tr. KC, al. ε || 159 ἅπαντας: πάντας KCD || 159–60 ἔρχεται ... ἐκεῖνος: οἱ λευσχήμονες ἐκεῖνοι ἀφανεῖς ἐγένοντο, ὁ δὲ ὁραῖος γέρων ἐκεῖνος ἔρχεται E, sim. D, cf. ὄχλος πολλὸς supra || 161 εἰς τὸ γ: om. β || 164 πάντα γ: πάντας β || 166 τίς ... κύριε: κύριε, τίς γὰρ εἰ σύ γ

Ἐν ἀναγγελίᾳ μοι, ὅτι ἀγνοῶ.” Ὁ δὲ φησιν· “Ἐγὼ εἰμι Ἰωάννης ὁ ἀναπεσὼν ἐν τῷ ἀχράντῳ καὶ ζωοποιῶ στήθει τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.” Καὶ τοῦτο εἰπὼν ὥσπερ ἀστραπῆς εἶδος ἐξ ὀφθαλμῶν αὐτοῦ ἐγένετο. Ὁ δὲ μακάριος ἦν θαυμάζων ἐπὶ τοῦτοις καὶ δοξάζων τὸν θεόν, ὅτι οὕτως ἐν τοῖς πειρασμοῖς αὐτοῦ βοηθὸς αὐτοῦ ἐγένετο καὶ ἐκ τῶν ἐπανισταμένων αὐτῷ ζοφερῶν πνευμάτων ἐλυτρώσατο αὐτόν. Καὶ ἔλεγε·
 “Κύριε Ἰησοῦ Χριστέ, μεγάλη σου ἐστὶ καὶ ἀνείκαστος ἡ δύναμις, ὅτι ἐμὲ τὸν ταπεινὸν ἔλεεις· φύλαξόν με, κύριε, ἐν τῇ ἀληθείᾳ σου, καὶ ἀξίωσόν με εὐρεῖν χάριν παρὰ σοί, δέσποτα πολυέλεε.”

δ'. Ταῦτα αὐτοῦ προσευξαμένου ἐπέστη ἡ νύξ. Καὶ μικρὸν ἀφυπνώσας βλέπει κατ' ὄναρ ὅτι ἦν εἰς παλάτια βασιλικά, καὶ ἐν τῷ ὑπάρχειν αὐτὸν ἐκείσε κέκληκεν αὐτὸν ὁ βασιλεὺς καὶ εἶπεν αὐτῷ· “Θέλεις μοι δουλεύσαι ὁλοψύχως, καὶ ποιήσω σε ἕνα τῶν ἐνδόξων τοῦ παλατίου μου;” Ἐφη πρὸς αὐτὸν ὁ μακάριος· “Καὶ τίς ἐστὶν ἐκείνος, ὃ δέσποτα, ὁ τὸ ἀγαθὸν παραιτούμενος; Ἐγὼ γὰρ πάνυ τούτου ὀρέγομαι.” Ἐφη ὁ βασιλεὺς· “Οὐκοῦν εἰ ὀρέγῃ, δέξαι τῆς ἐμῆς βασιλείας τὴν αἴσθησιν.” Καὶ σὺν τῷ λόγῳ δίδωσιν αὐτῷ εἶδος τι ὡς χιόνα, καὶ λαβὼν ἔφαγεν. Ἦν δὲ γλυκὴ καὶ ἡδὺ οἶον νοῦς ἀνθρώπου ἀπεικάσαι οὐ δύναται. Καὶ φαγὼν παρεκάλει τοῦ δοθῆναι καὶ ἕτερον· ἔλεγε γὰρ ὅτι Ἐν τῷ ἐσθίειν με αὐτὸ ἐδόκουν μύρον θεϊκὸν ὑπάρχειν. Πάλιν οὖν δίδωσιν ἕτερον, καὶ αὐτὸ ὡς εἶδος κυδωνάτου, καὶ λέγει μοι· “Λάβε καὶ φάγε.” Ἐλαβον οὖν καὶ ἔφαγον. Ἦν δὲ δριμύ καὶ πικρὸν σφόδρα ὑπὲρ τὸ ἀψίνθιον, καὶ ὥσπερ ἀποδυσπετήσας ἐπελαθόμην καὶ τῆς προτέρας γεύσεως. Ἰδὼν οὖν ὁ βασιλεὺς ἠνιαθέντα με λέγει μοι· “Ὅρα πῶς οὐ φέρεις τὴν πικρίαν τοῦ γεύματος; καὶ γὰρ τῆς τελείας μου ὑπερησίας τὴν αἴσθησιν κατανοῆσαί σοι δέδωκα· αὕτη γὰρ ἐστὶν ἡ στενὴ καὶ τεθλιμμένη ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν.” Ἐφη ὁ μακάριος· “Πικρὸν ἐστὶ τοῦτο τὸ πρᾶγμα, ὃ δέσποτα, καὶ οὐδεὶς δύναται τοῦτο ἐσθίειν δουλεύσαι σοι.” Ἐφη αὐτῷ ὁ βασιλεὺς· “Τὸ πικρὸν ἔγνωσ καὶ τὸ γλυκὴν ἐπελάθου; Οὐ δέδωκά σοι πρῶτον τὸ γλυκὴν καὶ οὕτως τὸ

167 Ἰωάννης om. Cε || 169 ἀστραπῆς εἶδος: ἀστραπῆς μεταποιηθείσης C εἰς ἀστραπὴν μεταποιηθεῖς ε || 170 μακάριος: add. Ἀνδρέας Be || ἦν θαυμάζων: ἐθαύμαζε ε || δοξάζων: ἐδόξαζε γ || 176 num. 4 KC: num. carent rell. || add. tit. περὶ τοῦ φανέντος ὁράματος τῷ ἁγίῳ β π. τῶν ἐν ὁράματι φανέντων αὐτῷ K π. τοῦ ἐνυπνίου C π. τῆς θέας τῶν παλατίων E tit. caret D || 181 τούτου K: τοῦτο β τοῦ πράγματος τούτου CE τούτου τοῦ πράγματος D || 183 χιόνα B: χιόνα MLKCE χιών D || 184 παρεκάλει:

"I am John, who lay close to our Lord Jesus Christ's undefiled and life-giving breast."⁹ And with these words he disappeared from his sight like a flash of lightning. But the blessed man marvelled at this and praised God for being his helper in his trials and saving him from the dark spirits which had risen against him. He said, "O Lord Jesus Christ, great is your power and incomparable, since you have mercy on my humble person! Guard me, O Lord, in your truth, and let me find favour with you, O merciful Lord!"

Andrew in the heavenly king's palace.

The bitter and the sweet taste

4. While he was saying this prayer night fell.¹ He slept for a moment and dreamt that he was in a royal palace and that while he was there the king summoned him and said, "Would you like to serve me with all your heart? Then I shall make you one of the glorious men at my court."² The blessed man answered, "My Lord, who would decline a good offer? I desire this very much." The king said, "If you desire it, let me give you a taste of my kingdom." And with these words he gave him something which resembled snow. He took it and ate. It was sweet and pleasant to a degree that the human mind cannot imagine. When he had finished he asked for more, for, as he said, "While I was eating it I had the feeling it was divine ointment. Again he gave me something—this time it looked like sweets made of quince—and said, 'Take this and eat!'"³ I took it and ate. It was extremely pungent and bitter, worse than wormwood.⁴ In my disgust, as it were, I even forgot the previous taste. Noticing my distress the king said, 'Look how you cannot stand the bitterness of the taste! I have given you an idea of how it feels to serve me completely. This is the narrow and hard road that leads to life.'⁵ The blessed man said, "My Lord, this substance tastes bitter, no one can serve you if he has to eat this." The king asked, "Did you recognize the bitterness but forget the sweetness? Did I not first give you a

ἠύχετο ἐν ἑαυτῷ C, sim. ε || 185 αὐτὸ: αὐτὸν β || 186 δίδωσιν: add. μοι K add. αὐτῷ Cε || ἕτερον: καὶ ἔ. K ἔ. εἶδος D om. CE || καὶ αὐτὸ om. Cε || 188 τὸ ἀψίνθιον: τὴν ἄψινθον γ || 189 ἡνιαθέντα: σιαθέντα D σιανθέντα E || 191 κατανοήσαι γ: -νοήσας β || 193 τὸ πρᾶγμα τοῦτο inv. γ || ὦ om. γ || 194 δουλεύσαι KC: δουλεύει (sic) β al. ε || 195 πρῶτον γ: πρότερον β

πικρόν;” Ὁ δὲ ἔφη· “Ναί, δέσποτα, ἀλλ’ ἐν τῷ πικρῷ μόνῳ εἴρηκας τῆς στενῆς ὁδοῦ τὸ εἰκόνισμα.” Λέγει ὁ βασιλεὺς· “Οὐχί, μὴ γένοιτο, ἀλλ’ ἐν τῷ πικρῷ καὶ ἐν τῷ γλυκύ· μεσολαβεῖται γὰρ ἡ ὁδός. Ἐν τῷ πικρῷ μὲν τῶν ἀγώνων καὶ τῶν πόνων σοι τῶν δι’ ἐμὲ ὑποδεδείκται ἡ αἴσθησις, ἐν τῷ γλυκυτέρῳ δὲ καὶ ἡδὺ ἢ ἐκ τῆς ἀγαθότητός μου δρόσος καὶ ἀνάπαισις καὶ παραμυθία τοῖς δι’ ἐμὲ πειραζομένοις. Οὐκ ἔστιν οὖν τὸ πικρὸν μονοειδές, οὐδὲ τὸ γλυκὺ μονότροπον, ἀλλὰ ποτὲ μὲν τοῦτο, ποτὲ δὲ ἐκεῖνο, ἕτερον τῷ ἑτέρῳ διαδεχόμενον. Εἰ οὖν βούλει, ἀνάγγειλόν μοι, ἵνα ἐπίσταμαι.” Ἐφη ὁ μακάριος Ἀνδρέας· “Ψώμισόν μοι πάλιν τὰ αὐτὰ καὶ λέγω σοι.” Ὁ δὲ πάλιν τὸ πικρὸν αὐτῷ δέδωκε, καὶ οὕτως τὸ γλυκὺ. Ἠνιαθεὶς οὖν πικρῶς ἔφη· “Οὐ δύναμαί σοι ταῦτα ἐσθίων δουλεύειν.” Ὁ δὲ βασιλεὺς μειδιάσας ἐκβάλλει ἐκ τοῦ κόλπου αὐτοῦ εἶδος τι τῇ θεωρίᾳ πύρινον, εὐωδέστατον δὲ πάνυ καὶ ἀνθοφόρον. Καὶ λέγει μοι· “Λάβε καὶ φάγε, ἵνα ἐπιλάβῃς πάντα ὅσα εἶδες καὶ ἤκουσας.” Ἐγὼ δὲ λαβὼν ἔφαγον. Ἐπὶ πολλὰς δὲ ὥρας ἀπὸ τῆς ἡδονῆς ἐκείνης καὶ ἡδύτητος ἐν ἐκστάσει ἐγενόμην. Εἰς ἑαυτὸν οὖν ἐλθὼν πίπτω εἰς τοὺς πόδας τοῦ μεγάλου βασιλέως ἐκείνου καὶ παρεκάλουν αὐτὸν λέγων· “Ἐλέησόν με, δέσποτα ἀγαθέ, καὶ μὴ στερήσης με τῆς δουλείας σου ἀπὸ τοῦ νῦν, ὅτι ἔγνων ἀληθῶς πάνυ γλυκυτάτην εἶναι.” Λέγει μοι ὁ βασιλεὺς· “Πίστευσον ὅτι ἐν τοῖς προσοῦσί μοι ἀγαθοῖς τοῦτό ἐστι τὸ εὐτελέστατον. Ἄλλ’ ἐάν μοι δουλεύσης, πάντα τὰ ἐμὰ σὰ ἐστὶ καὶ ποιήσω σε συγκληρονόμον ἐν τῇ βασιλείᾳ μου.” Ἐξυπνος δὲ γενόμενος ὁ μακάριος συνετήρει πάντα καὶ ἐξεπλήττετο.

ε’. *Περὶ τῆς ἀπολύσεως τοῦ ἀγίου.* Μετὰ οὖν τὸ ποιῆσαι αὐτὸν ἐν τῷ ναῷ τῆς ἀγίας μάρτυρος Ἀναστασίας ὡσεὶ χρόνον τετραμνηαῖον, θεασάμενος ὁ κλῆρος τῆς ἐκκλησίας ὅτι οὐκ ἰάται ἀλλὰ χεῖρον πάσχει, δηλὰ τὰ κατ’

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196 μόνῳ: -ον CE || 198 ἐν τῷ γλυκύ γ: τὸ γλυκὺ β || γὰρ om. CE || 199 σοι ... αἴσθησις ε, sim. C: om. βΚ || 200 γλυκυτέρῳ KC: -τάτῳ β (ἡδὺ ... γλυκὺ D ἡδυτέρῳ ... γλυκὺ E) || 201 μονοειδές: μονόλογον ε || 202–3 τῷ ἑτέρῳ Κε: τὸ ἕτερον β (ἑτέρῳ τοῦ ἑτέρου διαδεχόμενον C) || 203 ἀνάγγειλόν: σύνθου Cε || 204 πάλιν ... αὐτὰ Cε: τὰ αὐτὰ πάλιν K ταῦτα β || 205 ἡνιαθεὶς KC: ἀνιαθεὶς β, sed cf. supra, lin. 189, σιανθεὶς ε || 206 δουλεύειν ante ταῦτα tr. KC || 207 εἶδος τι C: τι εἶδος inv. ε (add. ἕτερον D) om. βΚ || θεωρία: θέα Cε || 208 ἀνθοφόρον: add. τῷ χρώματι Cε || μοι: αὐτῷ Cε || 209 εἶδες ... ἤκουσας γ: ἤκουσας ... εἶδας (sic ML οἶδας B) β || ἐγὼ: ὁ γ || ἔφαγον (etiam K): ἔφαγεν Cε || 210 ἡδύτητος: τῆς ἡ. K τῆς ἀπληρώτου ἡ. C τῆς ἀπείρου χαρᾶς D, sim. E || ἐγενόμην: ἐγένετο C al. ε || οὖν γ: δὲ β || 211 πίπτω: πίπτει Cε || 212 παρεκάλουν: -κάλει Cε || 214 μοι¹: αὐτῷ Cε || προσοῦσί ... ἀγαθοῖς: ἀγαθοῖς τοῖς ἐμοῖς K ἀγαθοῖς τοῖς προσοῦσί μοι Cε || 216 συγκληρονόμον: συγ- om. β || 217 ἐξεπλήττετο: -σσ- CD add. τί (τὸ τί C) ἂν εἴη ταῦτα Cε || 218 inc. P

taste of the sweet and then of the bitter substance?" He answered, "Yes, my lord, but only in the bitter taste did you say that the image of the narrow road was." The king said, "Not at all, it is both in the bitter and the sweet taste, for the road runs between the two.⁶ From the bitter taste you glimpsed how it feels to struggle and toil for my sake, while from the sweeter and more pleasant one you could perceive the refreshment and rest and comfort that I in my goodness give to those who are tried for my sake. The bitterness is not constant, nor is the sweetness invariable, for they succeed each other, the taste being sometimes of the one kind, sometimes of the other. Thus, if you accept, tell me, that I know." Blessed Andrew answered, "Let me taste the same substances again, and I shall tell you." He gave him again, first of the bitter taste, then of the sweet. Utterly distressed, Andrew said, "I cannot serve you if I have to eat this." The king smiled and took out from the fold of his garment something that was fiery in appearance but most sweet-smelling and with the colours of flowers (?). He said, "Take this and eat,⁷ that you may forget everything you have seen and heard before!" I took it and ate. It was so pleasant and sweet that I fell into a trance for a long while. When I awoke, I fell at the feet of that great king, begged him and said, "O good Lord, have mercy on me and do not deprive me of the privilege of becoming your servant from now on, for I realize that to be in your service is truly most pleasant." The king said, "Believe me, this is the poorest among the good things that I have. But if you serve me, all that is mine will be yours,⁸ and I shall make you a fellow heir⁹ in my kingdom." When the blessed man awoke he treasured up all these things and wondered at them.¹⁰

The release. Visit to the author

5. *On the holy man's release.* When he had spent about four months in the church of the Holy Martyr Anastasia and its clergy saw that instead of be-

γ = KPCε

num. 5 C: num. carent rell. || περὶ ... ἁγίου: π. ἀπολύσεως αὐτοῦ P π. τῆς ἐλευθερίας αὐτοῦ C π. τῆς ἀπολύσεως τῶν δεσμῶν τοῦ ναοῦ τῆς μάρτυρος Ἀναστασίας K tit. caret ε || 219 χρόνον τετραμηνιαῖον: χρ. τετραμηνιαῖον P χρόνου τετραμηνιαίου D τετράμηνον E

αὐτὸν τῷ κυρίῳ αὐτοῦ πεποιήκασιν. Ὁ δὲ ταῦτα ἀκούσας, ἀπογραψάμενος αὐτὸν ὡς ἤδη ἔζηχον ἐκέλευσε λυθῆναι αὐτὸν τῶν δεσμῶν καὶ ἀπολυθῆναι. Τρέχων δὲ ἔκτοτε ἐν τῇ πλατείᾳ τῆς πόλεως ἦν παίζων κατὰ τὸν πάλαι Συμεῶνα ἐκεῖνον τὸν θαυμαστόν.

225 Ἐσπέρας δὲ γενομένης ἔρχεται πρὸς με τὸν ἀνάξιον, ἐμοῦ μόνου ἔνδον τοῦ οἰκήματος καθεύδοντος, καὶ ὑπομειδιάσας μικρὸν ἥρξατο δάκρυσιν τὸ τίμιον αὐτοῦ πρόσωπον καταβρέχειν. Προσπλακέντες δὲ ἐπὶ πολλὴν ὥραν καὶ ἀσπασάμενοι ἀλλήλους ἐκαθέστημεν. Ἐπρώτησα οὖν αὐτὸν πῶς ἐν δεσμοῖς ὧν ἀπελύθη. Ὁ δὲ καθεξῆς διηγήσατό μοι πάντα μετὰ πραότητος·
230 ἐμοὶ γὰρ μόνῳ, ἀδελφοί μου πιστότατοι, ὁμίλει ὀρθῶς καὶ ἀδόλως, τοῖς δὲ λοιποῖς φρενήρει διαθέσει.

Πρωΐας δὲ γενομένης ἀσπασάμενός με ἐξῆι ἐπὶ τὴν πνευματικὴν ἐργασίαν. Ἐνεδιδύσκετο δὲ μικρὸν περιβόλαιον. Καὶ δὴ γεγονότος αὐτοῦ ἐν τοῖς Ἀρτοπωλείοις, θεασάμενοι αὐτόν τινες νεωτερισταὶ οὕτως παραφρονοῦντα λαβόμενοι αὐτὸν εἰσήεσαν ἐν φουσκαρίῳ, καὶ καθεσθέντες οἶνον πριάμενοι ἔπινον, παίοντες καὶ τὸν ἀσχένη αὐτοῦ. Ὡς περ δὲ μετεωρισμὸν τὰ παράφρονα αὐτοῦ ῥήματα κεκτημένοι ἀπολύσαι αὐτὸν οὐκ ἠβούλοντο, μηδὲν αὐτῷ παρεχόμενοι ὧν εἰς ἐσθίασιν ἐκέχρητο. Ὁ δὲ δίκαιος ὁρῶν αὐτοὺς ἀπροαιρέτους ὑπάρχοντας διελογίζετο ἐν ἑαυτῷ τὸ τί αὐτοῖς ἐργάσεται. Εἷς δὲ ἐξ αὐτῶν τὸ ποτήριον θείας μεστὸν οἶνου, ἀρπάσας οὕτως αὐτὸ ἔπιε, καὶ τὸ ποτήριον ἐν τῇ κορυφῇ αὐτοῦ συντρίψας ἔξω ἔφυγε. Δραμόντες δὲ ἐκράτησαν αὐτόν, καὶ σύραντες εἰσήεσαν ἐν τῷ φουσκαρίῳ τύπτοντες αὐτόν, καὶ πάλιν καθεσθέντες ἔπινον, μηδὲν τῷ
240 δικαίῳ διδόντες εἰ μὴ κόσσους κατὰ τοῦ τραχήλου.

245 Ὅτε οὖν πλείστως οἱ μωροὶ ἐκεῖνοι αὐτὸν ἔτυψαν ἐμπαίζοντες, ἐσπέρας καταλαβούσης ἡβουλήθησαν ἐξελθεῖν ἀπὸ τοῦ καταγωγίου, ἐξεληθόντος καὶ τοῦ μακαρίου μετ' αὐτῶν. Ἐξερχόμενος δὲ εἶπεν αὐτοῖς “Μωροὶ καὶ

B

C

235

240

245

649A

222 ἔζηχον: add. καὶ δαμονῶντα (-ιοῦντα D -ιώντα E) Cε || 224 Συμεῶνα: -ὦν Pε || 226 οἰκήματος: add. μου ML || 227 καταβρέχειν: καταρραίνειν KPCD ῥαίνειν E || 228 ἐπρώτησα: ἐπε- P ἐπρώτων C ἐπρώτουν D ἐπερώτουν E (K non legitur) || 229 πραότητος: πάσης πρ. KP πάσης ἐπεικειᾶς καὶ πρ. Cε || 233 ante καὶ δὴ add. tit. περὶ τῆς τῶν νεοτεριστῶν cum num. 3 in marg. D || 234 Ἀρτοπωλείοις: -έοις CD || 236 καὶ om. Cε || αὐτοῦ: add. ἔτυπον P || 238 ἠβούλοντο: ἠθελον P ἠνέσχοντο KCE || εἰς (KCE: om. β) ἐσθίασιν (ἐστ- ML) ἐκέχρητο (ἐβεβρώκασιν ε ἐκβεβρώκασιν C): ἦσθιον P || 239 ὁρῶν γ: ἰδὼν β || 240 αὐτοῖς (etiam E): -οὺς KPCD || 242 ἔξω ἔφυγε: ἔβαλεν (ἐλαβεν D) φυγὰς ἔξω Cε || 244 εἰ μὴ: ἀλλὰ μᾶλλον Cε || κόσσους PCE: κοσσοὺς K κόνσους β || τραχήλου: δικαίου C ἀσχένης μιμολογούμενοι ἔτυπον ε || 245 πλείστως: πλείστα P

ing cured he deteriorated they informed his master. When his master heard this he wrote him off as being "insane" and ordered that he be released from his chains and set free. From that moment he ran his race in the streets and squares of the city, playing in the manner of the admirable Symeon of old.¹

In the evening he came to me, unworthy though I am, as I lay sleeping alone in my room. He smiled gently for a moment, whereupon he began to drench his precious face with tears. After a long embrace we kissed each other and sat down. I asked him how he had been released from his chains. He gave me a coherent account of everything with meekness, for only to me, O most faithful brothers, did he speak plainly and without dissimulation; to all others he feigned a deranged state of mind.²

Andrew mocked in a tavern. The night patrol

In the morning he kissed me and went out to his spiritual work. He was dressed in a short cloak. When he had come to the Artropoleia¹ and some young rogues saw him in such a state of madness they seized him and went to a tavern,² where they sat down, ordered wine and drank while slapping his neck. Using his mad utterances as entertainment they would not let him go, although they did not offer him any of the refreshments on which they regaled themselves. The righteous man, seeing that they were disobliging, deliberated to himself what to do with them. As one of the fellows put down his filled cup, Andrew snatched and emptied it, whereupon he smashed it on his head and escaped through the door. But they ran after him, caught him and dragged him back into the tavern, beating him, and sat down to drink again without giving the righteous man anything but slaps on his neck.

When these fools had had enough of beating and mocking him, it was already night. They decided to leave the inn, and with them the blessed man also departed. On their way out he said, "You fools and simpletons,

ἀπλήστως Cε || ἐκείνοι om. Pε || αὐτὸν om. Cε || ἔτυσαν ἐμπαίζοντες; ἔ. παίζοντες C
ἐπαίξαν ε add. αὐτόν KPC || 246 καταγωγίου: τόπου οὗ ἐκαθέζοντο KP φουσκαρίου
CD al. E || 247 ἐξερχόμενος; -ομένου KP al. Cε

σαλοί, τί ἔχω ποιῆσαι, ὅτι μέλλει ἡ βίγλα συναντᾶν μοι καὶ μάστιγας ἔχω
λαβεῖν;" Τοῦτο δὲ περὶ ἐκείνων ἔλεγεν, αὐτοὶ δὲ οὐκ ἔγνωσαν ἄλλ'
250 ἑάσαντες αὐτὸν ἀνεχώρησαν. Ἦιδει δὲ ὁ δίκαιος ὁ ἡμελλε συμβαίνειν εἰς
αὐτούς. Καὶ δὴ βουλευσάμενοι ἀπέρχονται εἰς τὰ καταγῶγια τῶν
ἀσέμων γυναικῶν, τὸ κάλλος τῶν ψυχῶν αὐτῶν ἀπολέσαντες μέχρι
δευτέρας ὥρας τῆς νυκτός. Ὁ δὲ μακάριος Ἀνδρέας ἀπελθὼν ἔπεσεν ἐν
μιᾷ γωνίᾳ τοῦ ἐμβόλου. Ἐκεῖνοι δὲ ἐκ τῶν πονηρῶν καταγωγῶν B
255 ἐξελθόντες καὶ πρὸς τὰς ἐαυτῶν οἰκίας βαδίζοντες, συνήντησεν αὐτοῖς τὸ
κέρκετον καὶ συλλαβόμενοι αὐτούς ἔδισαν, καὶ ἐλθόντες ὅπου ἦν
κείμενος ὁ μακάριος ἀποδύσαντες ἑμαστίγουν σφοδρῶς. Ὁ δὲ δίκαιος
βλέπων αὐτούς ἐλυπεῖτο καὶ μετὰ δακρύων ἰκέτευε τὸν θεὸν τοῦ μὴ
ἐγκλεισθῆναι αὐτούς εἰς φυλακὴν. Παρακλήσει δὲ φίλων καὶ δι' εὐχῆς
260 τοῦ ἁγίου ἀπολυθέντες ἀπήεσαν εἰς τὰς οἰκίας αὐτῶν. Εἷς δὲ ἐξ αὐτῶν
λόγον κινήσας ἔφη· "Καταργηθῇ ὁ σατανᾶς, ἀδελφοί, πῶς τοῦτο ἡμῖν ὁ
σαλὸς ἐκείνος προεφθέγγετο;" Λέγει ὁ ἕτερος· "Ἐξηχε, οὐκ οἶδας ὅτι ὁ
βούλεται ὁ δαίμων ποιῆσαι, τῷ συμπράκτορι αὐτοῦ λέγει; Τάχα γὰρ ὑπὲρ
οὗ ἐνεπαίξαμεν αὐτὸν ὁ συμπεριφερόμενος αὐτῷ δαίμων ἐποίησεν ἡμῖν C
265 ταῦτα." Ἐφη ὁ ἕτερος· "Οὐχί, μὴ γένοιτο, ἀλλ' ὥς εἰκάζω, ὑπὲρ οὗ
ἐτύψαμεν αὐτὸν ἀνηλεῶς, διὰ τοῦτο ὁ θεὸς ἀνταπέδωκεν ἡμῖν." Λέγει
πάλιν ὁ ἕτερος· "Ναί, ἔξηχε, μέλει τῷ θεῷ περὶ σαλοῦ; Ἐκεῖνος γὰρ
δαίμονα αὐτῷ δέδωκε καὶ ἡμεῖς παιγνίως αὐτὸν ἐτύψαμεν, καὶ οὐδὲν
θαυμαστόν. Εἰ γὰρ ἦν ἅγιος, ἔπειθεσ ἄν με ὅτι ὁ θεὸς ἀνταπέδωκεν ἡμῖν·
270 ἐπεὶ δὲ ἐξηχός ἐστι, τοῦτο οὐ μέλει τῷ θεῷ." Ταῦτα αὐτῶν λεγόντων καὶ D
ἄλλα τινὰ ἃ εἰσι τοῖς νέοις ἐπιτήδεια ἐπορεύοντο.

Ὁ δὲ μακάριος ἀναστὰς τὸ πρῶν τὸν δρόμον ἦνυε, μέσον τοῦ θορύβου
ἀσχολούμενος καὶ ὅλην τὴν ἡμέραν μηδαμοῦ καθεζόμενος, νήστις γὰρ
αὐτὴν ὑπεξήρχετο. Ἐσπέρας δὲ γενομένης ἦν πεζεύων ἐν τοῖς ἐμβόλοις τῆς
275 πόλεως. Ἀπετήρει δὲ τόπον ὅπου οἱ κύνες ἐκοίταζον, κἀκεῖ πορευόμενος
καὶ ἐκδιώκων αὐτούς ἔκειτο, ὥσπερ ἐπὶ στιβάδος ἀναπαυόμενος, γυμνός, 652A

248 συναντᾶν KD: -ᾶ βPE -ῆσαι C || 249 αὐτοὶ δὲ γ: καὶ αὐτοὶ β || 251 καταγῶγια: μιμάρια C μιμαρία D μαμαρία E || 256 αὐτούς ἔδισαν PCD: ἔδισαν τούτους β om. E al. K || ἐλθόντες γ: ἀπελθόντες β || 257 ἀποδύσαντες: add. αὐτούς PCe || 261 καταργηθῇ γ: -θείη β || τοῦτο γ: ταῦτα β || 263 τῷ ... λέγει: δῆλον ποιεῖ τῷ συμπράκτορι αὐτοῦ KPC γινώσκει (καὶ γ. E) αὐτῷ ε || 264-5 ἐποίησεν ... ταῦτα: τὴν κόντραν ἡμῖν ταύτην προεξένησεν E || 266 ὁ θεὸς ... ἡμῖν: ἁμαρτίαν ἐποίησαμεν καὶ ἀνταπέδωκεν ἡμῖν ὁ θεὸς KPC, sim. ε || 270 τοῦτο: περὶ τούτου P || λεγόντων: ὁμιλούντων γ || 273 γὰρ om. PCe || 275 ἀπετήρει γ: ἐπ- β || ἐκοίταζον: -άζοντο KP τὰς κοίτας (add. αὐτῶν C) ἔχουσιν Cε

what shall I do? The watch will meet me and I will be flogged.” This he said about them, although they did not understand but left him and went away. The righteous man knew what was going to happen to them. Having made up their minds they went to the quarters of the immoral women where they continued to ruin the beauty of their souls until the second hour of the night,³ while blessed Andrew departed and lay down in a corner of the portico. On their way home from the evil quarters they ran into the night patrol, which seized them and put them in fetters. As they came to the place where the blessed man was lying, the patrol stripped them naked and flogged them ruthlessly. Seeing their plight the righteous man was distressed. In tears he besought God not to let them be confined in prison. Thanks to the appeal of their friends and the prayer of the holy man they were released and could go home.⁴ One of them started a discussion, saying, “Brothers, curse upon Satan! How could this fool predict what happened to us?” One of the others answered, “You fool, do you not know that what the demon intends to do he tells his companion?⁵ No doubt it was the demon living with him that did this to us because we mocked him.” The first said, “Not at all! In my opinion God punished us because we beat him pitilessly.” The other replied again, “You fool, do you think God cares about a madman? God gave him a demon and we beat him for fun, there is nothing strange about that. Had he been a saint you would have convinced me that we were punished by God, but since he is mad God does not care.” Discussing this and other matters of concern to the young they went away.

Suffering hardships and praying

In the morning the blessed man rose to perform his race, engaged in his work in the middle of the turmoil, never sitting down anywhere throughout the day, for he spent it fasting. When night fell he walked through the porticoes of the city. He knew a place where the dogs used to sleep. Thither he went, chased away the dogs and lay down, resting as it were on a mattress,

ἄπορος, μὴ ψιαθίον ἔχων εἰ μὴ τοῦτο καὶ μόνον τὸ προρρηθὲν μαλωτόν.
 Πρωΐας δὲ πάλιν ἀνιστάμενος πρὸς ἑαυτὸν ταῦτα ἔλεγεν· “Ἰδοὺ, ταπεινὲ
 280 Ἀνδρέα, ὥσπερ κύων μετὰ κυνῶν τὸν ὕπνον ἐτέλεσας, ἄγωμεν πάλιν καὶ
 κάμωμεν, ὅτι ἐγγίζει ὁ θάνατος. Μηδεὶς γὰρ πλανήσῃ σε ὅτι ἐν τῇ ὥρᾳ
 ἐκείνῃ βοηθήσαι σοι ἔχει τις· πᾶς γὰρ ἄνθρωπος τοὺς πόνους τῶν καρπῶν
 αὐτοῦ φάγεται εἰς τὸν καιρὸν τῆς ἐκδημίας τοῦ σώματος αὐτοῦ· λοιπὸν
 οὖν δράμε μετὰ κόπου ἐξουθενούμενος ἐν τῷ κόσμῳ τούτῳ, ἵνα ἔπαινον
 285 καὶ δόξαν κομισώμεθα παρὰ τοῦ ἐπουρανίου βασιλέως ἡμῶν Ἰησοῦ
 Χριστοῦ τοῦ υἱοῦ τοῦ θεοῦ.” Ταῦτα λέγων ἔσπευδε κατὰ τὸν μακάριον B
 Παῦλον τοῖς ἔμπροσθεν ἐπεκτείνεσθαι. Οἱ δὲ τῆς πόλεως θεωροῦντες
 αὐτὸν ἔλεγον· “Ἴδε καὶ νέος σαλός.” Ἄλλοι ἔλεγον· “Οὗτος ὁ τρόπος
 παρὰ σαλῶν οὐκ ἔστι.” Καὶ οἱ μὲν συνεπάθουν αὐτῷ, οἱ δὲ κατὰ τοῦ
 290 αὐχένος ἔτυπτον καὶ τῷ σιέλῳ πτύοντες ἐβδελύττοντο. Ὑπέμενε δὲ ταῦτα,
 πεινῶν, διψῶν, ῥιγῶν καὶ καυσούμενος. Εὐχὴν δὲ τοσαύτην ἀνελάβετο ἐν
 τῷ κρυπτῷ, ὥστε ὁ ψιθυρισμὸς τῶν χειλέων αὐτοῦ μακρόθεν ἀπηχεῖσθαι
 ὥσπερ λέβης βρασμῷ ἐμπύρῳ. Ἀτμὶς δὲ ἐξεπορεύετο ἐκ τοῦ στόματος
 αὐτοῦ ὡς ἀτμὶς καμίνου, ὥστε οἱ θεωροῦντες αὐτὸν ἀσυνέτως ἐφθέγγοντο·
 295 “Ἴδε,” λέγοντες, “πῶς ἀγανακτοῦσα ἡ καρδία αὐτοῦ ἀπὸ τοῦ πονηροῦ C
 πνεύματος τοῦτον τὸν ἀτμὸν ἀποτελεῖ.” Οὐκ ἦν δὲ οὕτως ὡς αὐτοῖ
 ἔφασκον, ἀλλ’ εὐχὴ ἦν ἀκατάπαυστος καὶ θεάρεστος ἢ δεικνύουσα
 ταῦτα.

ζ’. Ἐν μιᾷ οὖν τῶν ἡμερῶν πλησίον τῶν πορνικῶν καταγωγίων περιπατῶν
 καὶ ὡς δῆθεν παίζων, μία τις τῶν ἀσέμων <γυναικῶν>, ὡς εἶδεν αὐτὸν
 300 οὕτως περιπατοῦντα ὡς ἤδη ἔζηχον, κρατήσασα αὐτὸν ἔσυρεν ἔσωθεν τοῦ
 καταγωγίου αὐτῆς. Ὁ δὲ ὄντως ἀδάμας καὶ ἀληθῆς ἐμπαίκτης τοῦ
 διαβόλου συνδῶσας ἠκολούθησεν αὐτῇ. Εἰσελθόντος δὲ αὐτοῦ μετ’ αὐτῆς
 ἐπισυνάγονται αὐτῷ καὶ αἱ λοιπαὶ πόρνοι καὶ γελοιωδῶς ἐπηρώτων
 αὐτόν· “Πῶς τοῦτο ἔπαθες;” Ὁ δὲ δίκαιος μειδιῶν οὐδὲν αὐταῖς D
 305 ἀπεκρίνατο. Ῥαπίζουσαι δὲ αὐτὸν κατὰ τοῦ αὐχένος ἠνάγκαζον πρὸς τὸ

277 μῆ!· μῆτε KP μῆδὲ D || ψιαθίον: ψάθαν E || ἔχων: add. μῆτε κιλίκιον ἢ κόμμα
 μικρὸν τι σαγίου (σαγίου πινὸς C) ἀλλὰ CD add. μῆ κιλίκιον, ἢ τρίχινον ἢ ῥάσον, ἢ κόμμα
 μικρὸν τῆς (sic) αἰγιομάλου ἀλλὰ E || μαλωτόν: μαλωτίσκιν (-ίσκω ε) ὃ ἐφόρει Cε || 283
 δράμε: δράμωμεν P προσδράμωμεν E || ἐξουθενούμενοι PE || 287 νέος σαλός: ἐκ νέας
 δαιμονιάρης Cε || τρόπος: τόπος γ || 288–9 κατὰ ... ἔτυπτον: κόσσους κ. τ. αὐ. ἐδίδουν
 αὐτῷ C, sim. ε || 290–1 ἐν ... κρυπτῷ: add. ταμείῳ τῆς ψυχῆς αὐτοῦ CD om. E || 294
 ἀπὸ: ὑπὸ γ || 297 ταῦτα: add. ὅθεν οἱ ἀνάπειροι ὥσπερ πάλαι τὴν ἐναλλαγὴν τῶν γλωσσῶν
 μέθην ἐφαντάσθησαν εἶναι οὕτω καὶ ταῦτα περὶ τοῦ αἰοδίου (π. τ. ἀ. om. D) διελογίζοντο ε,
 sim. C, qui τοῦ αἰοδίου διελογίζοντο ... ἠνεγκαν 335 om. (= 1 fol. post fol. 9)

naked, poor, not even having a mat to sleep on, except the woollen cloak mentioned earlier.¹ In the morning he arose again, saying to himself, "Poor Andrew, look, like a dog among dogs have you slept, let us go to work again, for death is close. Let no one make you believe that anybody will help you at that moment, for each man shall eat the fruits of his labours at the time of his departure from the body."² Therefore, let us run with toil and be despised in this world, that we may receive praise and glory from our heavenly king Jesus Christ God's Son." With these words he hastened, as the blessed Paul says, to strain forward to what lies ahead.³ When the people of the city saw him they said, "Look, here is another fool!" Others said, "This is not the way of fools!"⁴ And some felt pity for him, others slapped him on his neck and spat at him in abhorrence. But he endured this, suffering hunger, thirst, cold and heat. He had taken upon himself to pray so much in secret that the murmur of his lips resounded far away like a cauldron boiling on the fire. Smoke came out of his mouth like the smoke of a furnace,⁵ so that those who saw him said without understanding, "See how his heart, angered by an evil spirit, produces this smoke!" But it was not as they said, for it was his incessant and God-pleasing prayer that manifested itself in this way.

The prostitutes

6. One day as he was walking near the brothels and playing, as it were, one of the immoral women, seeing him thus strolling like a fool as she believed, seized him and dragged him into her dwelling. And he, the real adamant and true scoffer of the devil, yielded¹ and accompanied her. As he followed her in, the other prostitutes gathered around him, asking him jokingly, "How did this happen to you?" But the righteous man just smiled, giving them no answer. They slapped him on his neck and tried to force him to

γ = KPe

298 num. 6 addidi || add. tit. περὶ τῶν μιμάδων (cum num. 4 in marg. D) ε || τῶν πορνικῶν: τ. μιμαρίων ἤτοι τῶν π. ε || 298–9 περιπατῶν ... παίζων: ὡς ἐν παρόδῳ παίζοντος ε || 299 ἀσέμνων: πορνῶν ε || γυναικῶν supplevi || 299–300 εἶδεν ... ἐξηχον: ἦδη (δῆθεν) ἐξηχον θεασαμένη γ || 300 κρατήσασα: δραξαμένη ε || αὐτὸν: τοῦτον β || τοῦ εὐτελοῦς αὐτοῦ μαλωτίσκου οὐ περιεβέβλητο ε || 305 ραπίζουσαι: κοσσίζουσαι ε || αὐτὸν γ: τοῦτον β || κατὰ ... αὐχένος om. ε

βδελυρώτατον ἔργον τῆς πορνείας, καὶ τὴν σάρκα καταμαλάσσουσαι
 ἐδοκίμαζον πρὸς ἀναίδειαν ἐκκαλοῦσαι τὸν σῶφρονα, “Σαλέ,” λέγουσαι,
 “πορνεύσον καὶ κόρεσον τῆς ψυχῆς σου τὸ ἐπιθύμημα.” Θαυμάσαι δὲ
 310 ἔξεστι τὸν γενναῖον τοῦτον, ὅτι ἐν τοσοῦτοις μαλαγμοῖς οἷς ἐποίησαν εἰς 653A
 αὐτὸν οὐδαμῶς κινήσῃ ἡ ὀρέξις αὐτὸν ἰσχυσαν πρὸς τὸ δυσῶδες πάθος
 τῆς πορνείας. “Ὅθεν μεταβαλλόμενοι τοιαῦτα ἔλεγον· “Οὗτος νεκρὸς ἐστὶν
 ἡ ξύλον ἡ λίθος.” Μία δὲ ἐξ αὐτῶν ἔφη· “Θαυμάζω τὴν ἀναισθησίαν
 ὑμῶν, ὅτι ταῦτα λέγετε· σαλὸς γὰρ καὶ δαιμονῶν, πεινῶν καὶ διψῶν καὶ
 315 ῥιγῶν καὶ μὴ ἔχων ποῦ τὴν κεφαλὴν κλίνειν, αὐτὸς ἐπιθυμεῖ ταῦτα; “Αφετε
 αὐτὸν πορευέσθαι τὴν ὁδὸν αὐτοῦ.” Ἐώρα δὲ ὁ δίκαιος τὸν τῆς πορνείας
 δαίμονα μέσον τῶν ἐταιριδῶν. Ἦν δὲ τῇ ιδεᾷ ὡς Αἰθίοψ, ἐν τῇ κεφαλῇ
 τρίχας μὴ ἔχων εἰ μὴ κόπρον μετὰ τέφρας μεμιγμένην, οἱ ὀφθαλμοὶ αὐτοῦ B
 ὡς ἀλώπεκος, καὶ οἰκτρὸν κόμμα ῥάκους ἐπὶ τοῦ ὤμου αὐτοῦ. Ἀποφορὰ
 δὲ καὶ δυσωδία ἐξήρχετο ἀπ’ αὐτοῦ τρίλογος· σηπώδης, βορβορώδης καὶ
 320 κοπρώδης, ὥστε ἐκ τῆς δυσωδίας αὐτοῦ τῆς πικρᾶς ἀηδίζεσθαι τὸν
 μακάριον καὶ συνεχῶς πτύειν αὐτόν. Θεωρῶν δὲ αὐτὸν ὁ δαίμων τῆς
 ἀσωτίας ἀηδιζόμενον φωνὴν ἀφίησι τοιάνδε· “Ἐμὲ οἱ ἄνθρωποι ὡς μέλι
 γλυκὺ ἔχουσιν ἐν ταῖς καρδίαις αὐτῶν· οὗτος δὲ ὁ τὸν κόσμον ἐμπαίζων
 325 μυσσαπτόμενος ἀποπτύει με. Οὐκοῦν σὺ περὶ ἀγαθοῦ ἔργου ἐαντὸν σαλὸν
 οὐκ ἐποίησας, ἡ πάντως ἀποδρᾶσαι τῆς σωματικῆς δουλείας
 βουλόμενος.” Καὶ ὁ μὲν μακάριος αἰσθητῶς αὐτὸν ἔβλεπεν, αἱ δὲ πόρνοι C
 οὐδὲν ἔβλεπον. Καταγελάσας δὲ αὐτοῦ τῆς ἀσχημοσύνης καὶ
 ἐμβριμησάμενος ἐδίωξεν αὐτόν, ὥστε τὰς ἀσέμνους γυναῖκας λέγειν· “Ἴδε
 330 πῶς συνμειδιᾷ μετὰ τοῦ δαίμονος αὐτοῦ.” Εἶπον δὲ καὶ τοῦτο· “Καλὸν ἐστὶ
 τὸ περιβόλαιον αὐτοῦ· δεῦτε ἄρωμεν αὐτὸ ἀπ’ αὐτοῦ καὶ πωλήσωμεν
 αὐτό, κἂν τάχα ἔχομεν πεῖν σήμερον.” Παραχρῆμα δὲ ἀναστᾶσαι
 ἐξέδυσαν αὐτὸν τὸν χιτῶνα αὐτοῦ καὶ ἔστησαν αὐτὸν γυμνόν, καὶ
 πωλήσασαι αὐτὸν εἰς μιλιαρῆσιον ἐν διενείμαντο ἀνὰ δύο λεπτῶν. Λέγει
 335 οὖν ἡ πρώτη ταῖς ἐτέραις· “Μὴ ἀπολύσωμεν αὐτὸν γυμνόν, ἀλλὰ κἂν
 ψιαθίον πεπαλαιωμένον αὐτῷ χαρισώμεθα.” Ἦνεγκαν οὖν καὶ σχίσασαι
 αὐτὸ μέσον περιέβαλον αὐτοῦ τῷ τραχήλῳ, καὶ οὕτως τοῦ καταγωγίου

306 τὴν σάρκα: τὰ κρυπτὰ αὐτοῦ μέλη ε || 309 τὸν ... τοῦτον: τὸν ... τοῦτο (sic) K τὸ ...
 τούτου P al. ε || μαλαγμοῖς: γαργαλισμοῖς ε || 313 δαιμονῶν: δαιμονιάρης ε || 314
 ταῦτα BKPD: τοιαῦτα ML τὰ τοιαῦτα E || 315 ὁδόν: ἐξηχίαν ε || 315–16 τὸν ... δαίμονα
 γ: δ. τῆς πορνείας β || 316 Αἰθίοψ: add. χειλᾶς ε || κεφαλῇ γ: add. αὐτοῦ β || 317
 μεμιγμένην scripsi: -μένον βγ || 320 κοπρώδης: πύον ἀφρώδες ε || 321 αὐτόν¹: καὶ τῷ
 περιβλέμματι ἀποφράττειν τὴν ὀσφρησιν (ρίνα E) αὐτοῦ ε || 325 ἡ scripsi: ἡ codd. || 327
 οὐδὲν ἔβλεπον: τὰς φωνὰς μόνας ἤκουον K add. εἰ μὴ τὰς φωνὰς μόνας ἤκουον P τῆς μὲν
 φωνῆς ἤκουον οὐδένα δὲ ἔβλεπον ε || 329 καὶ LKP: om. BM al. ε || 331 κἂν τάχα

commit the most disgusting act of fornication. They caressed his flesh and tested him, inviting the chaste man to shameless deeds, saying, "You fool, fornicate and satisfy the desire of your soul!"² One must admire this valiant man, for despite all their caresses they completely failed to excite or rouse him to the stinking passion of fornication.³ Changing their minds they said, "This fellow is dead, either a piece of wood or a stone!"⁴ One of them, however, said, "I marvel at your lack of feeling when I hear you talk like this, for a fool and demoniac, one who suffers from hunger, thirst and cold and has nowhere to lay his head,⁵ why should he desire this? Let him go his way!" The righteous man noticed the demon of fornication in the midst of the whores. He had the appearance of an Ethiopian, instead of hair on his head having excrement mixed with ashes, his eyes being like those of a fox, a pitiable piece of cloth hanging over his shoulder. A threefold odour and foul smell, putrid, miry and filthy, issued from him, making the blessed man, disgusted by the pungent stench, spit continuously.⁶ Perceiving Andrew's loathing the demon of profligacy shouted, "Men keep me like sweet honey in their hearts, yet this mocker of the world spits me out in disgust! Surely it was not for the sake of good works that you made yourself mad, but because you wanted to escape the bondage of your body!" The blessed man perceived him through his senses, but the prostitutes did not see anything. Laughing at his disgraceful appearance he rebuked him and chased him away, so that the immoral women exclaimed, "Look how he smiles together with his demon!" They also said, "He is wearing a nice coat. Come, let us take it from him and sell it, perhaps we can have wine today!" At once they stood up and stripped him of his garment, denuding him, and sold it for one *miliaresion*, which they divided between themselves, receiving two obols each.⁷ But the chief whore⁸ said to the others, "Let us not send him away naked, let us at least give him a worn-out sleeping-mat to wear!" They fetched a mat, cut a hole in the middle and put it around his neck, and in this outfit he was thrown out of the brothel. Coming out into

scripsi: κἄν τὰ βΚ καὶ τάχα P τοῦτο γὰρ D τὸ E || 332 αὐτὸν¹ KP: om. β al. ε || 333 αὐτὸν K: αὐτὸ βP al. ε || 335 ψιᾱθιον: ψιανθιον D ψιάνθιον E || οὖν: inc. C post lacunam

γ = KPCE

οὖν: add. ψάνθαν C ψᾱθαν D ψιάνθιον E || 336 αὐτὸ: αὐτὸν (sic) K αὐτῇν Cε

ἐξεβλήθη. Ἐλθὼν οὖν εἰς τὴν πλατεῖαν ἐφόρει αὐτὸ καὶ ἔτρεχε παίζων. Οἱ δὲ ὁρῶντες αὐτὸν ἔλεγον· “Καλὸν σάγισμα φορεῖ ὁ ὄνος σου, σαλέ.” Ὁ δὲ πρὸς αὐτοὺς ἀπεκρίνατο· “Ναί, ἔζηχοι, καλὸν σαγίον φορῶ· πατρίκιον γάρ με ὁ βασιλεὺς σήμερον πεποίηκε.”

Τινὲς δὲ τῶν φιλοχρίστων παρεῖχον αὐτῷ τὰ κατὰ προαίρεσιν λεπτά· οὐχ ὅτι αὐτὸς ἐζήτει τινί· οὐδὲ γὰρ ἤτησέ ποτέ τι· ὅσα δὲ παρεῖχον αὐτῷ ἐλάμβανεν εὐμενῶς εὐχόμενος ὑπὲρ αὐτῶν. Δι’ ὅλης γὰρ τῆς ἡμέρας εἴκοσιν ἢ καὶ τριάκοντα ὀβολοὺς ἐκράτει. Ἀπετήρει δὲ τόπον κρυπτὸν ἐν ᾧ συναγωγὴ πενήτων ἐγένετο, καὶ σύνεγγυς αὐτῶν ἐρχόμενος ὡς δῆθεν παίζων μέσον αὐτῶν ἐκαθέζετο, καὶ πρὸς τὸ μὴ γνωσθῆναι τὴν ἐργασίαν αὐτοῦ μετὰ τῶν ὀβολῶν ἔπαιζεν. Ὅτε δὲ ἐξ αὐτῶν ἤρπαξέ τις, τοῦτον ἐρράπιζεν. Οἱ δὲ ἔτεροι ὡς ἤδη τὸν συμπένητα ἐκδικῶντες τοῖς ῥάβδοις ἔτυπτον. Αἰτίαν δὲ φυγῆς χρώμενος ἅπαντα τὰ φολερὰ ἐσκόρπιζε, καὶ λοιπὸν εἴτι ἤρπασεν ἕκαστος εἰς ἴδιον κέρδος ἐκέκτητο.

ζ'. *Περὶ τοῦ κνιποῦ.* Ἐν μιᾷ δὲ τῶν ἡμερῶν ἐν τῷ Ἀντιφύρῳ παίζων ὁ ὅσιος πλησίον καθαροποτίου, ἔνθα καὶ ἐσφυρnisμένον οἶνον ἔπινον οἱ πολῖται, εἰσῆλθέ τις τοῦ πιεῖν, ὃν ἰδὼν ὁ ὅσιος ἀπεσκόπει εἰς αὐτόν. Ἐκείνος δὲ ἰδὼν τοῦτον ὀξέως εἰς αὐτὸν ἀτενίζοντα βλοσυρῷ τῷ ὄμματι ἀπιδὼν λέγει· “Τί μοι ἐνατενίζεις, σαλέ; ὕπαγε ἔξω.” Ἐφ’ ὁ ὅσιος· “Κνιπὸς δαίμων ὡς μικρὸν πιθήκιον ἐπὶ τὸν ὦμόν σου κάθηται τὸν δεξιὸν καὶ ὥσπερ ἄρκον τῷ κορκόμῳ κατέχει σε δεδεμένον· ἄθλιε, δός μοι ὀβολόν.” Ὁ δὲ λέγει· “Οὐχ ὑπάρχει μοι.” Ὁ ἅγιος λέγει· “Ναί, πάρετε τῇ ψυχῇ· ἐπτά φόλλεις ἀπὸ τῆς οἰκίας σου ἔφερες· τὴν μίαν ἡγόρασας λάχανα, τὴν δὲ ἑτέραν θέρμια καὶ τὰς πέντε βαστάζεις ἐν τῷ κόλπῳ σου, καὶ βιάζῃ τοῦ πιεῖν καὶ αὐτάς.” Καὶ ταῦτα εἰπὼν δρομαίως ἐξῆλθεν. Ὁ δὲ ἄνθρωπος ἐπὶ τῷ ῥήματι ξενισθεὶς καὶ ἰλιγγιάσας τοῖς ἔγγιστα αὐτοῦ καθεζομένοις καὶ πίνουσιν ἅπαντα διεσάφησε. Ταῦτα ἀκούσας ὁ καθαροπότης ἔφθ πρὸς αὐτούς· “Ὡς ὁρῶ ὅτι καὶ ὑμεῖς ἐξηχότεροι αὐτοῦ τυγχάνετε· οὐ γὰρ

337 αὐτὸ (etiam D): αὐτὴν E ψαθίον post corr. C || 338 σάγισμα: σάγιστρον E || 339 σαγίον: σαγὴν (sic) Cε || 342 τι: τινα KP al. Cε || ὅσα δὲ: add. τινες γ || 343 γὰρ: δὲ PCε || 344 ἀπετήρει γ: ἐπ- β || 347 μετὰ ... ἔπαιζεν: τοῖς ὀβολοῖς ἐπαιγνιάζεν Cε || ἐξ ... τις: εἶχέ τις τῶν πτωχῶν (add. τοῦ D add. ἀχρομίσαι πρὸς τὸ E) ἀρπάσαι Cε || ἤρπαξέ: -σέ KP || 347-8 τοῦτον ἐρράπιζεν: ἐδίδου αὐτῷ (-ὸν C) κόσσον Cε || 348 ὡς ἤδη: ὡς δῆθεν PE om. CD || ἐκδικῶντες: -οὔντες PE διεκδικοῦντες CD || 349 ἐτυπτον: τύπτοντες ὑπεσέβανον Cε || 351 num. 7 KC: 5 D num. carent rell. || κνιποῦ: σκνιφοῦ P || 360 βαστάζεις: βαστάς CD al. E || 363 ταῦτα ἀκούσας KP: ἅ. δὲ Cε τότε β || καθαροπότης: φουσκάριος CD κάπηλος E || 364 ὅτι om. PCε

the street he had it on as he ran his race, playing. People who saw him said, "You fool, your ass has a nice *sagisma*!" He answered them, "Yes, you simpletons, I am wearing a nice *sagion*, for today the king has appointed me patrician."⁹

Passing on alms to beggars

Some Christ-loving people gave him obols, spontaneously, for he himself did not beg from anyone. In fact, he never asked for anything, although he kindly accepted what people gave him, praying for them. In the course of a whole day he received as much as twenty or even thirty obols. He knew a hidden place where the poor used to gather. Approaching them, playing, as it were, he sat down in their midst and played with the obols so that his way of life might not be discovered. When someone tried to snatch a coin, he slapped his face. The others, however, beat him with their sticks, as if to avenge their fellow beggar. On the pretext of escaping them Andrew threw away all the obols, whereupon each beggar picked up what he could, regarding it as his personal gain.

The miser

7. *On the miser.* One day as the holy man was playing in the Antiphoros¹ near a tavern where the citizens used to drink wine flavoured with myrrh, a man entered for a drink. The holy man noticed him and looked at him intently. When the man saw that Andrew was staring at him, he looked at him fiercely and said, "You fool, why do you stare at me? Get out of here!" The holy man said, "A miserly demon is sitting like a small monkey on your right shoulder, having tied a muzzle around your mouth as if you were a bear.² You wretch, give me an obol!" He answered, "I have none." The holy man said, "Yes, you have, you spiritual paralytic! When you left home you had seven obols. For one of them you bought vegetables, for another beans, the other five you are carrying in your pocket, and now you are forced to spend them on drinking." And with these words he hurried out of the tavern. But the man, who was surprised and confused at what Andrew had said, explained it all to those who sat drinking next to him. When the tavern keeper heard this he said, "I see that you are even more stupid than

365 ἐκεῖνός ἐστιν ὁ λαλῶν, ἀλλ' ὁ συμπεριφερόμενος αὐτῷ δαίμων· μὴ γὰρ
οὐκ ἦδει ὁ δαίμων τίς πορνεύει ἢ τίς κλέπτει ἢ τίς ἐστι κνιπὸς ἢ τίς πόσους
ὀβολοὺς ἐξερχόμενος ἐκ τῆς οἰκίας αὐτοῦ βαστάζει; Ἐπεὶ ἀκολουθεῖ
αὐτῷ, πάντα γινώσκει. Μάλιστα εἰ καὶ φίλος αὐτοῦ ὑπάρχει καὶ τὰ 657A
ἀρεστὰ αὐτῷ ποιεῖ, καὶ τὰ ἀλλότρια πταίσματα μηνύει αὐτῷ." Ταῦτα τοῦ
370 καθαροπότου λαλήσαντος ἔπεισεν αὐτοὺς οὕτως ἔχειν.

ἡ'. *Περὶ τῆς προγνώσεως Ἐπιφανίου.* Πάλιν οὖν κατὰ τὸ αὐτὸ ἐρχόμενος ὁ
μακάριος ἐν τοῖς Ἀρτοπωλείοις συναντᾷ τρισὶ νεανίσκοις ξανθοκόμοις,
ὥραίοις καὶ ψυχῇ καὶ σώματι· εἶχον γὰρ ἀγαθὴν ἐργασίαν οἱ μείρακες,
τοῦ τρανότερου ὁδηγούντος αὐτοὺς εἰς πάσαν τοῦ θεοῦ εὐαρέστησιν. Ὡς
375 δὲ συνήντησαν τῷ ὀσίῳ, ἔγνω τῷ πνεύματι ὁ πρῶτος τῶν σεμνῶν παίδων
ἐκείνων τὰ περὶ τοῦ μακαρίου καὶ λέγει τοῖς ἐταίροις αὐτοῦ· "Πιστεύσατέ
μοι, ἀγαπητοί, ὅτι ὑπονοῶ τὸν σαλὸν ἐκείνον δοῦλον τοῦ θεοῦ ὑπάρχειν."
Ἐφη ὁ ἕτερος· "Παρακαλῶ σε, ἔν τινι τόπῳ μετ' αὐτοῦ συγκαθίσωμεν."
Λέγει ὁ πρῶτος· "Εἰ θέλετε, τοῦτο ἐν τάχει ποιῶ." Καὶ ἀποστὰς ἐκ τῶν δύο B
380 φθάνει καὶ λέγει τῷ ὀσίῳ· "'Αδελφέ, ἀγαπᾷς με; δεῦρο συγκάθισον μετ'
ἐμοῦ, ὅτι κἀγὼ καὶ οἱ μετ' ἐμοῦ λίαν ἐπιποθοῦσί σε." Ἰδὼν δὲ αὐτὸν ὁ
μακάριος ἐμειδίασε καὶ φησι· "Σὺ εἰ Ἐπιφάνιος ὁ φίλος μου καὶ τὸ τέκνον
μου ἀπὸ τοῦ νῦν." Καὶ σὺν τῷ λόγῳ ἡσπάσατο αὐτόν, προβλεπτικῶ ὁμματι
τὸ μέλλον προσημάνας γίνεσθαι ἐπ' αὐτόν· τῆς γὰρ βασιλίδος τῶν πόλεων
385 ἐπίσκοπον γεγονέναι προεφήτευσεν αὐτόν. Χειροκρατοῦντες δὲ ἀμφοτέροι
ἦλθον πρὸς τοὺς δύο παῖδας, καὶ διηγῆσατο αὐτοῖς ὁ Ἐπιφάνιος, πῶς ἐξ
ὀνόματος ἐκάλεσεν αὐτόν. Οἱ δὲ ταῦτα ἀκούσαντες πλείονα τὴν πίστιν
καὶ τὸν πόθον εἰς αὐτόν ἀνέθηκαν. Εἰσελθόντες οὖν ἐν ἐνὶ τῶν
καθαραποτίων ἐν ἀποκρύφῳ τόπῳ ἐκάθισαν καὶ ἀγοράσαντες ἄρτον καὶ
390 ἰχθὺν ἔθηκαν ἔμπροσθεν αὐτοῦ. Ἰδὼν δὲ ὁ ὁσιος τὴν αὐτῶν προαίρεσιν c
ἐχάρη χαρὰν μεγάλην, καὶ ἦν ὑποψιθυρίζων τῷ στόματι, τὴν προσαγωγὴν
αὐτῶν τῷ θεῷ ἀναθεῖς, καὶ εἶθ' οὕτως τῶν προτεθέντων μετέσχε, δοὺς καὶ
τοῖς νέοις οἰκειὰς χερσίν.

366–7 πόσους ὀβολοὺς· πόσας φάλλεις Cε || 370 καθαροπότου· φουσκαρίου Cε || 371
num 8 KC: num. carent rell. || Ἐπιφανίου· τῶν παίδων KCE τοῦ παιδός D || ἐρχόμενος·
διερ- KPCD κατερ- E || 372 Ἀρτοπωλείοις· -έοις CD || 374 τοῦ θεοῦ γ· ἀγαθὴν β ||
377 ὅτι om. KCε || 378 σε LKPE: σοι BMD || συγκαθίσωμεν· -ήσωμεν KPC
συγκαθίσαι (-ήσαι D) ἡμᾶς ε || 379 θέλετε· -εις KCε || 380 ἀγαπᾷς· εἰ ἃ. E ||
συγκάθισον BM: -ησον LKPCD al. E || 383 ἡσπάσατο αὐτόν γ· ἡσπάσαντο τῷ (sic) β
|| 388 οὖν γ· δὲ β || 389 ἐκάθισαν· -έσθησαν P al. Cε || ἄρτον· add. καὶ οἶνον Cε ||
390 ἔθηκαν ... αὐτοῦ· παρέθηκαν εἰς ἐσθίαν Cε || 392 τῷ θεῷ· πρὸς θεὸν (vel τὸν θ.) γ
|| τῶν προτεθέντων· τὴν μετάληψιν γ

he is. It is not he who speaks, but the demon who lives with him. Does not the demon know who fornicates, or who steals, or who is miserly, or how many obols somebody carries in his pocket when he leaves home? Since the demon accompanies him he knows everything. The demon also tells him about other people's failings, especially if he is his demon's friend and does what is pleasing to him."³ With these arguments the tavern keeper convinced them that this was the way it was.

The meeting with Epiphanios

8. *On the foreknowledge of Epiphanios.* Similarly, another time when the blessed man came to the Artopoleia he met three fair-haired young men, lads with beautiful souls as well as bodies, for they led a life marked with good works, the most prominent among them guiding the others towards everything that is pleasing to God. As they met the holy man, the leader of these noble youths, knowing in his spirit the blessed man's secret, said to his companions, "Believe me, dear friends, I think this fool is a servant of God." One of the others said, "Please, let us sit down with him somewhere!" The first replied, "Yes, I shall ask him at once, if you like."¹ Leaving the other two and approaching the holy man he said, "Brother, do me a favour, come and sit down with me, for my friends and I long greatly for your company." Looking at him the blessed man smiled and answered, "You are Epiphanios, my friend and my son from now on." And with these words he kissed him, thanks to his prophetic eye foretelling Epiphanios' future, for he predicted that he would become bishop of the Queen of cities.² Walking hand in hand they joined the other two young men. Epiphanios told them how Andrew had called him by name. When they heard this they put even greater faith in him and loved him still more. Thus they entered a tavern. Sitting down in a sheltered corner they bought bread and fish and set them before him. When the holy man saw their spontaneous goodwill he felt great joy. He moved his lips in a soft whisper, commending their offering to God, and then partook of what the young men had put before him, giving them also of the food with his own hands.

395 ἤσθιεν ὅλην τὴν ἡμέραν· ὅπερ καὶ τότε ἐποίησεν, ἐάσας τὰ πλείονα ἐν τῇ
 τραπέζῃ. Οἶνου δὲ ἡνίκα ἐδίδου αὐτῷ τις πιεῖν οὐκ ἐφείδετο, ἅψ' ἑαυτοῦ δὲ
 οὐκ ἔπιε ποτε. Δι' ὅλης δὲ τῆς ἐβδομάδος πολλάκις ἢ καὶ διὰ δύο ἡμερῶν
 καὶ τριῶν οὐδενὸς ἐγένετο, ἐπειδὴ ὁ σατανᾶς τοὺς πλείονας ἐσκλήρυνε D
 τοῦ μὴ παρέχειν αὐτῷ τι· αὐτὸς δὲ τινα οὐκ ἠνάγκαζε πρὸς τὸ μὴ γενέσθαι
 400 βαρετός. Πολλάκις γὰρ ὑπὸ δίψης φλεγόμενος καὶ μὴ ἔχων τί
 εἰσπράξασθαι ἐν τῷ μὴ προσαιτεῖν ἴστατο ἐπὶ τῆς λεωφόρου, καὶ εἰ εὖρε
 πηλὸν ὕδατόστατον ὑπὸ ὕετοῦ γεγεννημένον, κλίνων τὸ γόνυ ἐνεφύσα
 σταυροειδῶς ἐκ τρίτου καὶ οὕτως αὐτὸ ἔπινεν, ὥστε καὶ τοὺς θεωρῶντας
 αὐτὸν ἀγανακτεῖν κατ' αὐτοῦ, καὶ οἱ μὲν ἔτυπον, οἱ δὲ ἔλεγον· “Οὕτως 660A
 405 σοι πρέπει, σαλέ, τῶν καλανίσκων ἀπογεύεσθαι.” Ὁ δὲ οὐκ ἀπεκρίνατό
 τι λόγον, ἀλλ' εὐθέως τῶν ἐκεῖ ἀνεχώρει. Αὕτη τοῦ μακαρίου Ἀνδρέου,
 ἀγαπητοί, ἡ ἀπόκρυφος πολιτεία.

Ὡς οὖν ἐν τοῖς ἔμπροσθεν εἴρηται, ὅτι ἐν τῷ καθαροποτίῳ μετὰ τῶν
 τιμίῳ ἐκείνων παίδων καθεζόμενος ἤσθιεν, ἔτυχεν ἐμοὶ τῷ ἐλαχίστῳ
 410 διερχομένῳ τῆς φωνῆς αὐτοῦ ἀκοῦσαι. Ἐξένευσά οὖν καὶ στὰς ἐν τινὶ
 τόπῳ κρυφίως κατώπτευον. Ἐν δὲ τῷ ἀσπάσασθαι τοὺς νέους καὶ
 ἀπελθεῖν τὴν ὁδὸν αὐτῶν, ἔτυχε τὸν καθαροπότην χρεῖας τινὸς ἕνεκα
 ἐξελθεῖν τοῦ ἐργαστηρίου, αὐτὸν δὲ μόνον μεῖναι ἔνδον. Καὶ σκοπήσας B
 ἔνθεν καὶ ἔνθεν, ὡς οὐκ ἐθεάσατό τινα, ἐκτείνας εἰς ὕψος τὰς χεῖρας
 415 αὐτοῦ δέησιν ἐποίει ὑπὲρ τῶν τριῶν παίδων ἐκείνων· μαρτυρεῖ δέ μοι ὁ
 θεὸς ὁ ἀπόλλων πάντας τοὺς λαλοῦντας τὸ ψεῦδος, ὅτι ἦρθη ἀπὸ τῆς γῆς
 καὶ ἐκρέματο εἰς τὸν ἀέρα προσευχόμενος. Βλέπων δὲ ἐγὼ ταῦτα φρίκη
 μοι καθέστη καὶ ἔκστασις. Μετὰ δὲ τὸ πληρῶσαι τὴν εὐχὴν
 σχηματισάμενος ἐξῆλθεν ἔξω εἰς τὸ πλῆθος τοῦ λαοῦ, τὰ συνήθη
 420 ἐργαζόμενος. Τοῦτο δὲ τῇ ὑμετέρᾳ ἀγάπῃ ἐδήλωσα οὐ φανητιῶν οὐδὲ
 κομπάζων, ἀλλ' αὐτοψὶ ταῦτα θεασάμενος.

394 παζαματίου: -δίου CE || 396 δε² γ: om. β || 401 ἐν ... προσαιτεῖν: διὰ τὸ μὴ
 προσαιτεῖν KP προσαιτεῖν οὐκ εἰδώς ε om. C || 402 ὕδατόστατον: μεμιγμένον μετὰ
 ὕδατος E || 404 οἱ μὲν ... ἔλεγον: τὰ μὲν δέρειν, τὰ δὲ καὶ ἀναστραγγίζειν καὶ κατεγκαλεῖν
 καὶ λέγειν E inter alias vv. II. || 405 καλανίσκων: καλανίων E || 410-11 τινὶ τόπῳ: τῷ
 προθύρῳ Ce || 411 κρυφίως: -έως P ἐνκρυφίως E ἐν κρυφῇ CD || κατώπτευον: καθ-
 CD || 412 ἔτυχε: add. καὶ γ || καθαροπότην: φουσκάριον Ce || 413 ἐξελθεῖν KCE: τοῦ
 ἐξ. β ὑπεξελθεῖν P ἐν τῷ ἐξ. D || 415-16 μαρτυρεῖ ... ἀπόλλων: καὶ ὡς ἐπὶ θεοῦ τοῦ
 ἀπόλλωντος Ce || 416 ἀπόλλων: ἀπώλων β ἀπολλῶν K ἀπωλῶν P || ὅτι om. PCe ||
 417 ἐκρέματο: -ετο P || 418 μοι: με ε || καθέστη: κατέστη K κατέσχε PCe || ἔκστασις:
 ἐξέστη μοι (μου ε) ἡ διάνοια Ce || 419 σχηματισάμενος: μετασχηματισάμενος C
 καταστάς εἰς ἑαυτὸν ε || 420 φανητιῶν PCE: φαντιῶν β φατριῶν K (οὐ ... θεασάμενος
 om. D)

Andrew abstains from food and drinks from puddles

The word is true, dear friends, and certain, that during the whole day he ate only one half of a biscuit, as he did also on this occasion, leaving most of the food on the table. When someone gave him wine to drink he did not refuse, although he never drank on his own initiative. Often he tasted nothing for two or three days or even an entire week, as Satan hardened the hearts of most people so that they did not give him anything; he himself did not importune anybody for fear of being burdensome. Many times he stood in the main street suffering from a burning thirst, being at a loss what to do as he refused to beg. But if he found a muddy pool created by rain he bent his knee and breathed upon it crosswise three times¹ and then drank from it, so that those who saw him were angered, some beating him, others saying, "Right so, you fool, it befits you to taste the sewage!"² He, however, did not utter a word to anybody but left the spot at once. This, dear friends, was the hidden way of life of blessed Andrew.

Andrew levitating during prayer

While Andrew, as mentioned earlier, was having a meal in the tavern with the honourable young men, my humble person happened to pass by and hear his voice. I turned aside and, stopping at a suitable place, watched him secretly. When the young men had kissed him goodbye and departed, the tavern keeper happened to leave the tavern for some reason,¹ so that Andrew remained inside alone. He looked round on all sides and, seeing nobody, stretched out his hands towards heaven and prayed for the three young men. God, who destroys all who tell lies, is my witness that Andrew was lifted from the ground and suspended in the air while he prayed.² When I saw this, trembling and amazement came upon me. Having finished his prayer he pretended to be mad again and went out to mingle with the multitude of the people, doing his usual work. This I have told you, my beloved, not out of vanity or boastfulness, but because I have seen it with my own eyes.

θ'. *Περὶ τῆς βίας τοῦ χειμῶνος.* Χειμῶνος τοίνυν σφοδροτάτου γεγονότος C
 καὶ κρύους δριμυτάτου τὸν ἀέρα πιέζοντος πᾶσα φύσις σωματῶν ἀπὸ τῆς
 βίας ἀπερρήσεται. Τὰ καταγῶγια πάντα μεστὰ χιόνος ὑπῆρχον διὰ τὸ εἶναι
 425 μεγίστους ἀνέμους καὶ διαστρέφειν τοὺς κεράμους τῶν ὑψηλῶν δωμάτων
 καὶ μετεώρων. Πάντες δὲ οἱ πένητες τὸ οὐαὶ θρηνοῦντες, ὀλοφυρόμενοι
 καὶ στένοντες καὶ τῇ ἐνδείᾳ τοῦ λιμοῦ τηκόμενοι τῷ θανάτῳ
 παρεπέμποντο. Πίθιοι διερρήγγυντο, δένδρα ἐκ ῥιζῶν διεσπάσθησαν καὶ τὰ
 430 πετεινὰ τοῦ οὐρανοῦ διεφθάρησαν τῇ ἐνδείᾳ τῆς τροφῆς. 'Εμὲ δὲ λύπη
 κατέειχε μεγάλη διὰ τὸν δούλον τοῦ θεοῦ, διότι γυμνὸς ἦν τῷ σώματι, οὐ
 χιτῶνα ἔχων, οὐ μαλωτόν, οὐ κιλίκιον, οὐ ψιαθίον, οὐ καλύβην, ἀλλ' D
 ἄπορος παντελῶς, μὴ ἔχων ποῦ τὴν κεφαλὴν κλίνειν· οὐκ ἐγίνωσκον γὰρ ἐν
 ποίῳ τόπῳ ὑπάρχει· τοῦτο δὲ μόνον ἔλεγον ὅτι “Ἄρτι ἐτελεύτησεν.”
 'Εκράτησεν δὲ ἡ βία τοῦ χειμῶνος ἐπὶ ἡμέρας πολλὰς. 'Εβδομάδων τοίνυν
 435 παρελθουσῶν δύο καὶ τοῦ ἀνέμου λωφήσαντος, ἐσπέρας οὐσης βαθείας,
 ἔρχεται πρὸς με ὁ αἰοίδιμος οὗτος. 'Εγὼ δὲ ἰδὼν αὐτὸν ἐξέστην τῷ
 πνεύματι. 'Αναστὰς δὲ περιεπλάκην αὐτῷ ἀσπασάμενος τῷ ἀγίῳ
 φιλήματι. 'Ως δὲ ἐπὶ πολλὰς ὥρας τῇ ἀγάπῃ ἐνεκείμεθα, ἔφη μοι·
 440 “Καθεσθῶμεν, ἀγαπητέ μου,” παυσάμενος τῶν δακρύων, “ἔχω γὰρ σοί τι
 διηγήσασθαι.” Καθεσθέντες δὲ λέγει μοι χαριέντως· “Θές τράπεζαν ὅπως 661A
 εὐφρανθῶμεν.” 'Εγὼ δὲ τούτου τοῦ ῥήματος ἀκούσας προσέταξα οὕτως
 γενέσθαι.
 'Ασχολουμένου δὲ τοῦ παιδὸς εἰς τὸ διαταχθὲν ἔφη μοι ὁ δίκαιος·
 “Ὅντως, κύρι ἀδελφέ μου, τί οὕτως ἐπ' ἐμὲ ἡγωνίας, νομίζων ὑπὸ τοῦ
 445 κρύους ἐκπνεῦσαί με ὡς ἅπαντας τοὺς ἀδελφούς μου καὶ συμπένητας;
 Οὐκ ἦδεις ὅτι φυλάσσει κύριος τοὺς συντετριμμένους τῇ καρδίᾳ καὶ τοὺς
 ταπεινοὺς τῷ πνεύματι σώζει; Οὐκ ἦδεις ὅτι ὁ εἰπὼν τῇ ἐμῇ ἐλαχιστότητι·
 'ἐὰν δουλεύσης μοι ὀλοψύχως, γνώσῃ τὰς παρ' ἐμοῦ δωρεὰς καὶ τὴν
 πολλὴν παραμυθίαν τὴν ἐξ ἐμοῦ σοι γινομένην', αὐτὸς ἐστὶ μετ' ἐμοῦ; Μὴ
 450 οὖν, φίλε μου, ἀπὸ τοῦ νῦν περὶ ἐμοῦ τι τοιοῦτον ὑπολάμβανε τὸ σύνολον· B
 μεγάλη γὰρ χαρὰ τοῖς ὀλοψύχως εἰς θεὸν ἐλπίζουσι γίνεται καὶ ἐν τῷ νῦν
 αἰῶνι καὶ ἐν τῷ μέλλοντι.” Ταῦτα αὐτοῦ λέγοντος περὶ τοῦ κεφαλαίου
 τούτου ὑπέλαβον τῇ διανοίᾳ μού τι θαυματουργήμα γεγονέναι ἐπ' αὐτῷ

422 num. 9 KC 7 D: om. rel. || τῆς ... τοῦ: τοῦ σφοδροῦ K || 423 κρύους: κρυμοῦ P
 κρύου CD || 426 τὸ οὐαὶ: τό τε ἐλεεινόν, οὐαὶ ὡς εἰπεῖν ἐμερίζοντο E || 427 τοῦ: τῆς Ce
 || 429 δὲ Lγ: om. BM || 431 μαλωτόν: μαλωτίσκον Ce || ψιαθίον: ψαθίον L ψάθαν C
 ψάνθαν E || 433 τοῦτο ... ἐτελεύτησεν om. E, cf. infra ad lin. 437 || 434 δὲ: γὰρ KPC
 οὖν ε || 435 λωφήσαντος KPCD: λα- β al. E || 437 πνεύματι: add. εἰκαζον γάρ, ἐκ
 παντὸς τετελεύτηκεν E, cf. supra ad lin. 433 || αὐτῷ (etiam D): αὐτὸν KPCE ||
 ἀσπασάμενος γ: καὶ ἡσπασάμεθα β || 440 χαριέντως: -εντῶς KP -εντιζόμενος Ce || 449

The winter storm

9. *On the violent winter storm.* A fierce winter storm was raging. The air was held in an iron grip by bitter cold, and every kind of creature¹ was collapsing because of the violence of the elements. All houses were filled with snow, strong winds dislodging the tiles of the high and lofty roofs. Lamenting and moaning all the poor wailed, "Alas!" Wasting away through want and famine² they were consigned to death. Jars cracked, trees were pulled up by the roots and the birds of the air died from lack of food. My heart was heavy with sorrow for the servant of God, for his body was naked and he had neither a tunic, nor a woollen cloak,³ nor a Cilician coat,⁴ or a sleeping-mat, nor a hut, but was completely destitute, having nowhere to lay his head.⁵ I did not know where he was. I kept saying to myself, "Now he is dead!" The violent storm lasted many days. But when two weeks had passed and the wind abated, the glorious man came to me late in the evening. The sight of him made me astounded in my spirit. I arose and put my arms around him, giving him the holy kiss. After a long and loving embrace he held his tears back and said, "Let us sit down, dear friend, I have something to tell you." When we were seated he said with a cheerful smile, "Let prepare a meal, that we may celebrate!" I followed his suggestion and gave orders for a meal.

How Andrew survived

While the servant carried out my orders the righteous man said to me, "Tell me, my lord and brother, why did you worry so for me, thinking that because of the cold I had breathed my last like all my brothers and fellows in misery? Do you not know that the Lord guards the broken-hearted and saves the crushed in spirit?¹ Do you not know that he who said to my humble self, "If you serve me with all your heart you will know my gifts and the great consolation that comes from me",² is with me? Therefore, my friend, from now on do not have any such ideas about me at all, for great is the joy of those who set their hope on God with all their heart, both in this age and in the age to come." From his comments on this matter I assumed in my mind that a miracle had occurred to him during his great distress. I

αὐτός ... ἔμοῦ: οὐκ ἔστιν ψεύστης P om. KCε || 451 ὀλοψύχως: add. καὶ ὀλοτρόπως Cε || γίνεται: post μέλλοντι tr. KE om. PCD || 452 αὐτοῦ λέγοντος: ἔμοῦ ἀκούσαντος γ || 453 τῇ: ἐν τῇ γ || ἐπ' αὐτῷ: εἰς αὐτὸν γ

- εἰς τὴν τοιαύτην ἀνάγκην. Ἐρξάμην οὖν λόγοις παρακλητικοῖς
 455 προσομιλεῖν αὐτῷ καὶ λέγειν· “Κυρίε μου, ποῦ διήγες ἐν ταῖς ἡμέραις τῆς
 τοιαύτης ἀνάγκης; Τὸν θεὸν τὸν ἅγιον, μηδὲν ἀποκρύψης ἀπ’ ἐμοῦ.” Ὁ δὲ
 μακάριος λέγει μοι· “Φίλε μου ἐν κυρίῳ, ποῦ εἶχε σαλὸς καὶ ἔξηχος
 διατρίβειν εἰ μὴ ἐν τῇ ἐξηχίᾳ καὶ ἐν ταῖς ἐμπαιξοσύναις αὐτοῦ ὡς καὶ
 πάντοτε;”
- 460 *Ι’.* *Περὶ τῆς καρτερίας καὶ ὑπομονῆς αὐτοῦ.* “Ὅμως οὖν, ἀδελφέ μου ἐν C
 κυρίῳ, ἡ ἀγάπη σου καὶ ὁ πολλὸς πόθος ἔλκει με τοῦ ἐξομολογήσασθαί σοι·
 ὀρκῶ δέ σε τὸν θεὸν τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν, μέχρις ὅτου
 εἰμὶ ἐν τῇ ζωῇ ταύτῃ ἃ μέλλω λέγειν σοι μὴ ἀναγγείλῃς τινὶ τὸ σύνολον,
 465 ὅτι ἀγάπῃ ἀπείρῳ πρὸς σε ἀνακείμενος ταῦτά σοι λέγω.” Ἐμοῦ δὲ
 ἀσφαλισσαμένου τοῦ φυλάττειν ταῦτα ἀνοίξας τὸ τίμιον αὐτοῦ στόμα ἔφη
 μοι· “Ὡς οἶδας, ἀγαπητέ, τὴν σφοδροτάτην ἀνάγκην τοῦ κρύους καὶ τοῦ
 χειμῶνος καὶ τοῦ μεγίστου ἀνέμου πάνυ ἠπόρουν μὴ ὑποφέρων, γυμνοῦ
 μου ὑπάρχοντος καὶ ἀσκεπάστου καὶ ἀνυποδέτου. Ἀπῆλθον οὖν πρὸς D
 τοὺς ὁμοίους μου πένητας σωθῆναι μικρὰν ὥραν, καὶ οὐκ ἐδέχοντό με,
 470 ἀλλ’ ὡς κύνα τοῖς ῥάβδοις με ἐξεδίωκον, βδελυττόμενοι καὶ λέγοντες·
 ‘Αἶρε ἐντεῦθεν, κύων, καὶ ὑποχώρει.’ Μὴ εὐρίσκοντος δέ μου ἀνάπαισιν ἢ
 ποῦ σωθήσομαι ἀπορήσας τὴν ζωὴν ἀπεγραφόμεν, τοῦτο λέγων·
 ‘Εὐλογητὸς κύριος, πάντως εἰ καὶ ἀποθάνω, εἰς μαρτύριον λογισθήσεται
 μοι· καὶ γὰρ ὁ θεὸς οὐκ ἔστιν ἄδικος· ὁ ποιήσας τὸν κρυμὸν καὶ τὴν
 475 ὑπομονὴν παράσχῃ μοι.’
- “Πορευθεῖς οὖν ἐν μιᾷ γωνίᾳ τοῦ ἐμβόλου καὶ εὐρὼν κυνάριον πλησίον 664A
 αὐτοῦ ἐμαυτὸν ἀνέκλινα, προσδοκῶν θερμῆς τινὸς ἀπολαύσαι ἐξ αὐτοῦ.
 Ἐκεῖνος δὲ ἰδὼν με πλησίον αὐτοῦ ἀναστὰς ἀνεχώρησεν. Ἔλεγον οὖν
 πρὸς ἐμαυτόν· ‘Ταλαίπωρε, ὁρᾷς πόσον εἰ ἁμαρτωλὸς, ὅτι καὶ οἱ κύνες σε
 480 διαπτύουσι καὶ δραπετεύουσιν ἀπὸ σοῦ καὶ οὔτε κἂν ὡς ὅμοιον αὐτῶν
 κύνα σε δέχονται. Οἱ ἄνθρωποι ὡς πονηρὸν δαίμονα ἀποστρέφονται, οἱ
 κύνες μυσάττονται, οἱ συμπένητες ἐλαύνουσι· λοιπόν, τί ἔχεις
 εἰσπράξασθαι; ἀπόθνησκε, ἄσωτε, ἀπόθνησκε· ὧδε γὰρ σωτηρία οὐκ ἔστι
 σοι.’ Ὡς δὲ ταῦτα ἐν ὀδύνῃ ἔλεγον, ἦλθέ μοι κατάνυξις, καὶ σφιγγόμενος
 485 ὑπὸ τοῦ κρύους καὶ τοῦ μεγίστου τρόμου ἐκείνου ἔκλαιον, εἰς θεὸν μόνον
 τοῖς νοεροῖς ὁμμασιν ἀποσκοπῶν τὸ μέλλον εἰς ἐμὲ ἀποτελεσθῆναι.
 Ψυχρανθέντων οὖν πάντων μου τῶν μελῶν ἐνόμιζον παραυτίκα B
 ἐκπνεῦσαί με.

455 αὐτῷ: αὐτὸν KPC (ante λόγοις tr. KP) al. ε || 456 τοιαύτης om. γ || 458 ἐμπαιξοσύναις: ἐμπαιξ- D || 460 num. 10 K: om. rell. || περὶ ... αὐτοῦ KPC (τῆς om. C): om. βε || 462 ὅτου: ὅτε KC ἂν ε || 464 ἀπείρῳ (etiam E): διαπύρῳ KPCD || 466

began to speak to him with entreating words and said, "My lord, where did you spend the days of this tribulation? By the Holy God, do not hide anything from me!" The blessed man answered, "My friend in the Lord, where could a fool and a madman have been except in his derangement and his mockeries, as always?"

10. *On his perseverance and endurance.* "Yet, my brother in the Lord, your love and great devotion persuade me to tell you. But I adjure you by God who made heaven and earth: as long as I am living in this world, do not reveal to anybody what I am about to say, for it is only because of my boundless love for you that I will speak of it." After I had assured him that I would keep it to myself he opened his venerable mouth and said, "Dear friend, you know the extreme distress caused by the cold, the bad weather and the violent wind. I was wholly at a loss what to do, for I could not stand it, naked, unsheltered and unshod as I was. I went to my equals in poverty to escape my distress for a short while, but they did not accept me. They chased me away with their sticks like a dog, loathing me, saying, 'Go away from here, you cur, begone!' Unable to find rest, or a place where I could be safe, I despaired and gave up all hope of survival and said, 'Blessed be the Lord! If I die, surely it will be reckoned to me as testimony. God is not unjust,³ He who made the frost will also give me the endurance!'

"I went to a corner of the portico, found a dog and lay down close to him, expecting to receive a little warmth from him. But when the dog saw me at his side he rose and moved to another place. I said to myself, 'You wretch, do you see how sinful you are? Even the dogs despise you and run away from you, not even accepting you as a dog equal to themselves! Men turn away their face from you as from an evil demon, the dogs loathe you, your fellows in misery drive you away. Hence, what can you do? Die, you profligate, die, for here there is no salvation for you!' As I said this in my grief, I was overcome by compunction. Held in the grip of the cold and trembling terribly I wept, fixing my spiritual eyes on God alone to see what was going to be fulfilled with me. All my limbs had become numb with cold and I thought I was going to breathe my last any moment.

κρύους: -ου E || 468 ἀνυποδέτου: -δύτου (pro -δήτου) PE || 470 βδελυττόμενοι: -σσ- Cε || 471 αἶρε: ἔρρε D ἔρε C || 472 σωθήσομαι: -ήναι Kε || ἀπεγραφόμενην: -ψάμην Cε || 477 αὐτοῦ¹ γ: om. β || 479 σε om. KPC (σε ... καὶ om. D σε ... κύνες lin. 482 om. E) || 481-2 οἱ κύνες μυσάττονται γ: om. β || 485 κρύους: -ου C

490 μου ὁρῶ νεανίαν τινὰ ὠραῖον τῷ εἶδει σφόδρα, ἀστράπτων τὸ πρόσωπον
 αὐτοῦ ὡς ὁ ἥλιος. Κατεῖχε δὲ ἐν τῇ χειρὶ αὐτοῦ κλάδον χρυσοῦν
 πεπλεγμένον κρίνα καὶ ῥόδα ἔνδρoσα, οὐχ ὡς τὰ τοῦ κόσμου τούτου, μὴ
 γένοιτο, ἀλλὰ ποικίλα τινὰ ἑτεροφυῇ καὶ ἑτερόθεα. Ὡς οὖν τὸ ὠραῖον
 495 ἐκεῖνο φυτὸν ἐκράτει, βλέψας με λέγει μοι· ‘Ἀνδρέα, ποῦ ἦσθα;’ Ἐγὼ δὲ
 ἀπεκρίθην αὐτῷ· ‘Ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.’ Καὶ σὺν τῷ λόγῳ
 δίδωσί μοι μετὰ τοῦ ἀνθοφόρου κλάδου ἐκείνου εἰς τὸ πρόσωπον καὶ
 λέγει μοι· ‘Λαβέτω δύναμιν καὶ ζῶην ἀκυρίευτον τὸ σῶμά σου.’
 Παραχρῆμα δὲ ἡ εὐδία τῶν ἀνθέων ἐκείνων εἰς τὴν καρδίαν μου
 εἰσεληλύθει καὶ ὡς τι εἶδος τὴν ζωὴν μοι ἐνέθηκε.
 500 “Μετὰ ταῦτα ἀκούω φωνῆς λεγούσης τάδε· ‘Ἀπάγετε αὐτὸν εἰς
 παραμυθίαν ἕως ἐβδομάδων δύο καὶ πάλιν ἀποστραφήσεται· ἔτι γὰρ θέλω
 αὐτὸν ἀγωνίζεσθαι.’ Καὶ σὺν τῷ λόγῳ ἦρθεν εἰς βαθὺν καὶ ἡδύτατον
 ὕπνον, καὶ τί μοι γέγονεν οὐκ ἤδεν· ὥσπερ γὰρ δι’ ὅλης τῆς νυκτὸς ἡδέως
 505 ὑπνώσας καὶ πρωΐας ἀφυπνιζόμενος, οὕτως ἐν δυσὶν ἐβδομάσιν ὑπῆρχον,
 ὅπου ἡ τοῦ θεοῦ βουλὴ ἐκέλευσεν. Ἐβλεπον δὲ ἑμᾶντὸν εἰς παράδεισον
 τερπνὸν καὶ θαυμαστὸν λίαν, καὶ ἐξέστην τῷ πνεύματι. Διελογιζόμενην δὲ τί
 ἄρα τοῦτο ἔσται· ‘Ἡ κατοίκησίς μου ἐν Κωνσταντινουπόλει ὑπῆρχε, τί δὲ
 510 ἐνταῦθα ποιῶ οὐκ ἐπίσταμαι.’ Θαυμάζοντος δέ μου τὸ πρᾶγμα, πῶς ἄρα
 τοῦτο γέγονεν εἰς ἐμέ, ἀπορία ληφθεὶς πρὸς ἑμᾶντὸν πάλιν ἔλεγον· “Ἴδε
 πῶς εἰμι μετὰ ἀληθείας ἔξηχος· ἀγαθὰ μοι ἐγένοντο παρὰ τοῦ θεοῦ καὶ
 ὠφειλον δοξάζειν καὶ εὐχαριστεῖν αὐτόν, νυνὶ δὲ καθεζόμενος
 515 πολυπραγμονῶ τὸ ἐξαίσιον τοῦτο τεράστιον.’ Κατενόουν δὲ ἑμᾶντὸν
 ὥσπερ ἄσαρκον· οὐ γὰρ ἐνόμιζον σάρκα φορεῖν. Χιτῶν δέ μοι προσῆν
 ἀστράπτων, χινοειδὴς καὶ διάλιθος· σφόδρα δὲ ἑτερπόμην ἐπὶ τῷ κάλλει
 αὐτοῦ. Τὰ δὲ ἐπὶ τῆς κορυφῆς μου κατενόουν, καὶ ἦν ἐκ παντοίων ἀνθέων
 πεπλεγμένος μοι στέφανος διάχρυσος ἐκφεγγίζων, καὶ ὑποδήματα ἐπὶ τῶν
 ποδῶν μου. Ζώνην δὲ ἡμην διεζωσμένος ὡς κόκκινον φοβερόβαφον. 665A

489 add. tit. περὶ τῆς ἐν χειμῶνι προσγινομένης ὀπτασίας L || 490 τινὰ γ: om. β || 493
 ἑτεροφυῇ: ἑτερόφωα D ἑτεροφωᾶ E || 496 μετὰ om. E || τοῦ ... ἐκείνου: τὸν ... ἐκείνων
 KPD τῷ ... ἐκείνῳ CE || 498 εἰσεληλύθει (etiam C): -εληλύθεν KPe || 499 ὡς τι: ὥσπερ
 ἀστραπῆς (-ῆ) E γ || εἶδος om. E || 500 τάδε λεγούσης (εἰρηκυίας E) inv. γ || ἀπάγετε:
 ἀπαγάγετε γ || 504 καὶ ... ἀφυπνιζόμενος: πρωΐας ἀφυπνιζόμεν KPC sim. E om. D ||
 δυσὶν: ταῖς δ. γ || ἐβδομάσιν: -άδας PCD || 505 ἔβλεπον: βλέπω Ce, ante quod add. tit.
 περὶ τῆς θέας τοῦ παραδείσου E || 507 ἔσται: ἐστὶν PCe, post quod add. ἡδεν (add. γὰρ C)
 ὅτι Ce || ὑπῆρχε: ὑπάρχει Ce || 510 ἀγαθὰ BM: -όν L γ || ἐγένοντο (etiam L): -ετο
 KCe om. P || τοῦ θεοῦ: θεοῦ KPE θεῷ CD || 514 ἀστράπτων: ἀστραποῦφαντος ε ||

"Suddenly I felt warmth. I opened my eyes and saw a young man, very beautiful in appearance, his face radiant like the sun.⁴ In his hand he held a golden branch round which dewy lilies and roses were entwined, not at all resembling those of this world but somehow many-coloured and of a different nature and appearance.⁵ Holding this wonderful plant in his hand he looked at me and said, 'Andrew, where have you been?' I answered, 'In darkness and in the shadow of death.'⁶ As I uttered these words he struck my face⁷ with the flowery branch and said, 'May your body receive strength and indomitable life!' At once the sweet smell of the flowers filled my heart, putting life into my body as if it were a kind of substance.

Andrew in paradise

"After that I heard a voice saying, 'Take him to a place of comfort for two weeks¹ and then let him return, for I want him to struggle again.' At once I was enraptured into a deep and most pleasant sleep. I did not know what happened to me. As if I had slept peacefully all night and woken up in the morning, thus I spent two weeks where God had commanded according to his purpose. I found myself in a lovely and most wonderful garden. I marvelled in my spirit, asking myself what this could mean: 'I used to live in Constantinople, what I am doing here I do not know.' I wondered how this could have happened to me and in my bewilderment said to myself again, 'Look, now I have become truly insane! Blessings have been bestowed on me by God and I ought to praise and thank him, yet I am now sitting here inquiring into this extraordinary wonder!' I noticed that I was disembodied, as it were, for it did not seem to me that I was wearing flesh.² Yet I was dressed in a dazzling garment, white as snow and set with precious stones, and I was greatly delighted by its beauty. I looked at my headgear: it was a wreath plaited of all sorts of flowers, interwoven with gold and radiant. There were sandals on my feet and I had a girdle around my waist,³ marvel-

χιονοειδής: ὡς χ. D ἐν μέρει χιονώδης E χιονώδης P ὡς χιονώδης C || 517
φοβερόβαφον: add. χρώμαν ἔχων (sic) C add. τὸ χρῶμα ἔχουσα D add. βασιλικὸν τὸ
χρῶμα ἔχουσα E

Ἔστιλβε δὲ ὁ ἄηρ τοῦ παραδείσου ἐκείνου ἀρρήτου φωτὸς τῇ ιδέᾳ, ὑπορροδίζων ἀνθήμασιν. Εὐωδία δὲ παραλλασσομένη ξενοπρεπῶς τοῖς
 520 αἰσθητηρίοις καὶ τῇ ὀσφρήσει μου ὑπὴντα κατευφραίνουσα. Ὡσπερ δὲ βασιλεὺς οὕτως ἤμην διακινῶν ἐν τῷ κήπῳ τοῦ θεοῦ, καὶ ἑτερπόμην μεγάλως ὑπὲρ ἄνθρωπον ἐμαυτὸν στοχαζόμενος.

“Φυτὰ δὲ ἐκεῖ πολλὰ ὁ θεὸς ἐξάνειλεν, οὐχ ὡς τὰ τοῦ κόσμου τούτου, B
 μὴ γένοιτο, ἀλλ’ ἀειθαλῇ καὶ ἑτεροφυῇ, μελισταγῇ καὶ ὑψίκομα καὶ
 525 τερπνᾷ, κεκυφότα τοῖς κλάδοις καὶ κυμαινόμενα πρὸς ἄλληλα, ἡδονὴν φέροντα καὶ θέαν ὡς τὸ κρῦον τοῦ οὐρανοῦ, ἃ τοῖς μάκαρσι κέχρηται, εἰς πῦρ ἡδονῆς καὶ ἀγαλλιάσεως καὶ εὐφροσύνης τὴν ψυχὴν μετατρέποντα. Ξένον δὲ τοῦτο ὅτι τοῖς μὲν ἦν ἑτέρα ἢ θέα, τοῖς δὲ παραφέρουσα ἢ εὐπρέπεια, καὶ τοῖς μὲν ἄνθη δεδώρηται ἀκατάπαυστα καὶ ἀμάραντα, τοῖς
 530 δὲ φύλλα καὶ μόνα, τοῖς δὲ καρπῷ προσέταξε καλλωπίζεσθαι, τοῖς δὲ ἦν ἄνθος καὶ φύλλα καὶ τέρψις καὶ θέα ξένη καὶ καρπὸς τίμιος καὶ περίβλεπτος καὶ ἀνείκαστος. Θαῦμα δὲ ἐν αὐτοῖς μέγιστον ὑπῆρχε· πετεινὰ γὰρ ἐν αὐτοῖς καὶ στρουθία καὶ τέττιγες καὶ ἕτερα κατ’ ὄνομα C
 535 ὠραιᾶ, χρυσόπτερα καὶ χιονόπτερα, καὶ τὰ μὲν ἐν φύλλοις καθεζόμενα ἡῦλουν τε καὶ ἐκελάδουν, ὥστε τὸν κελαδισμόν τῆς φωνῆς αὐτῶν τῆς ὠραιᾶς καὶ ἐνηδόνου ἀκούεσθαι ἕως ἄκρου τοῦ οὐρανοῦ. Τὰ δὲ στρουθία ἐκεῖνα ἐπειρώμην τοῦ στοχάσασθαι αὐτὰ καὶ ἡρπάζετο ὁ νοῦς μου ὡς εἰς ἕκστασιν· ὥσπερ γὰρ ῥόδα ἢ κρίνα ἢ ἕτερόν τι ἔχω εἰπεῖν εἶδος ἀνθέων, οὕτως ἦν τὰ κάλλη τῶν στρουθίων ἐκείνων ὡς παράδοξα καὶ μετέωρα.
 540 Πάλιν οὖν, τοῦ πρώτου στρουθίου τὴν ὠραιότητα ἐκθαμβούμενος τῷ D
 λογισμῷ καὶ τῇ διανοίᾳ, ἐστοχαζόμην <ἄλλο> ἄλλης δόξης καὶ θέας τὴν χροιᾶν καὶ τὴν βαφὴν κεκτημένον. Πάλιν οὖν ἑώρων ἕτερον ἐξαιρετον. Καὶ ἦν μοι θυμηδία μεγίστη ἢ μελωδία αὐτῶν ἢ ἀκατάπαυστος καὶ ἐνήδονος. Καὶ τίς διηγῆσεται τὰ ξένα καὶ φρικτὰ κάλλη τῶν ὀρωμένων
 545 ἐκείσε; Πάντα δὲ τὰ ὠραιᾶ φυτὰ ἐκεῖνα ἐνορδίνως ἴσταντο ὡς παράταξις 668A
 πρὸς παράταξιν. Ὡς μακαρία ἢ χεῖρ ἢ ταῦτα φυτεύσασα.

521 κήπῳ γ: οἶκῳ β || 524 ἑτεροφυῇ: ἑτερόφωνα E add. εὐειδῇ (εὐωδῇ D εὐωδία C) δασέα Cε || 526 ἃ ... κέχρηται: constructio verborum confusa esse videtur (ᾧ ... κέχρηται D ὃ ... βρέχεται E om. C) || 526–7 εἰς ... ἀγαλλιάσεως: δροσισμῷ θέας C || εἰς πῦρ: ἡσπερ PD || 527 τὴν ... μετατρέποντα: οὗτοι ἐπαπολαύουσι P || 528 ἢ θέα γ: θέα β || 529 ἄνθη: ἀνθεῖν Cε || 530 φύλλα ... δὲ² (ante καρπῷ): φύλλοις Cε || μόνα: -ον KP || 532 post ὑπῆρχε inc. lacuna in K usque ad lin. 693 pertinens

γ = PCε (ε = DE)

533 τέττιγες: add. καὶ αὐρήλιοι E || κατ’ ὄνομα: ἀκατανόμαστα (sic) E || 534 καὶ¹ γ: om. β || καὶ² ... φύλλοις: κατὰ ἐν φύλλον ε || μὲν om. C || 535 ἐκελάδουν: add. καὶ

lously red, as it were. The air in the garden glowed with an indescribable light, shimmering with the colour of roses.⁴ A strangely changing aroma reached my senses and filled my nostrils with delight. I moved in the garden of God like a king, enjoying immensely the feeling of being above the human condition.

“God had made many trees grow there, although not like the trees of this world, by no means, but evergreen, trees of a different nature, dripping with honey, with lofty and pleasant foliage, with branches bowing down and rising in waves against each other, bringing pleasure and offering a sight like the crystal of heaven, trees for the blessed to enjoy,⁵ transforming the soul into a fire of pleasure, rejoicing and gladness. A strange thing was that different trees had different kinds of appearance and beauty; to some had been given everlasting and never-fading flowers, to others only leaves; some had been ordained by God to be adorned with fruit, others had blossom and leaves and sweetness and a strange appearance and fruit that was precious, marvellous and incomparable. A great wonder of the trees was that there were birds in them, sparrows, cicadas and other beautiful kinds, species after species, with wings like gold or snow. Some of them were sitting among the leaves singing and warbling, so that the song of their beautiful and delightful voices was heard to the end of heaven. But when I tried to look at these birds, my mind was carried away into ecstasy, for their beauty was as strange and lofty, as it were, as that of roses or lilies or any other kind of flower I could mention. Still amazed in my thoughts and my mind at the beauty of the first bird I looked up again and saw another having the colour and hue of a different glory and appearance. Then again I saw a third extraordinary bird. Their never-ceasing delightful song filled my heart with the greatest joy. Who can tell the strange and awe-inspiring beauty of all that could be seen there? All these beautiful trees stood in rows like one line of battle behind the other. Blessed be the hand that planted them!⁶

ἐτερποφώνουν (sic) D add. καὶ ἐστρουθίζον καὶ ἐτερποφόρουν (sic) E || 538 ἔχω om. P || 540–1 τῷ ... διανοίᾳ: τὸν ... διάνοιαν P τὴν διάνοιαν καὶ τῷ λογισμῷ (sic) C al. ε || 541 ἄλλο addidi: ἕτερον add. E || 542 κεκτημένον: -ην P -ος D

550 “Πάλιν οὖν ἐπὶ τοῖς ἔνδον τοῦ τερπνοῦ παραδείσου χωροῦντός μου
 (ἐνόμιζον γὰρ ὅτι οὐκέτι ἴδω τὸ σκότος τοῦ κόσμου τούτου· πρὸς γὰρ τὰ
 ἐκεῖ σκότος τὰ ἐνταῦθα)· ὥς δὲ ἐπορευόμην ἐν πλατυσμῷ, βλέπω, καὶ ἰδοὺ
 ποταμὸς μέγας μέσον τοῦ παραδείσου διώδευε καὶ ἐπότιζε πάντα τὰ φυτὰ
 555 ἐκεῖνα ἐν γαληνότητι ταῖς ῥίζαις αὐτῶν προσκλυζόμενος. Ἐν αὐτῷ δὲ τὰ
 ὥραϊα στρουθία ἐκεῖνα ἀνῆσαν καὶ κατῆσαν ἀρδούμενα καὶ
 ἀκατάπαυστα κελαδοῦντα. Ἀμπελος δὲ ἦν κύκλῳ τοῦ ποταμοῦ
 560 λύχνῳ τινὶ ἑοικότα, τῷ πρώτῳ λίθῳ διὰ τὸν εἰρηκότα· “Ἐγὼ εἰμι ὁ
 ἀκρογωνιαίος λίθος καὶ ἀκρότομος.” Ἐφήπλωτο δὲ ἐν ὅλῳ τῷ παραδείσῳ, B
 βρίθουσα μεγίστοις βότρυσιν εὐπρεπεστάτοις, ὥστε στεφανοῦσθαι καὶ
 κατακοσμεῖσθαι τῇ περιπλοκῇ τῶν κλημάτων τὰ ἐκεῖσε φυτὰ. Ταῦτα
 565 θεασάμενος ἐτέρπετο ἡ καρδιά μου, ἐκ φρίκης εἰς θαῦμα καὶ ἐκ θαύματος
 εἰς ἔκστασιν τὴν ψυχὴν μεταφερόμενος. Ἐπὶ πολλὴν δὲ ὥραν ἰστάμην
 ἐννεός, ἡδέως προσέχων τοῦ ἀνέμου ἐκείνου τὴν ἐπίπνοϊαν τῆς εὐωδίας, C
 570 ὥστε νομίζειν με ἀγγέλους θυμιᾶν ἐν τῷ οὐρανῷ ἔμπροσθεν τοῦ υἱοῦ τοῦ
 θεοῦ.

565 “Παυσαμένου οὖν τοῦ ἀνέμου ἐκείνου ἀκούω ἀπὸ δυσμῶν ἐτέρου τινὸς
 πνεύματος ἡχον, ἀνεξιχνίαστον τὴν ἡδύτητα ἐμποιοῦντά μοι, ἧς ἡ
 ἐπίπνοϊα ἐν τῷ ἀτμίζειν ὥς χιόνος ὄρασις ἐχρημάτιζεν. Ἦν δὲ τῶν ἐκεῖσε
 δένδρων ἡ εὐπρέπεια ἐμπεπλησμένη εὐωδίας θαυμαστῆς ὑπὲρ πάντα τὰ
 570 ἀρώματα τῶν ἐπιγείων, ὥστε με ἐπιλαθέσθαι ἐκεῖνα τὰ τίμια θαύματα
 ἅπερ ὅπιθεν διοδεύσας ἀπήλαυσα. Τὰ δὲ στρουθία ἐκεῖνα ἐν τῷ ἄδειν
 αὐτὰ καὶ κελαδεῖν τὰ διάπυρα ἄσματα τῆς ἀγαλλιάσεως ἐξιστάμην τῇ
 διανίᾳ μου· εἴτε στρουθία εἴτε ἄγγελοι ταῦτα ὑπῆρχον ὁ θεὸς ἐπίσταται.

“Ἀναδίδεται πάλιν ἀπὸ βορρᾶ ἕτερος ἄνεμος ὑπερφυστικός, D
 575 πυρράκης τῷ εἶδει καὶ ταῖς ἀκτίσιν ὥς ἅτε ἱρις ἡλίου δύναντος.
 Πνεύσαντος δὲ τούτου ἡσύχως ἐκυμαίνετο τὰ λαμπρότατα ἐκεῖνα φυτὰ.
 Ἐπνεε δὲ ταράσσων τὴν ἐν τοῖς δένδροις εὐοσμίαν, ὥστε ἐπὶ πολλὴν ὥραν
 ἐννεόν με γενόμενον τῷ γλυκασμῷ καὶ ἔρωτι κατατέρπεσθαι τῆς ἡδυτάτης

547 τοῖς: τὰ γ, sed cf. lin. 1181 || τερπνοῦ om. Pe || 549 σκότος: add. μοι γ || 553
 κελαδοῦντα: κοιλαδοῦντα, post quod add. καὶ ἐξαισίως ἐπιδονάζοντα E || ἦν post ποταμοῦ
 tr. β || 554 καὶ om. Ce || χρυσοφύεσι: χρυσεφύεσι D χρυσοῦφέσι E || ἡτρεπισμένη:
 εὐ- PC εὐπρεπῆς δὲ D εὐπρεπῆσμένη E || 555 λύχνῳ τινὶ: λυχνίτοι (= λυχνίτη ?) E
 malim λίθῳ τινὶ || λίθῳ PCe: λύχνῳ β add. τινὶ B add. εἰκαζον D add. ὥς δὴ τῷ
 ἀκρογωνιαίῳ εἰκαζον E || εἰμι: add. ἡ ἄμπελος ἡ ἀληθινή καὶ ε, cf. Ioh. 15:1 || 560
 ἰστάμην γ: ἰσταμένην BM ἀνιστάμενος L || 561 προσέχων: ἔχων Ce || ἀνέμου ἐκείνου:
 nulla mentio huius venti supra facta est, qua re cod. F pro verbis ἰστάμην ... τοῦ θεοῦ haec
 inseruit: ἐστὼς ἐννεὸς ἀκούω ἡχου τινὸς ἐξ ἀνατολῶν ἀνέμου πνεύσαντος καὶ τοῖς δένδροις
 ἐπιπεσόντος κυμαίνεσθαι ταῦτα ἐποίει ἀποπέμποντα ἐπίπνοϊαν εὐωδίας ἄρρητον. ἐν οἷς

"As I continued further into the delightful garden—I thought I should never again see the darkness of this world; for in comparison to what I saw there, what is here is darkness⁷—I came into a broad place.⁸ I looked up, and behold, a mighty river flowed straight through the garden, watering all the trees, peacefully washing their roots. The beautiful birds descended to the river and rose again, refreshing themselves and singing incessantly. A vine with golden leaves spread its crown over the river on both sides,⁹ its branches like a lamp (?), the first stone,¹⁰ because of him who said, 'I am the corner-stone and the sharp stone.'¹¹ It spread over the whole garden, heavy with big, splendid grapes, so that the trees were crowned and adorned through the embrace of its branches. This sight made my heart rejoice and transported my soul from awe to wonder and from wonder to ecstasy. For a long while I stood speechless, enjoying the breath of fragrance from this wind¹² which made me think that angels were burning incense in heaven before the Son of God.

"This wind having ceased, I heard the sound of another wind from the west which created in me a sensation of unfathomable sweetness, whose breath emitted a vapour which looked like snow. The beautiful trees there were filled with a wonderful fragrance that surpassed all the aromas of things terrestrial, making me forget the holy and wonderful things which I had passed and enjoyed earlier. When the birds sang and warbled their ardent songs of exultation I was amazed in my mind. Whether they were birds or angels, God knows.

"Then there came from the north another extraordinary wind, ruddy in appearance and with rays like the glow of the sky at sunset.¹³ Its blowing made the shining trees billow gently. The breeze stirred the fragrance in the trees, so that for a long while I became speechless in enjoyment of the

ἡδέως ἔχων καὶ ἐκπληττόμενος ἐνόμιζον ἀπὸ τοῦ θυμιάματος τοῦ θεοῦ ταύτην εἶναι τὴν εὐωδίαν, ὅπερ ἔμπροσθεν τοῦ θεοῦ θυμιάσιν οἱ ἄγγελοι || 564 ἐκείνου γ: add. τὴν ἐπίπνοιαν τῆς εὐωδίας β || ἀκούω γ: ἐνόμιζον ἀκούειν β || 568 ἀρώματα ε: ὀρώμενα βPC || ἐπιγείων: add. πόρρωθεν ταύτην ἐκπέμποντα τὴν ὁσφρησιν ὡς φοβερὸν (add. καὶ παράδοξον C) καταθύμιον ἐνιστάμενον CD, sim. E || 569 ὄπιθεν: ὀπισθεν PCD || 570 κελαδεῖν: κοιλαδεῖν E || ἄσματα Cε: θαύματα βP || 572 ὑπερφνέστατος (etiam D): -φερέστατος PC -φερέστερος E || 573 πυρράκης: πυρακτῆς P πυρρακῆς Cε || 574 ἡσύχως: ἐν ἀπείρῳ γαληνότητι ἡ C ἐν ἀπείρῳ γαληνότητι γαληνόμορφος D, sim. E || 576 ἐννεόν scripsi: ἐννουν βPCD ἐνθουν E || καὶ: τε καὶ Cε τε καὶ τῷ P || 576–7 τῆς ... εὐοσμίας P: τῇ ... εὐοσμία β ἐκ τῆς ... εὐοσμίας C al. ε

ἐκεῖνης εὐοσμίας τοῦ πνεύματος. Ἐν φρίκη δὲ ἤμην, ἐξεστηκὼς τῷ 669A
 παραδόξῳ τοῦ πράγματος, πῶς ἐπ' ἐμοὶ τὸ τοιοῦτον ἀγαθὸν συμβέβηκεν.

580 “Ὑπεστάλη οὖν τὸ τρίτον πνεῦμα ἐκεῖνο. Καὶ σιγῆς μεγίστης παρευθὺ
 γεγονόσης ὥδευσα ὀλίγον ἐν τῷ περᾶσαί με τὸν ποταμὸν ἐκεῖνον. Καὶ ὡς
 πρὸς τὸ πλάτος ἐκεῖνο ἐχώρουν, ἀναθεωρῶν τὸν ἄφραστον πλοῦτον τοῦ
 παντοκράτορος θεοῦ τὸν πολυπλασίως τεθησαυρισμένον ἐκείσε (οὐ γὰρ B
 ἔχω πῶς τὸν ἀνεξιχνίαστον πλοῦτον τοῦ δεσπότη ἀνθρώπινῳ στόματι
 διηγήσασθαι) ὡς οὖν εἴρηκα πρὸς τὸ πλάτος χωροῦντί μοι τοῦ κήπου
 585 ἐκεῖνου καὶ ἀναθεωροῦντί μοι τὰ τῶν ἀγίων ἄγια, ἰδοὺ ἄλιν ὡς ἀπὸ τοῦ
 ἀρκτώου μέρους πνεῦμα ἐπνευσεν εὐωδέστατον, ἔχον τὴν ἡδύτητα ὡς τὰ
 ῥόδα καὶ τὰ κρίνα, χρώμα δὲ ἔχον πορφυροῦν ὥσπερ τὸ ἱόν. Ἐκυμαίνετο
 δὲ τὰ φυτὰ ἐκεῖνα, ὑπὲρ μύρον καὶ μόσχον τὴν εὐωδίαν ἐκπέμποντα, ἥτις
 590 εἰσέδου εἰς τὴν καρδίαν μου. Τοιούτους γὰρ οἰόμην ἔχειν ὀφθαλμούς, εἴτε
 σωματικούς εἴτε πνευματικούς ὁ δεσπότης ἐπίσταται. Ἐμοὶ δὲ ἐφαίνετο ὅτι
 μετὰ τοῦ σώματος τούτου τοῖς ἐκείσε οὐκ ἐνήδρευον ἐν τῷ μὴ εἶναι βάρους C
 ἐν τῷ σώματί μου ἢ ἐπιθυμία ἢ ἕτερον τῶν πρὸς ἦθος τοῦ τῆδε σκήνους
 μου· ἀνατρέπει με λογισμὸς ὡς ἐκτὸς τοῦ σώματος τοῖς ἐκείσε
 προσπεφυκέναι με, ὡς ὁ καρδιογνώστης θεὸς ἐπίσταται. Ὡς οὖν τὰ πλήθη
 595 τῶν φυτῶν ἐκεῖνων τῇ ἐπιπνοίᾳ τοῦ τετάρτου ἀνέμου παραδόξως
 ἐκυμαίνετο καὶ ἀπῆχει καὶ μέλος τερπνὸν προεβάλλετο, ἄλιν εὐοσμία
 καὶ ἡδύτης τοῖς αἰσθητηρίοις διὰ τῆς ὁσφρήσεώς μου διήρχετο
 ἐκπλήττουσα· ἰστάμην οὖν ἐννεὸς ἐν ἀπορρήτῳ αἴγλῃ τὸν νοῦν
 εἰσδυόμενος. Ταῦτα τοῖνυν ὁρῶν ἡψφραινόμην μεγάλως καὶ ἡλάλαζεν ἡ D
 600 καρδία μου καὶ ἡγαλλιάτο τὸ πνεῦμα μου. Ἐσυχάσαντος οὖν καὶ τοῦ
 τετάρτου ἀνέμου θαῦμα φοβερὸν ἐώρων· ὅτι νυξ ἐπὶ τοσοῦτον χρόνον
 οὐδαμῶς κατεφαίνετό μοι, ἀλλ' ἦν μοι χαρὰ καὶ ζῳή.

“Μετὰ ταῦτα ἔκστασίς μοι ἐπέπεσε, καὶ ἐννεοῦ μου γεγονότος ὧμην
 ἐστάναι ἐπάνω τοῦ στερεώματος τοῦ οὐρανοῦ· καὶ τις χλαινηφόρος
 605 νεανίας προῆγέ μου, οὗ τὸ πρόσωπον ὡς ὁ ἥλιος ἔλαμπεν· ἐνόμιζον δὲ
 τοῦτον εἶναι τὸν τύψαντά μου τὸ πρόσωπον ἡνίκα ἀπὸ τοῦ ψυχους 671A
 ἐτελεύτουν· ὃς ἐκέλευσε τοῖς ὑπηρεταῖς αὐτοῦ τοῦ μετᾶραί με. Ὡς οὖν

577–8 τῷ παραδόξῳ: τὸ παράδοξον γ || 581 ἐκεῖνο om. γ || τὸν ... πλοῦτον: τὸ ...
 πλοῦτος γ || 583 τὸν ... πλοῦτον: αὐτὰ τὰ πλοῦτη ε || 584 διηγήσασθαι: add. σοι P add.
 σοι, ὦ φίλε καὶ ἀγαπητὲ ἐν κυρίῳ C add. ἃ σοι διηγήσομαι, φίλε καὶ ἀγαπητὲ ἐν κυρίῳ D,
 sim. sed fusius E || 585 τοῦ γ: om. β || 586 εὐωδέστατον: -εστάτην Cε || τὴν om. γ ||
 591 ἐνήδρευον: ἂν ἰδρευον (sic) P παρέδρευον ε add. εἴτα vel ἔπειτα γ || 592 ἐπιθυμία:
 add. τοῦ ἐδεσθᾶν τι Cε (add. etiam ἢ πεπωκέναι E) || 592–3 ἢ ἕτερον ... μου om. C || 592
 τῶν E: τὸ βPD || ἦθος ε: ἡθους βP loc. om. C || 592–3 τοῦ ... μου: τὸ τῆδε σκῆνωμα P
 λαμβάνειν τὸ τῆδε σκῆνωμα ε || 598–9 τὸν ... εἰσδυόμενος: ἔχων τὸν νοῦν εἰσδυόμενος Cε
 || 599 ἡψφραινόμην: εὐ- Cε || 601 ἀνέμου: πνεύματος γ || 602 κατεφαίνετό: κατεφάνη γ
 || 604 ἐστάναι: add. τῇ θεωρίᾳ Cε

sweetness and grace of the wind's most pleasant perfume. Awe came upon me, and amazed at the strangeness of the phenomenon I asked myself how such a good thing could have happened to me.

"The third wind waned, and suddenly there was a deep silence. I went a little further, crossing the river. As I came to the broad place and regarded the Almighty God's ineffable wealth which was treasured there in abundance—I do not know how to describe by human mouth the Lord's unfathomable wealth—, as I said, when I came to the broad place of the garden and observed the Holy of the Holies, behold, again a most fragrant wind blew as from the north,¹⁴ having a sweetness like roses and lilies and a purple colour like the violet. The trees there billowed, sending out a perfume more pleasant than myrrh and musk which pierced my heart. I could not decide whether my eyes were corporeal or spiritual, Lord only knows.¹⁵ I had the impression, however, that I had not come thither with my ordinary body, for I had no sense of weight nor did I feel desire or anything else that normally belongs to this earthly body of mine. I was overwhelmed by a feeling that I had been transplanted there without my body, in a way that only God, the knower of hearts, knows.¹⁶ As the multitudes of the trees billowed inscrutably at the breeze of the fourth wind, producing echoes and a delightful melody, fragrance and sweetness again reached my senses through my nostrils and astounded me. I stood speechless, an ineffable splendour penetrating my mind. At this sight I felt great joy, my heart shouted with delight, and my spirit rejoiced. As the fourth wind also abated I witnessed an awe-inspiring wonder, for throughout this long period there never appeared to me to be night; there was only joy and life."

Andrew's journey through the heavens

"Then, falling into ecstasy, I became speechless and thought that I was standing upon the firmament of heaven. A young man wearing a cloak went before me, his face shining like the sun. He appeared to me to be the man who struck my face when I was dying of cold. He ordered his attendants to bring me. As he went before me I looked up, and behold, a great

οὗτός μου προῆγε, βλέπω, καὶ ἰδοὺ σταυρὸς μέγας καὶ ὠραῖος τῇ θεᾷ, καὶ
 610 τέσσαρα καταπετάσματα κύκλῳ αὐτοῦ νεφέλῃ φωτεινῇ ἐοικότα, καὶ τὰ
 μὲν δύο ὡς ἀστραπῆς εἶδος ἀστράπτοντα, τὰ δὲ ἄλλα λευκὰ ὥσει χιῶν.
 Κύκλῳ δὲ αὐτοῦ εἰστήκεισαν μελωδισταὶ ὠραῖοι, εὐμεγέθεις καὶ λευκοὶ
 ὥσπερ φῶς χρηματίζοντες, πυρσανγεστάταις ἀκτίσιν ἀπὸ τῶν ὀφθαλμῶν
 ἀπαστράπτοντες· μέλος τι δὲ ἔνεκεν τοῦ σταυρωθέντος ὑπέψαλλον. Ὁ οὖν
 615 χλαινηφόρος ὁ ὁδηγὼν με διερχόμενος τὸν σταυρὸν κατηπάσατο.
 Ἐνευσε δὲ κάμοι τοῦτο ποιῆσαι· καὶ δὴ ἀκολουθῶν αὐτῷ προσκυνήσας B
 ἡσπασάμην αὐτόν. Ὡς οὖν ἡσπασάμην τὸ πῦρ ἐκεῖνο τὸ τίμιον,
 πνευματικοῦ μέλιτος καὶ εὐωδίας ἀνάπλεως γέγονα, οἷας οὐδὲ ἐν τῷ
 παραδείσῳ ὡσφράνθην τὸ σύνολον. Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς μου
 ἐώρων, καὶ ἰδοὺ ὑποκάτω ἡμῶν ἄβυσσος τῆς θαλάσσης καὶ τρόμος
 620 ἐπελάβετό μου καὶ ἐφοβήθην. Ἐκραξα οὖν πρὸς τὸν ὁδηγοῦντά με καὶ
 εἶπον· Κύριε ὁδηγέ μου, ἰδοὺ ὡς ἐπὶ νεφέλῃς πορεύομαι καὶ δειλίᾳ
 συσχεθεὶς πτοοῦμαι τὴν ἐντεῦθεν ἔκπτωσιν κοῦφος πορευόμενος, μήποτε
 οὐ βαστάσει με καὶ ὑποσκελισθῆσομαι εἰς τὰ ὑποκάτω ἡμῶν ὕδατα. Ὁ δὲ
 λέγει μοι· Μὴ φοβοῦ· ἔτι ἀνωτέρω ὀφείλομεν ἀνελθεῖν.
 625 “Ἄμα δὲ τῷ λόγῳ δίδωσί μοι χεῖρα καὶ εὐρέθημεν ἐπάνω τοῦ
 στερεώματος τοῦ δευτέρου. Τὸ δὲ εἶδος αὐτοῦ λευκὸν ὥσει χιῶν ὑπῆρχε. C
 Θεωρῶ δὲ καὶ ἐκεῖ δύο σταυροὺς ὁμοίους τοῦ ὑποκάτω, καὶ ἦν ἐπ’ αὐτοῖς
 φρικτὴ ἀκολουθία, οἷα καὶ ἐν τῷ κατωτέρῳ σταυρῷ ἐχρημάτιζεν. Ἦν δὲ ὁ
 ἀπὸ τῶν ἐκεῖ πύρινος καὶ ἀνάπαυσις τοῖς ἐκεῖ εὐμόρφοις νεανίσκοις.
 630 Ἦσπασάμεθα οὖν κακείνους ἔρωτι καὶ πόθῳ θεϊκῷ καθὼς καὶ τὸ
 πρότερον. Ἦν δὲ ἡ εὐωδία αὐτῶν ὡς εὐωδία θεοῦ ἀνερμήνευτος ὑπὲρ τὴν
 κατωτέραν θυμηδίαν καὶ τερπνότητα. Ὁρῶ οὖν, καὶ ἰδοὺ πῦρ φλέγον τὰ
 ἐκείσε ἅπαντα, καὶ τρόμῳ συσχεθεὶς πάλιν τὸν ὁδηγοῦντά με ἐκάλουν εἰς
 βοήθειαν· ὁ δὲ δούς μοι χεῖρα λέγει μοι· “Ἐτι ἀνωτέρω πορευθῆναι
 635 ὀφείλομεν.”
 “Καὶ ἅμα τῷ λόγῳ ἦρθημεν τῶν ἐκεῖ καὶ εὐρέθημεν ἐπάνω τοῦ τρίτου
 οὐρανοῦ· ἦν δὲ οὐχ ὡς ὁ φαινόμενος ἡμῖν ἐν τῷ κόσμῳ τούτῳ, ἀλλ’ ἀντὶ D
 παγίου στερεώματος τὴν δέρριν ἐφαπλούμενος ὡς πέταλον χρυσοῦν.
 Εὐρομεν πάλιν ἐν τοῖς προθύροις σταυροὺς τρεῖς ὡς ἀστραπὴν
 640 ἀστράπτοντας μεγίστους καὶ φοβεροὺς λίαν ὑπὲρ τοὺς δύο καὶ ὑπὲρ τὸν
 ἕνα. Καὶ ὁ μὲν ὁδηγὼν με ἐθάρσησε, καὶ εἰσῆλθεν ἐν μέσῳ τοῦ πυρὸς καὶ

609 νεφέλῃ D: ἐν v. βPC καὶ v. E || ἐοικότα om. P || 610 δύο: add. πυρρακίζοντα C
 add. πυρρακὴ ε || 611 εἰστήκεισαν γ: ἐστήκασι β || 612 πυρσανγεστάταις: -οις γ || 616
 πῦρ: πυρσύριζον D πῦρ, εὐρίζον (= πυρεύριζον) E || 619 ἄβυσσος: ὥσει ἄ. γ || 625 add.
 tit. περὶ τῆς εἰς οὐρανοὺς ἀρπαγῆς καὶ τῶν ἐκεῖ θαυμάτων cum num. 11 C π. τῆς εἰς
 οὐρανοὺς ἀρπαγῆς cum num. 8 D π. τῆς οὐρανίου ἀρπαγῆς sine num. P || 628 φρικτὴ: ἡ

cross, beautiful of appearance, with four curtains around it like a shining cloud, two of them flashing like lightning, the other two white as snow. Around the cross stood singers of hymns, beautiful, tall, and white like light, sending forth flashes of fiery bright rays from their eyes, and chanting a song for the glory of the Crucified. The man dressed in a cloak who guided me kissed the cross as he passed. He signed to me to do the same, and following him I made obeisance and kissed it. And when I kissed that precious fire, I was filled with spiritual honey and a fragrance such as I had not even smelled in the garden. I lifted up my eyes and looked, and behold,¹ under us the abyss of the sea;² trembling came upon me and I was afraid. I cried out to the man who guided me and said, 'My Lord and guide, look, I am walking as on a cloud! I am terrified and fear that I will fall down from here, treading lightly.³ I am afraid it will not bear me so that I shall fall headlong into the waters under us.' But he said to me, 'Do not be afraid! We must ascend still further.'

"With these words he gave me his hand, and we were on the second firmament, the appearance of which was white as snow. I saw two crosses like the one below, and they had awe-inspiring attendants like those who had also surrounded the lower cross. The air of this place was fiery and a refreshment to the beautiful young men there. We kissed these crosses, too, with divine love and devotion, as we had done before. Their fragrance was like the fragrance of God, unexplainable to an even higher degree than the delight and pleasantness below. I looked up, and behold, there was a fire burning everything there. Quivering from fear I again called to my guide for help. He gave me his hand and said, 'We must ascend still further.'

"No sooner had he said this than we were lifted up from there and found ourselves above the third heaven. This was not like the one we can observe in this world, for instead of a solid firmament there was a curtain spread out⁴ like a golden leaf. In the forecourt we again found three crosses flashing like lightning, very large and more frightening than the two and the one. My guide went courageously into the middle of the fire and wor-

φρ. P ἡ φρ. ἐκείνη Cε || 629 ἀνάπανσις; add. μεγάλη Cε || 630 ἡσπασάμεθα γ: -μην β || 637 ἦν δὲ: οὗτος δὲ ὁ τρίτος οὐρανὸς ε om. PC || τούτῳ; add. περίεστιν ε || 638 ἐφαπλούμενος: -ουμένην Pε || χρυσοῦν; add. κέκτηται ε || 639 εὔρομεν; add. οὖν γ || προθύροις Cε: ἐμπροθύροις (sic) β προχείροις P

προσεκύνησεν αὐτούς· ἐγὼ δὲ μηδὲν τοιοῦτον ἰσχύσας μήκοθεν
 προσκυνήσας διήλθον. Ὡς οὖν ἱκανὸν ἐπεξεύσαμεν, ἐφθάσαμεν εἰς τὸ
 δεῦτερον καταπέτασμα, καὶ εἶδον ὡς ἀστραπὴν τινα ἐφαπλουμένην ἐν τῷ 673A
 645 ἄερί. Ἦρθημεν οὖν καὶ διέβημεν, καὶ ἦν ἔνδον τοῦ καταπετάσματος
 ἐκείνου πλήθος οὐρανίου στρατιάς αἰνούντων καὶ δοξολογούντων τὸν
 θεόν. Διέβημεν οὖν καὶ τὰ ἐκείσε καὶ ἰδοῦ, πάλιν ἕτερον καταπέτασμα διὰ
 βύσσου καὶ πορφύρας ἀπορρήτου. Κατηντήσαμεν οὖν ἐπὶ τινι ἐνδοξοτάτῳ
 650 τόπῳ, καὶ ἦν ἐκείσε φοβερώτατον καταπέτασμα, ὡς ἡλεκτρος
 ὑπέρλαμπρος σφόδρα καθαρὸς· ὥσπερ δὲ ἀναποδίσασα χεὶρ πύρινος
 διεληθεῖν ἡμᾶς παρεσκεύασεν. Ἦν δὲ ἔνδον αὐτοῦ πλήθος ἀναρίθμητον
 νοερῶν ἁγίων ἀγγέλων πυρίνων, τὰς ὧσεις τηλαυγεῖς ὑπὲρ τὸν ἥλιον
 κεκτημένων. Εἰστήκεισαν οὖν τάξει τινὶ καὶ κοσμιότητι ἐπὶ τοῦ φοβεροῦ
 655 ὕψους ἐκείνου ταῖς ἀύλοις ἡλικίαις, σκῆπτρα φοβερά ἐν ταῖς χερσὶ
 κατέχοντες ἑαυτῶν, λεγεῶνες ἔνθεν καὶ λεγεῶνες ἐκείθεν ὧν οὐκ ἔστιν
 ἀριθμὸς. Λέγει οὖν ὁ ὁδηγῶν με· Ἴδου, τούτου τοῦ καταπετάσματος B
 ἐπαιρομένου θεάσῃ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν τοῦ πατρὸς
 καθημένον· πεσὼν οὖν προσκύνησον αὐτόν· τὴν δὲ ἅπασαν θεωρίαν τῆς
 διανοίας σου πρὸς αὐτὸν ἀνάτεινον καὶ ἄκουσον τί λαληθήσεται σοι παρ'
 660 αὐτοῦ. Ὡς οὖν ταῦτα ὁ ὁδηγῶν με ὑπετίθετο, βλέψας εἰς τὴν εὐπρέπειαν
 τοῦ καταπετάσματος ὁρῶ, καὶ ἰδοὺ περιστὰς παμμεγέθους ἄνωθεν
 καταπτᾶσα ἔστη ἐν τῷ καταπετάσματι. Ἦν δὲ ἡ κεφαλὴ αὐτῆς καθάπερ
 χρυσίον, τὸ στήθος πορφυροῦν, αἱ πτέρυγες ἀνγάζουσαι ὥσει φλόξ, οἱ
 665 πόδες ἀληθινοί, ἐκ δὲ τῶν ὀφθαλμῶν αὐτῆς ὡς ἀκτίνες φωτὸς ἐπορεύοντο.
 Ἐμοῦ δὲ στοχαζομένου τὴν εὐπρέπειαν αὐτῆς εὐθέως ἀναπτᾶσα ὥχeto εἰς
 τὸ ὕψος. Ἀρθέντος δὲ καὶ τούτου τοῦ καταπετάσματος ἀναβλέψας εἰς τὸ C
 φοβερὸν ἐκεῖνο ὕψος τὸ καταπλήττον πάντα νοῦν καὶ διάνοιαν εἶδον
 θρόνον φοβερὸν καὶ ἐπηρμένον, ὑπὸ τοῦ ἁέρος κρεμάμενον μηδενὸς αὐτὸν
 κατέχοντος. Φλόξ δὲ ἐπορεύετο ἐξ αὐτοῦ, οὐχ ὡς τὸ πῦρ τοῦτο ἄλλ' ὑπὲρ
 670 τῆς χιόνος ὁρώμενον τὴν λευκότητα. Ἐκάθητο δὲ ἐπὶ τοῦ θρόνου ἐκείνου ὁ
 κύριός μου Ἰησοῦς Χριστὸς πορφύραν καὶ βύσσον ἐξαστράπτων,
 συνεσταλμένης αὐτῷ τῆς λαμπρότητος, καὶ διὰ τὴν ἐμὴν εὐτέλειαν τὴν
 συγκατάβασιν ταύτην ἐπιδειξάμενος. Ἐθεασάμην τοιγαροῦν τὴν
 θεάνθρωπον εὐπρέπειάν τε καὶ ὠραιότητα, ὃν τρόπον τις τὸν ἥλιον βλέπει

650 σφόδρα: σφ. καὶ P καὶ σφ. Ce || 652 νοερῶν: νεωτέρων ε om. P || ἁγίων ἀγγέλων
 B: ἀγγέλων ἁγίων ML ἀγγέλων ὡραίων PC ὡραίων ε || 653 τάξει ... καὶ γ: τάξεις καὶ
 τιμητικὴ β || 654 ταῖς ... ἡλικίαις om. P || σκῆπτρα: σκῆμπτρα PC || 655 ἑαυτῶν:
 αὐτῶν ante κατέχοντες PC om. D al. E || 661–93 περιστὰς ... ἐξιστάμην om. P, in quo
 fol. inter foll. 22 et 23 deest

shipped them, whereas I, unable to follow him, passed by, making obeisance from afar. Having walked a fair distance we came to the second curtain, and I saw lightning, as it were, stretched out in the air. We were lifted up and passed. Inside the curtain there was a multitude of the heavenly host, praising and glorifying God. We passed this place too, and behold, there appeared another curtain made of fine linen and purple which no words can describe. We arrived in a most glorious place, in which there was an awe-inspiring curtain resembling extremely bright, very pure amber. A fiery hand drew it aside, as it were, and let us pass. Inside there was an innumerable multitude of spiritual holy angels of fire with faces more far-shining than the sun. They stood on this awesome height in proper order, so to speak, according to the size of their immaterial bodies, holding awe-inspiring scepters in their hands, legions without number on all sides. My guide said, 'Look, when this curtain is raised you will see the Son of Man sitting at his Father's right hand. Fall down and worship him! Raise all the power of vision of your mind towards him and listen to what he will say to you!' Responding to my guide's exhortation I looked at the splendid curtain, and behold, an immense dove came flying down from above and settled on the curtain. Its head was like gold, its breast purple, its wings shining like a flame of fire, its feet scarlet, and from its eyes rays of light, as it were, came forth. While I admired its magnificence it suddenly flew away towards the height. When this curtain, too, was raised and I looked up towards that awesome height which terrifies every mind and thought I saw an awe-inspiring throne, lifted up and hanging in the air without any support. A flame of fire came forth from it, not like the fire of this world but whiter to look at than snow. My Lord Jesus Christ was sitting on the throne clad in dazzling purple and linen but reducing his splendour, thus showing his condescension to my humble person. I gazed at the magnificence and beauty of the God-Man the way one looks at the sun as it rises in the east

$\gamma = C\epsilon$ ($\epsilon = DE$)

663 ἀνγάζουσαι: τηλαυγείς D πυραυγείς E || 664 ἐπορεύοντο: ἔξε- γ || 666 καὶ τούτου om. γ || 668 ὑπὸ: ἐπὶ E || 669 ἐπορεύετο: ἔξε- γ || 670 ὁρώμενον: υπεραϊρόμενον C υπεραϊρομένη ϵ || τὴν λευκότητα: τῇ λευκότητι γ || 672 αὐτῷ: αὐτοῦ γ || λαμπρότητος: add. οὐσης CE || 672–3 καὶ² (om. C) ... ἐπιδειξάμενος om. ϵ || 673 τοιγαροῦν om. γ || τὴν: αὐτοῦ τὴν γ

- 675 ἡνίκα ἐξ ἀνατολῶν ἀνατέλλων ταῖς ἀκτῖσιν αὐτοῦ φαιδρὸς ἐπιφαίνεται·
μετὰ δὲ ταῦτα οὐκέτι ἡδυνήθην αὐτὸν καθαρῶς θεάσασθαι. Προσεκύνησα D
αὐτὸν τρίς. Ἐπειρώμην δὲ πάλιν διαναστῆναι καὶ βλέψαι αὐτοῦ τὴν
ώραιότητα, ἀλλὰ καθάπερ προεῖπον τρόμῳ καὶ χαρᾷ καὶ φρίκῃ ἀφάτῳ
680 συνεχόμενος οὐκέτι ἡδυνήθην ἐναποσκοπῆσαι ἢ ἐντρανίσαι τῇ
πυροφεγγεῖ αἰγλῇ τῆς ἀπείρου δυνάμεως αὐτοῦ καὶ θεότητος. Ἐλήλυθε δὲ
φωνὴ ἐκ τοῦ φωτὸς ἐκείνου κεκτημένη μέγιστον ἦχον, ὥστε συντρίβεσθαι
τὸν θαυμαστὸν ἀέρα ἀπ' αὐτῆς. Ἡ δὲ φωνὴ ἦν μελισσταγῆς, πραεῖά τε καὶ
ἡδύαλος. Λελάληκεν οὖν μοι ῥήματα τρία, καὶ συνιεῖς ἔγνων καὶ
ἡδύνθην τὴν ψυχὴν ὡς οὐκ ἄλλοτε. Ἐπειτα μετ' ὀλίγον εἰρηκὲ μοι ἕτερα
685 ῥήματα τρία, καὶ ταῦτα προσδεξαμένου ἐπλήσθη χαρᾶς θεϊκῆς ἢ καρδία 676A
μου. Μετὰ ταῦτα τρισεύσας εἰρηκὲ μοι ἕτερα φρικτὰ ῥήματα τρία, ὥστε
αἰφνης βοὴν φοβερὰν κεκραγῆναι τὰ τίμια ἐκεῖνα τῶν ἀγγέλων
στρατεύματα· ἔγνων γὰρ τοῦτο στοχασάμενος διὰ τὸ εὑρεθῆναί με ἐκεῖ
κεκραγῆναι αὐτὰ μέλος νοερὸν καὶ ἐξαίσιον.
- 690 “Ταῦτα τὰ ἄρρητα καὶ θεῖα ῥήματα ἀκούσαντός μου εὐθέως οἶψ τρόπῳ
ἀνῆλθον τοιοῦτῳ καὶ κατήλθον· καὶ ἤμην πάλιν ὅλος ἐν ἑαυτῷ, ἐστηκὼς
ἐπὶ τοῦ τόπου οὗ ἡρπάγην τὸ πρότερον. Μεγάλως οὖν τὰ συμβάντα μοι
λογιζόμενος, ποῦ τε ἤμην καὶ ποῦ εὐρέθην, ἐξιστάμην τὸ πῶς ἀπῆειν εἰς τὸ B
πλάτος τοῦ θείου κήπου ἐκείνου. Ἀναθεωρῶν δὲ τὰ ὑπάρχοντα ἐκεῖ
695 διελογιζόμενην καὶ ἔλεγον· “Ἀρα ἔστι καὶ ἕτερος ὧδε, ἢ ἐγὼ μόνος ὑπάρχω;”
Ὡς οὖν ἐνενόουν ταῦτα βλέπων, καὶ ἰδοὺ πεδιᾶς μέσον, καὶ ἐν τῇ πεδιάδι
φυτὰ οὐχ ὑπῆρχον, ἀλλ' ἦν τὸ πεδίον ὅλον ὠραῖον σφόδρα, χλοηφόρον,
ἀνθίζον κρίνα τε καὶ ῥόδα ἐν ἀπείρῳ πυκνότητι. Πηγαὶ δὲ ἦσαν ἐν αὐτῷ
καὶ αὐταὶ βρύουσαι γάλα καὶ μέλι· εὐωδία δὲ ἐξήρχετο μεγίστη ἀπ' αὐτῶν
700 καὶ γλυκύτης. Ὡς οὖν εἶδον τὴν τερπνότητα τοῦ τόπου καὶ τὴν χλόην τῆς C

675 ἐξ ... ἀνατέλλων γ: ἐξανατέλλων β || 676 θεάσασθαι: add. πεσὼν οὖν C add. ἀρθέντος οὖν (δὲ E) τοῦ καταπετάσματος πεσὼν ἐπὶ τοῦ θαυμαστοῦ ἀέρος (ἀέρος: ἐκείνου δαπέδου E) ε || προσεκύνησα: add. τοῖνυν ML || 677 πάλιν om. γ || 678 τρόμῳ ... ἀφάτῳ: φρίκη ἀφάτῳ καὶ δεῖ ἀνεικάστῳ ἐπὶ τοῦ φοβεροῦ αὐτοῦ φωτὸς τρόμῳ καὶ χαρᾷ C, sim. ε || 681 ἐκείνου: πρὸς με γ || 682 φωνή: φ. αὐτοῦ γ || 683 ῥήματα τρία: τρία ῥήματα θεῖα γ || 684 τὴν ψυχὴν: τῇ ψυχῇ γ || 685 προσδεξαμένου: add. μου γ || 693 τὸ πῶς: inc. P post lacunam

γ = PCε (ε = DE)

694 ὑπάρχοντα: ἐνυπ- PCE || 697 ὅλον τὸ πεδίον inv. γ || 697–8 χλοηφόρον ἀνθίζον: χλοηφορίζον ἀνθη καὶ ε || 698 ῥόδα: add. ἐν αὐτῷ (–ῇ E) γ, post quod add. ἐξήνθει D, κατηρῆνθη τῷ (lege κατεξήνθιστο) E || 699 βρύουσαι MC: βρύουσι BL ἀρρύουσαι P μικρὸν πρὸς μικρὸν βρύοντα vel ἔβρυν ε || γάλα: inc. K post lacunam

and appears in the splendour of its rays. After that I could no longer see him clearly. I made obeisance three times. When I rose I tried again to look at him in his beauty but, as I said, I was overcome by ineffable trembling, joy and shivering so that I could no longer gaze upon or contemplate the fire-blazing radiance of his infinite might and godhead. A voice was heard from this light, tearing the wonderful air with its mighty sound. The voice dripped honey; it was mild and sweet. He spoke three words to me, and I understood and knew and was delighted in my soul as never before. Then after a while he spoke another three words to me, and when I heard them my heart was filled with divine joy. Thereafter he spoke to me for the third time, uttering another three fear-inspiring words, so that the honourable hosts of the angels suddenly called out with a terrifying shout. Pondering this I realized that it was because of my presence that they shouted a spiritual and extraordinary song."

The return to the world

"As soon as I had heard these secret and divine words¹ I descended in the same way I had ascended. I was completely myself again and stood on the spot from which I had been carried away earlier. Considering what had happened to me, where I was and where I had been, I wondered greatly how I had come to the broad place of this divine garden. I looked around, reflected and said to myself, 'I wonder whether there is anyone else here, or am I alone?' While I pondered this I looked up, and behold, there was a plain in the middle.² There were no trees in the plain, although it was very beautiful, with green grass and flowers of lilies and roses in boundless quantity. It had wells gushing with milk and honey, emitting wonderful fragrance and sweetness. Contemplating the delights of the place and the

$\gamma = \text{KPC}\epsilon$ ($\epsilon = \text{DE}$)

μέλι: add. ἴν' οὕτως εἶπω ἐκχυνόμεναι (-α D) εἰς ὕψος ὡς μίαν πῆχυν Cε || μεγίστη ἐξήρχετο inv. γ (sententiam om. P)

ἀναπαύσεως, ἠπόρουν, ἐξιστάμενος τὰ τοῦ θεοῦ θαυμάσια, ἀπὸ δόξης εἰς
 δόξαν μεριζόμενος. Θεωρῶ οὖν ἄνδρα τινὰ ἀστράπτοντα ἐνδεδυμένον
 χιτῶνα ὥσπερ νεφέλην φωτεινὴν κρατοῦντα σταυρόν, καὶ πλησίον μου
 705 γενόμενος λέγει μοι· “Ἡ σταύρωσις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’
 ὑμῶν· πλὴν μακάριοι οἱ σαλοὶ ὅτι πολλοὶ εἰσιν ἐν φρονήσει· καὶ γὰρ ὁ
 θεὸς κατέταξέ σε ἐνθάδε· ἀλλ’ ὑπαγε τέως εἰς τὰ τοῦ κόσμου πειρατήρια
 καὶ εἰς τὰ κέντρα ὅπου οἱ τρίβολοι καὶ ἔχιδνες καὶ ὄφεις καὶ οἱ δράκοντες.
 Ἀλλὰ ξένον θέαμα καὶ παράδοξον· οὐδεὶς γὰρ ἐν σώματι παρὼν
 ἐπεδήμησεν, εἰ μὴ ὁ πλεῖον πάντων κοπιάσας ἐν τῷ εὐαγγελίῳ καὶ σὺ
 710 αὐτὸς ὁ τοῦ κέρατος τῆς ἄκρας ταπεινοφροσύνης δραξάμενος. Ἀλλ’
 εὗρον πόθεν σοι τὸ τοιοῦτον προσεγένετο· δι’ ἄπειρον πτωχείαν, διὰ τὸ D
 ‘αἶρε ἐντεύθεν, κύων,’ διὰ τὴν ταπείνωσιν, καὶ ὅτι γυμνός, νέος, σαλὸς εἰς
 τὸ στάδιον τοῦ κοσμοκράτορος εἰσελθὼν αὐτὸν ἐκείνον μονομαχήσας
 διέστρεψας ἄνωθεν κάτω καὶ τὸν θρόνον αὐτοῦ εἰς τὴν γῆν κατέρραξας.
 715 Εἶδες τὰ ὧδε φρικτά; Κατενόησας τὴν ἀληθινὴν ἀνταπόδοσιν τῶν
 δικαίων; Ἐγὼς τοῦ Χριστοῦ τὸν παράδεισον; Οἶδα γὰρ οἶδα ὅτι εἶδες καὶ 677A
 ἔφριξας. Πῶς σοι ὁ μάταιος κόσμος πρὸς τὰ ὧδε λελόγισται; Τί λέγεις;
 θεωρεῖς δόξαν· οἶδας ποίας χαρᾶς οἱ ἁμαρτωλοὶ ἑαυτοὺς στερῆσαι
 βούλονται· τίς αὐτοῖς τὴν δόξαν καὶ τὰ ἀγαθὰ ὑπέδειξεν; Ταῦτά μοι
 720 ὁμιλῶν ἐγεγήθει ὁρῶν με καὶ ἠὺφραίνετο. Ἐφη οὖν μοι πάλιν· “Ἡ κυρία
 καὶ ὑπέρλαμπρος καὶ βασίλισσα τῶν ἐπουρανίων δυνάμεων καὶ θεοτόκος
 οὐ πάρεστιν ἐνθαῦθα· ἐν γὰρ τῷ ματαίῳ κόσμῳ ἐκείνῳ περίεστιν εἰς
 ἀντίληψιν καὶ βοήθειαν τῶν ἐπικαλουμένων τὸν μονογενῆ υἱὸν καὶ λόγον
 τοῦ θεοῦ καὶ τὸ ταύτης πανάγιον ὄνομα. Ἦρμοζεν οὖν τοῦ ὑποδείξαι σοι
 725 τὸ οἰκητήριον αὐτῆς τὸ ὑπέρλαμπρον καὶ ἀνέκφραστον, ἀλλ’ οὐκ ἄγει,
 φίλε, καιρὸς· μεταναστεῦσαι γὰρ ὀφείλεις ὅθεν καὶ ἐλήλυθας· ὁ γὰρ B
 δεσπότης οὕτως ἐκέλευσεν.” Ταῦτά μοι ὁμιλοῦντος ὥσπερ εἰς ὕπνον ἤδη
 ἐτράπην καὶ καθάπερ νύκτα ὀλόκληρον ὑπνώσας ἀπὸ ἐσπέρας ἕως πρωῒ
 730 ἐνταῦθα εὗρέθην ὡς ὁράς. Νῦν οὖν, ἀδελφὲ καὶ φίλε μου ἡγαπημένε ἐν
 κυρίῳ, εὐφράνθητι, καὶ ἀγωνισώμεθα σπουδάζοντες σωθῆναι.”

Ταῦτα τοῦ μακαρίου Ἀνδρέου πρὸς με διηγούμενου εἰς ἕκτασιν
 φρενῶν ἡγαγε τὴν ψυχὴν μου. Ὡς δὲ ταῦτά μοι ἔλεγεν ἦν ἰδεῖν θαῦμα
 φοβερὸν καὶ παράδοξον· καθάπερ γὰρ ἄνθη κρίνων καὶ ῥόδων

704–5 μεθ’ ὑμῶν (ἡμῶν PC): μετὰ σοῦ ε || 707 ἔχιδνες: αἱ ἔ. P αἱ ἔχεις (sic) E ἔχιδναι
 KC || ὄφεις: οἱ ὄ. γ || 708 ἐν ... παρὼν: παρὼν (add. ἐν σαρκὶ ἐπὶ sec. m. in K) ἐνταῦθα γ
 || 710 ὁ τοῦ κέρατος: κέρας P || δραξάμενος CD: δεξάμενος BKPE || 719 τὴν ... καὶ:
 ταῦτα ε || δόξαν: add. ταύτην KPC || 720 ἐγεγήθει γ: ἐγενήθη β || πάλιν: add. τοῦτο K
 add. ταῦτα C add. τάδε ε || ante ἡ κυρία add. τούτων PC add. τί ὅτι ε || 727 ἡδὴ: ἡδὺν
 ε om. P || 729 ἐνταῦθα: ἐνθάδε γ || 731 διηγούμενου: -ησαμένου γ

green grass of rest, I was puzzled and amazed at God's wonders, for while I gazed at one splendour I was already distracted by another. I caught sight of a dazzling man dressed in a garment that was like a shining cloud, holding a cross. He approached me and said, 'May the Crucifixion of our Lord Jesus Christ be with you! Blessed are the holy fools for they excel in wisdom! God has appointed you to stay here. Yet, return for a while to the temptations and goads of the world, where the caltrops are and the vipers, the snakes and the serpents. What a strange and incredible wonder! No one has been present here in his body except him who worked harder than all others for the Gospel³ and you who have seized the horn⁴ of utter humility. But I have found out the reason why this happened to you. It was because of your boundless poverty, because of the word 'Go away from here, you cur!',⁵ because of your humiliation and because you entered the stadium of the ruler of the world naked, young, foolish, and fought with himself in single combat, throwing him on the ground and overturning his throne.⁶ Have you seen the awe-inspiring things here? Have you discovered the true reward of the righteous? Have you obtained an idea of Christ's paradise? I know, yes, I know that you have seen and trembled. How do you value the vain world in comparison with this? Tell me: you have seen the glory, you know the great joy of which the sinners are willing to deprive themselves: who has shown them the glory and the good things?' When he saw my reaction to his words he was glad and rejoiced. Then he added, 'Our distinguished Lady, the Queen of the heavenly powers and Mother of God, is not present here, for she is in that vain world to support and help those who invoke God's Only Son and Word and her own all-holy name. It would have been appropriate to show you her abode, which is splendid beyond description, but there is no time left, my friend, for by the order of the Lord you must return whence you came.' As he spoke these words to me I fell asleep, as it were, and it was as if I slept a whole night from evening until morning. Then I woke up here, as you see.⁷ Therefore, my brother and dear friend in the Lord, rejoice and let us fight, doing our utmost to be saved!"

Blessed Andrew's story sent my soul into a trance. While he was speaking one could see an awe-inspiring and incredible wonder, for we were surrounded, as it were, by sweet-smelling flowers of lilies and roses, holy

εὐωδιάζοντα κύκλω ἡμῶν ἦσαν· ὥς γε νομίζω, ὅτι παρήσαν ἅγιοι ἄγγελοι
 735 ἐπὶ τῇ θεϊκῇ ὁμιλίᾳ τοῦ δικαίου. Πολλὰ οὖν καθικέτευσα αὐτὸν
 ἀπαγγεῖλαί μοι ἐν ῥήμα ἐκ τῶν λαληθέντων αὐτῷ παρὰ κυρίου, καὶ οὐκ
 ἔπεισα αὐτόν· μελήσει δὲ τῷ κυρίῳ καὶ τῇ μακαρίᾳ αὐτοῦ ψυχῇ.

Οὕτως οὖν ἐν τοῖς ἀγαθοῖς τοῦ κυρίου δι' ὅλης τῆς νυκτὸς πνευματικῶς
 εὐφρανθέντες, πρωΐας γενομένης ἐξήλθε καὶ ἐν τοῖς ἐμβόλοις παροδεύων
 740 τὰ συνήθη ἔπραττεν ἀγωνιζόμενος. Ἐκτοτε οὖν ἄυπνος διετέλει πάσας τὰς
 νύκτας, τὴν ἀκατάπαυστον δοξολογίαν προσάγων τῷ θεῷ. Δι' ὅλης δὲ τῆς
 ἡμέρας ἦν ἐν μέσῳ τοῦ θορύβου ἀσχολούμενος, μᾶλλον δὲ μέσον τοῦ
 πυρὸς δοκιμαζόμενος. Ἐποίει δὲ αὐτὸν ὥσπερ μεθύοντα, ὠθῶν καὶ
 ἀντρωθούμενος καὶ ἐμπόδιον τοῖς παρερχομένοις γινόμενος, παρὰ τινῶν
 745 τυπτόμενος, παρ' ἐτέρων δὲ λακτιζόμενος, καὶ παρ' ἄλλων ἰταμῶς
 ῥαβδιζόμενος. Καὶ οἱ μὲν ῥάβδῳ τὴν κάραν αὐτοῦ συνέντριβον, ἄλλοι ἐκ
 τριχῶν σύροντες κατὰ τοῦ αὐχένος ἔτυπον, ἕτεροι δὲ πρὸς τὴν γῆν αὐτὸν
 ῥίψαντες, σχοινίῳ τοὺς πόδας αὐτοῦ δεσμοῦντες, κατὰ μέσης τῆς ἀγορᾶς
 750 ἔσυρον, μῆτε τὸν θεὸν φοβούμενοι μῆτε ὡς χριστιανοὶ πρὸς τὸν ὁμόφυλον
 συμπάθειαν ἔχοντες. Ὁ δὲ ὅσιος ταῦτα ὑπέμενε διὰ τὴν ἀποκειμένην τοῖς
 δικαίοις ἐλπίδα.

ιβ'. Ὁ δὲ πονηρὸς δαίμων τῷ φθόνῳ πριόμενος, μὴ ἰσχύων τί δράσαι,
 μεταβαλὼν ἑαυτὸν εἰς γραΐδα πεπαλαιωμένην ἐκαθέζετο ἐν τῇ ὁδῷ
 755 θρηνοῦσα καὶ λέγουσα· “Οἱμοι τῇ πτωχῇ καὶ γεγηρακυῖα, πόσα δεινά μοι
 καὶ χαλεπὰ ὁ παρατετραμμένος εἰργάσατο· ποῖος δαίμων πονηρὸς κατ’

734 ἦσαν om. γ || 735 τοῦ δικαίου om. Cε, pro quibus verbis add. ἀοράτως θυμίωντων (E etiam alias vv. ll. exhibet) || καθικέτευσα: -ευον Cε || αὐτὸν γ: τοῦτον β || 736 ἐν: ἕνα KPCD κἂν ἐν E || ἐκ: ἀπὸ P || τῶν λαληθέντων: τὰ -έντα KCD || 740 ἀγωνιζόμενος: add. καὶ καταπαίζων καὶ κατασοφιζόμενος τοὺς ὄχλους C add. μᾶλλον δὲ τῶν πονηρῶν πνευμάτων καταπαίζων καὶ κατασοφιζόμενος αὐτῶν ε, post quod etiam add. μηδεὶς δέ, ὃ φίλοι καὶ ἀγαπητοί, διαβάλλει ταῦτα τολμήσει τὰ ἀπόρρητα, ἅπερ βουλήσει θεοῦ εἰς τὸν μακάριον ἐτελέσθησαν. πάντα γὰρ δύναται θεός, καὶ οὐδὲν αὐτῷ ἀνίσχυρον πέφυκε. πείραν οὖν λαβόντος αὐτοῦ ἀπὸ τῆς εἰς τὸν παράδεισον ἀρπαγῆς, τὸ ποταπὰ ἀγαθὰ ἀναμένει τὸν ἄνθρωπον τὸν διὰ τὸ ὄνομα κυρίου ἀγωνιζόμενον καὶ τὰς ἐντολὰς αὐτοῦ τηρεῖν σπουδάζοντα, ἦν ἰδεῖν τὸν τοῦ θεοῦ θεράποντα ταῦτα διαλογιζόμενον, κατὰ τῶν πνευμάτων τῆς πονηρίας παραταττόμενον E || 743 δοκιμαζόμενος: add. καὶ μὴ χωνευόμενος Cε || αὐτόν: ἑαυτὸν Kε, fort. recte, cf. infra, lin. 1282 || 744 γινόμενος: γεν- PKε || τινῶν: add. μὲν ε || 746 ἄλλοι: ἄ. δὲ D οἱ δὲ PCE || 747 τριχῶν Bγ: τριχὸς ML || 748 ῥίψαντες: ῥίπτοντες KPC al. ε || 749 τὸν: τὸ KPe (πρὸς ... ὁμόφυλον om. C) || 752 num. 12 C: 11 K 9 D num. carent rell. || add. tit. περὶ τῆς μεταβλήσεως τοῦ διαβόλου Cε περὶ τῆς εἰς γραΐδα μεταβλήσεως (-βολῆς L) τοῦ διαβόλου (σατανᾶ BM) β περὶ μεταβλήσεως (sine τῆς) τοῦ διαβόλου καὶ τῆς πονηρᾶς ἐπινοίας αὐτοῦ K περὶ τοῦ ὁλοφυρομένου δαίμονος καὶ ὡς

angels, I think, being present at the righteous man's divine account. I implored him to tell me one word of what the Lord had said to him, but I could not persuade him.⁸ It will remain a matter between the Lord and the holy man's blessed soul.

Andrew praising God by night,
exposing himself to ridicule by day

During the whole night we thus rejoiced spiritually at the good things of the Lord. When morning came Andrew went out and roamed the porticoes, struggling in his usual manner. From that moment he spent every night without sleep, offering his incessant doxology to God. The whole day he was busy in the heart of the turmoil, or rather, was tested in the middle of the fire.¹ He pretended to be drunk, pushing and being pushed in return, obstructing the passers-by, some of whom beat him while others kicked him and still others flogged him recklessly. There were people who broke their sticks on his head,² others who pulled him by the hair and slapped him on his neck, still others who threw him to the ground, bound his legs with a rope and dragged him across the market-place, neither fearing God nor, as Christians, having compassion on their fellow creature. The holy man endured this, however, because of the hope laid up for the righteous.³

Andrew attacked by the devil in the guise of an old woman

12. The evil demon was torn by envy. As there was nothing he could do, he transformed himself into an old woman, sat down in the street, wept and said, "Woe is me, poor aged woman! How many dreadful and bad things the fool has done to me! Which evil demon has stirred him up against me?

γραίδα φαινομένου P || δαίμων: διάβολος γ || 754 τῇ ... γεγηρακυῖα: τὴν ... -υῖαν KPC
τὴν (τῇ E) γεγηρακυῖαν (-υῖα E), οἱμοὶ τὴν πτωχὴν (τῇ -ῇ E) καὶ πεπαλαιωμένην (-ῃ E) ε ||
πόσα: ὅσα PCε || 755 καὶ ... εἰργάσατο: ὁ παρατετραμμένος εἰργάσατο, ὅσα χαλεπά μοι ὁ
πάρετος ἐνεδείξατο Cε

ἐμοῦ αὐτὸν παρώτρυνε; Δεινὰ γάρ μοι πολλὰ πεποίηκε, καὶ ἄνεσις τῇ ζωῇ ^B
 μου οὐκ ἔστιν. Τί ἄρα εἰσπράζομαι ἢ πτωχὴ καὶ ξένη, ἢ χήρα, ἢ
 παραπονεμένη, ἐφ' οἷς ὁ παρατετραμμένος με ἡχμαλώτευσεν;" Τινὲς δέ,
 βλέποντες αὐτὴν τὰς πολιάς αὐτῆς κατατίλλουσιν μετὰ δακρύων καὶ
 760 μεγίστων οἰμωγῶν, ἐπυνθάνοντο, συμπάθειαν δεικνύντες ἐν αὐτῇ, δι' ἣν
 αἰτίαν καθεζομένη ὀλοφύρεται. Ἡ δὲ πρὸς αὐτοὺς ἀπεκρίνατο·
 "Ἐλεήσατέ με, ἄνδρες οἰκήτορες τῆς πόλεως ταύτης, ἐγὼ ξένη εἰμὶ τῶν
 ἐντεῦθεν· δίκης δέ μοι προσούσης ἀπάρασσα τῶν οἰκείων ἐνταῦθα
 765 παρεγενόμην. Καὶ δὴ ὡς ἔθος μοι ἦν ἐν τῷ θεάτρῳ παραγενομένη
 ἡπλίκευσα· ἐσπέρας δὲ βαθείας οὔσης δαιμονῶν τις καὶ παρατετραμμένος
 διαβαίνων μέρος τι ἀπὸ τῶν διαφερόντων μοι συλήσας φυγὰς ὤχετο. ^C
 Πάλιν οὖν τῇ ἐξῆς νυκτὶ παραγεγόμενος, ἕτερον μέρος ἀφελὼν ὁμοίως
 ἀπέδρα. Τρισσεύσας δὲ καὶ κατασχεθεὶς ὑπ' ἐμοῦ, ἐάσας τὴν τῶν
 κλεμμάτων ἐπάχθειαν, σύρων με ἐνθεν κάκειθεν τὰς πολιάς μου
 770 κατέτιλλε, καὶ τὰ ἐγκατὰ μου λακτίσας διεσκόρπισε, καὶ τοὺς
 πεπαλαιωμένους μου ὀδόντας τῷ γρόνθῳ ἐκριζώσας κατέκλασε. Τί οὖν
 ποιήσω, πολῖται, εἴπατέ μοι, ὅπως τὰ ἐμὰ ἀποσπάσω ἀπ' αὐτοῦ;" Ταῦτα
 τοῦ δαίμονος βοῶντος οἱ μὲν περὶ δαιμονώντος ἀκούοντες καὶ
 παρατετραμμένοι ταχέως τῶν ἐκεῖ ὑπεχώρουν, οἱ δὲ ἔλεγον· "Δός ἡμῖν ^D
 775 μισθὸν καὶ δεῦρο μεθ' ἡμῶν καὶ ὑποδείξομέν σοι αὐτόν." Πάντων δὲ
 ἐπερωτῶντων αὐτὴν καὶ αὐτῆς ἀπολογουμένης ὁ μακάριος Ἀνδρέας ἐκεῖ
 πλησίον ἦν, τὸν κατὰ θεὸν σκοπὸν αὐτοῦ διανύων. Ἐγὼ οὖν τοῦ πονηροῦ
 δαίμονος τὸν τρόπον, καὶ ἀποστάς δρομαίως τοῦ τόπου οὗ ἦν παραγίνεται
 ἐκείσε. Εὗρε δὲ τὸν διάβολον καθεζόμενον ἐν σχήματι γραίδος· οἱ γὰρ
 780 ἐπερωτῶντες αὐτὴν ἦσαν ἀνακεχωρηκότες. Ὁ δὲ δίκαιος ὡς ἐν παρόδῳ
 βλοσυρῷ τῷ ὄμματι ἀπιδὼν εἰς αὐτὴν ἔφη· "Θρήνησον καὶ οἴμωξον, γραῦς
 κεκυφύια, λύσσα, ἐβδελυγμένη, ἐσκοτισμένη, τὸ πλῆθος τῶν ἀπ' αἰῶνος ^{681A}
 πλημμελημάτων σου! Χρήσαι ταῖς μαγγανείαις σου, ἀπληλοτριωμένη τοῦ
 θεοῦ καὶ τῶν ἁγίων!" Ταῦτα αὐτοῦ εἰπόντος, βλέψας πρὸς τὴν γῆν
 785 δράσσεται πηλοῦ, καὶ ποιήσας αὐτὸν ὡς λίθον προσέρριψε τῇ ἀναιδεῖ
 αὐτῆς ὄψει, ἐμφυσήσας τε αὐτὴν σταυροειδῶς, παραντῖκα ἀποβαλοῦσα
 τοῦ ἀνθρωπίνου σχήματος τὴν θέαν, ὅφιν παμμεγέθης γεναμένη ἐν τινὶ
 οἰκῇματι εἰσῆλθε γυναικός. Βλέψασα δὲ ἡ γυνὴ τὸ θηρίον τρόμῳ
 συσχεθεῖσα ἔξω τοῦ οἰκήματος ἔφυγε. Φωνήσασα δὲ τοὺς γείτονas τοῦ

757 καὶ: ἡ γ || 758 παραπονεμένη: -πονημένη KPCD -πεπονημένη E || 762 τῆς ...
 ταύτης: τῆσδε τῆς πόλεως γ || 763 ἐνταῦθα γ: ἐντεῦθεν β || 765 οὔσης Cε: om. βKP ||
 766 διαφερόντων μοι: ἐμοὶ (om. E) δ. γ || 768 κατασχεθεὶς γ: καταχθεὶς β || 770
 διεσκόρπισε: ἐβέβλακεν ε || ante καὶ τοὺς add. ἐν οἷς γ || 778 δρομαίως ἀποστάς
 (ἀναστάς P) inv. KPC al. ε || 781 γραῦς: γραῦ Cε || 782 τὸ πλῆθος: ἀπὸ πλῆθους Cε

For he has done many terrible things to me, and there is no peace in my life. I poor, foreign, miserable widow, what shall I do, since the fool has taken me prisoner?" Some people, seeing her tearing her grey hair while shedding tears and lamenting loudly, had compassion on her and asked her why she sat there wailing. She answered them, "Inhabitants of this city, have pity on me! I am a stranger here, but because of a lawsuit I had to leave home and come here. As is my habit I went to the theatre¹ to take up my abode there. Late in the evening a demoniac and fool passed by and robbed me of part of my belongings and then ran away. The next night he came again, took away another part, and ran away in the same manner. When he came back for the third time I managed to catch hold of him, but he, putting down his burden of loot, dragged me hither and thither, tearing my grey hair, kicking my bowels to pieces and knocking out my decayed teeth with his fist. Tell me, citizens, what shall I do to wrest my things from his hands?" As the demon cried out these words, some left quickly when they heard about a demoniac and fool, while others said, "Give us a reward and come with us, we shall point him out to you!" Now, while she was answering questions from all sides, blessed Andrew happened to be in the neighbourhood, working on the achievement of his divine purpose. Recognizing the demon by his character he quickly left the place in which he was and hastened to the spot. There he found the devil sitting in the guise of an old woman, those who had been interrogating her having withdrawn. The righteous man, passing by, as it were, gave her a grim look and said, "You stooping, frenzied, disgusting, benighted old woman, bewail and lament the multitude of your wrongdoings from of old! Try to use your wiles, you stranger to God and the saints!" With these words he stooped² to the ground, picked up some mud and, shaping it like a stone, threw it into her shameless face. At the same time he breathed on her crosswise, and at once she lost her human appearance and became a huge serpent, which disappeared into the dwelling of a woman. When the woman noticed the reptile she fled fear-stricken out of her dwelling. She shouted to her neighbours to

om. KP || 783 ταῖς μαργαρείαις KPCD: τὰς -ας BE || σου: add. ψυχαπατήτρια (sic E: ψυχρὰ ἀπατήτρια C ψυχοανασπαστρια D) καὶ ταῖς φαρμακείαις σου CE || 786 αὐτήν: εἰς αὐτήν C εἰς τὸ πρόσωπον αὐτῆς (αὐ. om. E) ε || 787 γεναμένη: γενο- PCE || 789 φωνήσασα δὲ γ: add. ἡ γυνὴ πρὸς β

790 ἀνελεῖν τὸν ὄφιν, ἱκανοὶ εἰσεπήδησαν ἀνιχνεύοντες τὸ οἶκημα καὶ οὐδὲν εὗρεῖν ἠδυνήθησαν· ὁ γὰρ παμπόνηρος δαίμων ἀπὸ τοῦ σχήματος τοῦ ὄφεως ἀλλοιωθεὶς εἰς τὴν ἰδίαν φύσιν φυγὰς ὤχετο.

ἽΟ δὲ μακάριος Ἀνδρέας τὴν πορείαν ἐπὶ τὰ συνήθη ἐποιεῖτο. Ἐν δὲ τῷ B
 ὑποστρέφειν αὐτόν, μετρίοις παιγνίοις χρώμενον, συναντᾷ τῷ καλλίστῳ
 795 νεανίᾳ Ἐπιφανίῳ, περὶ οὗ ἀνωτέρω ἡ διήγησις γέγονε. Ἦν δὲ ὁ παῖς
 τεταραγμένος ἐξ ἐπηρείας τοῦ διαβόλου. Ἠσπάσατο οὖν αὐτόν ὁ ὄσιος,
 καὶ χειροκρατοῦντες ἐβάδιζον, ζητοῦντες τόπον ἡσυχον τοῦ καθεσθῆναι.
 Ὀδευόντων δὲ αὐτῶν ἔφη ὁ δίκαιος τῷ Ἐπιφανίῳ: “Ἴδου τὸ διεφθαρμένον
 δαιμόνιον· ὅταν θέλει, ποιεῖ ἑαυτὸν γραΐδα, καὶ ὅταν θέλει, Ἀγαρηνὸν
 800 ἐνδεδυμένον μέλαν ἱμάτιον· συναντᾷ δὲ καὶ τῷ φιλτάτῳ μου τέκνῳ
 ἐπιπλήττων καὶ ἐπαπειλούμενος.” Ταῦτα ἀκούσας ὁ Ἐπιφάνιος ἐξέστη· C
 πρὸ μικροῦ γὰρ ἦν ὁ πονηρὸς διάβολος ὁ ἀεὶ πολεμῶν τὸ γένος τῶν
 ἀνθρώπων συναντήσας αὐτῷ ἐν σχήματι Ἰσμαηλίτου ἐμπόρου καὶ
 ἐπαπειλησάμενος αὐτῷ, ὁρῶν τὴν ἐνάρητον αὐτοῦ πολιτείαν, ὡς
 805 ἀνθισταμένῳ αὐτῷ ἐν ταῖς τῆς σαρκὸς ἡδοναῖς, ἀγωνιζόμενος καὶ
 νηστεύων καὶ ἀπὸ πάντων τῶν ἐναντίων ἐγκρατευόμενος· ὑπῆρχε γὰρ
 ὀκτωκαίδεκα ἐτῶν, θεαρέστως καὶ θεοπρεπῶς ἀναστρεφόμενος. Ἦν δὲ ὁ
 παῖς ὡραίος τῷ εἶδει σφόδρα, γλυκὺς τῇ αἰδῷ, εὐφυής, προσηνής,
 πρᾶττατος, μελίρρυτος τῇ ὁμιλίᾳ· ὁμιλοῦντι γὰρ αὐτῷ καὶ διδάσκοντι
 810 τοὺς θεῖους λόγους ἐξίσταντο πάντες οἱ ἐν σοφίᾳ διάγοντες ἐπὶ τῇ συνέσει
 καὶ ταῖς ἀποκρίσεσιν αὐτοῦ, καὶ τινες πολλὰκις συνῆρον λόγους σοφίας D
 μετ’ αὐτοῦ περὶ τε θεολογίας καὶ δογμάτων καὶ περὶ μελέτης θανάτου καὶ
 ἄκρας ταπεινώσεως. Ὁ δὲ πρὸς τὰς ἐρωτήσεις ταπεινοφρόνως ἀπεκρίνετο, 684A
 815 διαλύων ἕκαστα. Ἐρῶ δὲ περὶ αὐτοῦ ἓνα λόγον, καὶ εἴθ’ οὕτως τὴν
 ἀπειλήν ἣν ὁ σατανὰς ἠπειλήσεν αὐτῷ ἐπιγράψομαι.

793 ante ἐν add. tit. περὶ Ἐπιφανίου καὶ τῶν φιλοσόφων E, cf. infra, lin. 816 || 794
 χρώμενον: -ος KPe || 797 καὶ χειροκρατοῦντες: χ. δὲ CD χεῖραν τε πρὸς χεῖραν
 κρατοῦντες E || 805 ἀνθισταμένῳ BM: -μένην L -άμενον KCD -μένου P -άμενος E
 || αὐτῷ: -οῦ P || 807 ἐτῶν ὀκτωκαίδεκα inv. KPC al. ε || θεοπρεπῶς καὶ θεαρέστως inv.
 γ || 812 θεολογίας καὶ: add. ἀναγωγικῶν ῥημάτων καὶ παροιμιᾶκῶν ζητημάτων περὶ τε Cε
 || δογμάτων: add. καὶ περὶ (π. om. C) ἀκαταλήπτων πραγμάτων (ῥημάτων C) KPC add.
 καὶ π. ἀκαταλήπτου ε || 813 ἐρωτήσεις: ἀποκρίσεις KC ἐπερωτήσεις D || ἀπεκρίνετο:
 -ατο γ || 815 αὐτῷ: -ὸν KPC om. D || ἐπιγράψομαι: ἀπο- ε

kill the serpent, and many rushed in and searched the dwelling but could not find anything, for the thoroughly evil demon, shedding the shape of a serpent, had resumed his own nature and fled.

The handsome youth Epiphanios

Blessed Andrew returned to his usual haunts. On his way back, during which he practised moderate pranks, he met the most handsome youth Epiphanios, of whom mention was made above. The boy was troubled because of an assault of the devil. The holy man greeted him with a kiss, and walking hand in hand they looked for a peaceful place where they could sit down. As they walked the righteous man said to Epiphanios, "Look at the depraved demon: according to his mood he turns himself into an old woman or an Arab dressed in a black garment, and he also meets my dear son, rebuking and threatening him." Epiphanios was amazed at these words, for the wicked devil, who is always attacking the human race, had just met him in the garb of an Arab merchant and threatened him because he saw him leading a virtuous life and resisting him with regard to the pleasures of the flesh, struggling and fasting and abstaining from all that belongs to the realm of evil. He was eighteen years old¹ and conducted himself in a manner pleasing to God and worthy of a servant of his. He was a very handsome boy, pleasant in his modesty, clever, gentle, very meek, honey-sweet in his conversation. Thus when he spoke explaining the divine Scriptures, all who concerned themselves with wisdom were amazed at his understanding and his answers.² It often happened that people opened learned discussions with him about theology and the dogmas as well as about meditation on death and the practice of utter humility, but he solved all difficulties, answering their questions humbly.³ I shall give you one example, and then describe the threat to which Satan subjected him.

820 ιγ'. Μιᾶ τοίνυν τῶν ἡμερῶν ἐν τῇ τραπέζῃ τῶν γονέων αὐτοῦ καθεζόμενος,
 καὶ μετ' αὐτοῦ τινες φιλόσοφοι κεκλημένοι, φίλοι ὑπάρχοντες τῶν γονέων
 αὐτοῦ, οἱ καὶ θέλοντες συνάρααι λόγον μετ' αὐτοῦ ἐδεδοίκεισαν, καθότι
 τοὺς προπετεῖς ἐβδελύσσετο· ἐγίνωσκον γὰρ αὐτὸν περιφανῆ εἶναι ἐν
 825 σοφίᾳ, καὶ ταῖς συζητήσεσι καὶ ταῖς ἀποκρίσεσι. Λέγει οὖν εἰς ἐξ αὐτῶν B
 πρὸς τοὺς ἄλλους· “Πηλίκως καὶ ὁμοφυεῖς ὁ γεννήτωρ πατήρ καὶ ὁ
 γεννητὸς υἱὸς κατ' ἄμφω ὁμοουσιότητι πεφύκασιν ἐν τε κελεύσμασι καὶ
 νεύμασι;” Ἐφη ὁ ἕτερος· “Ὅν τρόπον τὸ νοερὸν τῆς διανοίας ἐκατέρω
 830 κοινωνίᾳ συνδιακελευόμενον τῆς τῶν μελῶν διοικήσεως ἔνεκεν.”
 “Δυνατὸν τὸ ἀπήχημα καὶ τῷ ἐρωτήματι, ἅτε διη καὶ ὁ λόγος τρανός·
 μέσον δὲ αὐτῶν πῶς τὸ πνεῦμα;” “Καθὼς ἡ γνώσις τοῦ νοὸς καὶ τῆς
 διανοίας ἡ ὁρασις συστοιχεῖν ἴσασιν εἰς αἰωνίαν ἐπίνοιαν.” Ὁ δὲ
 ἐπαινέσας αὐτὸν ἀντέφησε· “Σαφῆς ἡ ἐπίλυσις τῶν ζητημάτων· ὁμως,
 835 κύριε Ἐπιφάνιε, λέξον καὶ αὐτὸς ἡμῖν πηλικά σοι τὰ τῇδε ἐφάνησαν
 φθέγματα· ναί, παρακαλοῦμέν σε, φθέγξοιτο ἡ γλῶσσά σου.” Ἐπιφάνιος
 ἔφη· “Ἐνεκεν ἐμοῦ ἡ ῥῆσις πειρατηρίῳ ἐοικυῖα· πείραν γὰρ κυναρίου B
 εὐτελεστάτου λαβεῖν ὑπειλήφατε· πλὴν φαίην ἂν καὶ ὁ οἰκέτης ὑμῶν ἐν
 σεμνολόγημα.” Οἱ δὲ εἶπον· “Τοῦτο καὶ ἡμῖν ἐράσμιόν ἐστι, φίλτατε,
 φράσιν τινὰ νεμηθῆναι ἡμῖν ἀπὸ τῆς σοφίας σου.” Ἐπιφάνιος ἔφη· “Ὁ
 840 πατήρ καὶ ὁ υἱὸς ἐν φωτὶ καὶ νεύσει καὶ θελήμασι καὶ τῇ οὐσίᾳ ὡς
 ἐκάτεροι οἱ ὀφθαλμοὶ ἐν ταῖς νεύσεσι καὶ τοῖς φωτίσμασιν.” Εἰς δὲ ἐξ
 αὐτῶν ἔφη· “Πῶς μεταξὺ αὐτῶν τὸ πνεῦμα;” Ἐπιφάνιος ἔφη· “Καθάπερ ἐν
 τὸ κατανοητέον ἐπ' ἀμφοτέροις δι' ὁράσεως.” Ὁ δὲ ἕτερος εἶπεν·
 “Ἀθανασίου τοῦ ἐν ἀγίοις ἠνίξατο ἡμῖν τὸ ῥῆμα.” Ἐπιφάνιος ἔφη· “Εἰ D
 845 ἄρεστὸν ὑμῖν ἐστίν, ὡς ἐπὶ παραδείγματος ὑμᾶς διδάξω· ὥσπερ γὰρ χεῖλη
 καὶ γλῶσσα ἐν τῷ ὁμιλεῖν ἀλληλόληπτα καὶ σύνδεσμα περὶ τὴν φθογγὴν,
 οὕτω καὶ ὁ πατήρ καὶ ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον· νοὺς γὰρ ὁ πατήρ,
 λόγος ὁ υἱός, τὸ δὲ πνεῦμα ἡ ἐν ἐκατέροις περιθέουσα εὐπνοία τε καὶ
 διαύγεια, τὸ ἐπ' ἄκρον τοῦ πληρώματος καὶ λεπτότατον. Εἰπόμεν δὲ καὶ
 845 ἐτέρως· ἥλιος ὁ πατήρ, ἀκτὶς ἡλίου ὁ υἱός, αἴγλη πυρσανγῆς τὸ
 παράκλητον πνεῦμα. Βλέψατε τρισυπόστατον μίαν οὐσίαν ἐπὶ τῷ

816 num. 13 K: 10 D num. carent rell. || add. tit. περὶ τῆς διαλέξεως Ἐπιφανίου καὶ (μετὰ
 L) τῶν φιλοσόφων β π. τῆς μετὰ τῶν φιλοσόφων διαλογῆς Ἐπιφανίου P π. (add. τοῦ D)
 Ἐπιφανίου καὶ τῶν φιλοσόφων (add. καὶ τῆς ἀγίας τριάδος C) KCe (ante ἐν δὲ τῷ
 ὑποστρέφειν supra, lin. 793–4 tr. E) || 818 οἱ ... θέλοντες: οἵτινες (add. καὶ P) ἤθελον KP
 ἐγλίχοντο δὲ Ce || 820 καὶ ταῖς ἀποκρίσεσι om. γ || 821 πηλίκως scripsi: -ος codd. ||
 ὁμοφυεῖς C: -εἰς P -ῆς βKε || 824 συνδιακελευόμενον: -μενα γ || ἔνεκεν: ἔνεκα γ ||

Epiphanios and the philosophers

13. One day as he was sitting at his parents' table together with some so-called philosophers, who were friends of his family, the philosophers wanted to start a disputation with him.¹ They hesitated, however, for he loathed impudent people.² They knew that he was notorious for his ability both to argue and to answer. At last one of them said to the others, "To what extent are the begetting Father and the begotten Son of the same nature, being consubstantial in both their orders and their commands?"³ One of them answered, "In the same way as the intellectual part of the mind co-operates with the other part when it gives orders for the co-ordination of the limbs." "A mighty echo of a mighty question, for the answer was clear! However, what is the position of the Spirit between them?"⁴ "It is as when the knowledge of the intellect and the mind's vision know how to collaborate in an eternal inspiration."⁵ The other agreed and said, "Your solution to my questions is evident. Yet, Sir Epiphanios, do you too give us your opinion of these statements."⁶ Yes, please, let your tongue speak!"⁷ Epiphanios answered, "To me this question appears like a trial, for you think you can put a poor dog to the test. Yet, even your servant may be able to produce an ornate phrase." They said, "This would please us also, dear friend, that you supply us with a phrase from the store of your wisdom." Epiphanios answered, "The Father and the Son are with regard to light and disposition and will and essence as our two eyes are with regard to their movements and illuminations." One of the philosophers said, "What is the position of the Spirit between them?" Epiphanios answered, "As when that which is apprehended by sight is one single object, although perceived with two eyes." Another said, "This was an allusion to the saying of St Athanasios."⁸ Epiphanios said, "If you like, I can tell you by means of an example: as your lips and your tongue touch each other⁹ when you speak and join around your voice, so are the Father and the Son and Holy Spirit, for the Father is intellect, the Son word, and the Spirit the breath¹⁰ and translucency which pervade both, the highest and finest part of perfection. Let us put it also in another way: the Father is the sun, the Son a ray of the sun, the Paraclete Spirit fiery bright sunlight.¹¹ Look at the thrice hypostatized, yet

825 δυνάτον ... τῷ ἐρωτήματι (τὸ ἐρώτημα KPC): ἔφη ὁ φιλόσοφος· γέροντος ἐρώτημα τὸ ἀπήχημα εἰ || τρανός PCD: -ὥς βΚΕ || 826 πνεῦμα: add. ἔφη αὐτῷ C add. ἔφη αὐτῷ ναί D add. εἶπεν ὁ ἐπερωτώμενος E || 829 ἡμῖν καὶ αὐτὸς in. KPCD || 830 ναί γ: καὶ β || 835 θελήμασι MLPCe: θελήματι B θελήσει K || ὥς: ὡς περ γ || 843 εὐπνοιά scripsi: ἔννοιά codd.

στοιχείω καὶ θαυμάσατε· ἄκτις ἡλίου κύριος, εἰκὼν πατρὸς ἡλίου, θέρμη 685A
 τῆς ἀκτίνος τὸ πανάγιον πνεῦμα· καὶ ὁ μὲν ἡλῖος οὐδέπω κατέλιπε τὸν
 οὐρανὸν καὶ τὴν γῆν, ὡς ἰδὼν δὲ τὰς ἀκτίνας τοῖς ἐπὶ γῆς ἀπέστειλε
 850 θερμαίνειν, εὐεργετῆν καὶ θάλπειν τὸ τῶν ἀνθρώπων γένος. "Ἄγε δὴ μοι ἐν
 τῷ μέσῳ αὐτὸν τὸν ἄρτον ὃν καθ' ἡμέραν ἐσθίομεν· ἀπὸ γὰρ σίτου καὶ
 ὕδατος καὶ πυρὸς τὴν ταυτότητα κέκτηται, εἰς καὶ αὐτὸς ἐκ τριῶν
 ὑποστάσεων γνωριζόμενος· τοιούτῳ τρόπῳ ὑποληπτέον περὶ τῆς
 855 τρισυποστάτου ἐνιαίας θεότητος." Ἀκούσαντες δὲ ταῦτα οἱ φιλόσοφοι B
 καὶ ἀντοφθαλμήσαι τοῦ μείρακος μὴ ἰσχύοντες, καταπλαγέντες εἰς τὴν
 αὐτοῦ σοφίαν καὶ σύνεσιν, οὐκέτι συζήτησιν ἐποίησαντο, τὴν παρ' αὐτοῦ
 δεδιότες ἀντεπερώτησιν.

ιδ'. Ὡς δὲ εἴρηται ἔμπροσθεν, ὅτι χεῖρα πρὸς χεῖρα κρατῶν τὸν μακάριον C
 Ἀνδρέαν ὁ Ἐπιφάνιος, ζητοῦντες εὐκαιρον τόπον τοῦ καθεσθῆναι, οἱ
 860 συναντῶντες τὸν Ἐπιφάνιον δικαζόμενοι ἔλεγον αὐτῷ· "Οὐκ ἔλεεῖς τὴν
 σεαυτοῦ νεότητα, ὦ νεανία, καὶ παραιτεῖσαι τοῦ συμπαρεδρεῦειν καὶ
 συνοδοιπορεῖν τῷ παρατετραμμένῳ καὶ σαλῷ τούτῳ, μήποτε ὁ πονηρὸς
 ζηλώση σου τοῦ κάλλους τὴν ὡραιότητα καὶ ἔρωτά σου θέμενος
 παρακρούση σε; Ἰκαναὶ γάρ εἰσιν αἱ προφάσεις τοῦ δεινοῦ πολεμήτορος."
 865 Ὁ δὲ θεοφιλὴς νεανίας αὐτοῖς ἀπεκρίνατο· "Ἀδελφοὶ καὶ πατέρες, πρὸ
 τοῦ γενέσθαι τὸν ὀλεθρον τοῦτον ἐπ' αὐτὸν προσφιλὴς μοι λῖαν ὑπήρχε,
 καὶ ἡ ἀγάπη ἦν πρὸς ἀλλήλους εἵχομεν ἀσύγκριτος ἦν· νῦν οὖν ὑπὲρ ὅσον
 ἔπαθεν εὐχρηστὸν ἐστὶ μὴ προσέχειν καὶ ἐλεεῖν τοῦτον; Γέγραπται γὰρ ἐπὶ D
 870 συνδέσμῳ φιλίας· μεῖζονα ταύτης ἀγάπην τίς ἔχει ἵνα θῇ τὴν ψυχὴν αὐτοῦ
 ὑπὲρ τῶν φίλων αὐτοῦ;" Ταῦτα ἀπεκρίνατο τοῖς τὰ τοιαῦτα λέγουσι·
 παραγγελίαν γὰρ εἶχεν ἀπὸ τοῦ δικαίου ἀνδρὸς ἐνώμοτον ἐκτὸς τοῖς
 νεανίσκοις τοῖς ἀγαπῶσιν αὐτὸν μὴ ἀποκαλύψαι τὸν βίον καὶ τὴν
 πολιτείαν αὐτοῦ.

Εὐρόντες δὲ τόπον ἐκαθέσθησαν, καὶ διηγῆσατο ὁ Ἐπιφάνιος τὸ πῶς 688A
 875 αὐτῷ συνήντησεν ἐν τῇ ὁδῷ ὁ σατανᾶς, γέρων πεπολιωμένος, Ἀγαρηνοῦ

851 αὐτὸν KCE: -ὦν BP || 855 καταπλαγέντες γ: om. β || 857 ἀντεπερώτησιν: add. ἀναστάντες οὖν τῆς τραπέζης πρὸς τὰ οἰκεία ὄχοντο C add. καθάπερ τινὰ (τινὰ: καὶ τινα E) σοφιστὴν ἐνώπιον δήμου κατήσχυνε, φήσας πρὸς αὐτὸν (add. ὅτι E)· θρύλεον (-αιον D) πετρώδες (πετρώδες D) ἡρῆται διάθεσιν (= διὰ θέσιν?) ἢ οὐκ ἡρῆται (-εται D); τοῦδε γὰρ ὁ πολυμαθὴς ἐκείνος εὐήκοος γενόμενος γέλοιον ἐνώπιον (ἐ. om. D) πάντων ἀπεδείκνυτο· τῶν γὰρ Ἀρείου λυκοκέρδων (λυκοκέρδων E: λυκοκέρκω [sic] μύστων D) ἐχρημάτιζεν. ἀναστάντες (-στὰς E) οὖν τῆς τραπέζης πρὸς (εἰς E) τὰ οἰκεία ἐχώρου (ἀνεχώρησαν E) ε || 858 num. 14 γ: 11 D num. carent rell. || add. tit. περὶ συναντήσεως τοῦ διαβόλου C π. (add. τῆς D) Ἐπιφανίου καὶ τῆς συναντήσεως τοῦ διαβόλου KD διάλεξις καὶ νουθεσία τοῦ μακαρίου Ἀνδρέου πρὸς Ἐπιφάνιον P || 859 ζητοῦντες γ: ἐζητούν β || εὐκαιρον Mγ:

single essence illustrated by the orb, and marvel: the ray of the sun is the Lord, the sun is an image of the Father and the warmth of the ray is the All-Holy Spirit.¹² Yet the sun has never left heaven and earth, but sent its rays like a son to the inhabitants of the earth to warm, benefit and heat the human race. Let us also take into consideration the very bread which we eat daily: it owes its identity to grain, water and fire,¹³ being recognized as one single unity, though consisting of three hypostases. This is how one should understand the thrice hypostatized, single Godhead.” These words so impressed the philosophers that they were unable to look the lad in the face. Astounded by his wisdom and insight they did not want to prolong the disputation, for they feared his counter-questions.

Epiphanius and the attack of the devil

14. As was said above¹ Epiphanius took blessed Andrew by the hand and together they looked for a convenient place to sit down. People who met them rebuked Epiphanius and said, “Young man, you should have mercy on your youth and refrain from strolling and sitting down with this crazy and mad person! Otherwise the Evil One may become jealous of your blossoming beauty and fall in love with you² and drive you mad, for numerous are the pretexts of the terrible Enemy.” But the young man, dear to God, answered them, “Brothers and Fathers, before this calamity came upon him he was a most dear friend of mine, and the love we felt for each other was unparalleled. Now as this has befallen him does it not befit me to care for him and have pity on him? For it is written about the ties of friendship: ‘Who has a greater love than this, that he lays down his life for his friends?’”³ This was his answer to those who said such things, for the righteous man had instructed him under oath not to reveal his life and conduct to anybody except the young men who loved him.⁴

When they had found a place where they could sit down, Epiphanius told Andrew that Satan had met him in the street near the Forum Bovis in

εὐχερον BL || 860 αὐτῶ: αὐτὸν (ante ἔλεγον C) KC om. ε || 862 παρατετραμμένω: δαιμονιαρίῳ γ || 863 ἔρωτά σου: ἔριτά σοι γ || 864 σε: σοι K σου PD || 868 προσέχειν: προσέχειν με ε προσέρχεσθαι C || καὶ ... τοῦτον: τοῦτον (τοῦτο K τούτω C) καὶ ἐλεεῖν (ἐλεᾶν D) γ || 870 τοῖς: πρὸς τοὺς P τοὺς C al. E || τὰ om. E || λέγονσι: λέγοντας γ (add. καὶ ὀνειδίσωσιν αὐτόν C) || 871 δικαίου ἀνδρὸς γ: ἀνδρὸς τοῦ δικαίου β || ἐνόμοτον scripsi: ἐν νόμῳ βC ἐν νόμῳ ε μεθ' ὅρκου καὶ ἀσφαλείας K om. P || 875 πεπολιωμένους: add. εἰκώς E || Ἀγαρηνοῦ: add. ἐμπόρου Cε

σχήματι, ἔχων τοὺς ὀφθαλμοὺς ἀπηγριωμένους, κατὰ τὸν τοῦ Βοὸς τόπον, περιβεβλημένος ἱμάτιον μέλαν, καὶ ὀστρακίοις ὑποδήμασι τῇ χροιά ὑπεδέδετο. “Μεταξὺ οὖν τῶν διοδεούντων,” φησί, “συναντήσας μοι ἔφη· ‘Οὐχὶ σὺ εἶ ὁ Ἐπιφάνιος ὁ υἱὸς Ἰωάννου, περὶ οὗ φασιν οἱ ἄνθρωποι καταπεπατηκέναι σε τὸν διάβολον; Ἵποκριτά, ἔχεις πρὸς με· ἐγὼ σοι πλέξω ἀμφίβληστρον καὶ λάκκον ὀρύξας συμποδίσω σε· ἐγὼ σοι ἀρτύσω χύτραν ἐναντία ἐμοὶ διαπραττομένῳ.’ Ταῦτα τοῦ πονηροῦ φλυαροῦντος, καὶ ἐμοῦ ἀποροῦντος πρὸς τὰς αὐτοῦ ἀποκρίσεις καὶ ἀπειλάς, ἐξιστάμην πόθεν μοι τοῦτο συνήντησεν· ‘Τίς δὲ καὶ ὑπάρχει οὐκ ἐπίσταμαι, δίκας μοι εἰσπραττόμενος, ἐκφοβῶν καὶ ἐπαπειλούμενος, ὁ ἐμοὶ ἀγνώριστος καὶ ἀθέατος.’ Ταῦτα διαλογιζόμενον μου καὶ διαπορουμένου κλόνης με περιέσχε καὶ τάραχος ἀφόρητος, καὶ ὥς ἐνταῦθα παρερχόμενος συνήντησα τῇ σῇ ἀγιωσύνῃ καὶ τὸ πᾶν μοι ἄψευδῶς ἢ σῇ μακαριότητι ἀπεγύμνωσε.” Ἐφη ὁ ὅσιος· “Ὁ Ἀγαρηνὸς ἐκεῖνος, τέκνον, ἐκατόνταρχος δαιμόνων ἐχρημάτιζεν. Ἔστι δὲ δραξὺς εἰς τὸ πολεμεῖν τοὺς ἀγωνιζομένους πρὸς θεὸν καὶ ἄγειν πρὸς ἀσελγείας τὰς ψυχὰς αὐτῶν, θέλων αὐτὰς εἰς ἐπιθυμίας αἰσχυρὰς καὶ γαργαλισμούς. Σὲ οὖν, τέκνον, παρακαλῶ πρόσεχε σεαυτῷ καὶ μὴ ἀγνοῇς τὰ αὐτοῦ μηχανήματα· ὅρα δὲ καὶ νῆφε ἐν πᾶσιν, ἐπειδὴ ἀπαλὸς καὶ τρυφερὸς εἶ καὶ ἔνεκεν τούτου μέμνηνε κατὰ σοῦ ὁ ὑπερήφανος ἀνθ’ ὧν τῷ θεῷ σεαυτὸν ἀνατέθεικας· φθονεῖ γάρ σου τὴν σύνεσιν, τὴν πραότητα, τὴν καθαρότητα, τὴν σοφίαν, τὴν ἀγνείαν, καὶ διὰ τοῦτο πρίεται μεμηνῶς κατὰ σοῦ ὁ κατάρατος, δι’ ὧν ἐξ ὅλης καρδίας σου ἀγαπᾷς τὸν θεὸν καὶ τοὺς ἀγίους τοὺς δι’ αὐτὸν τὸ αἶμα ἐκχέαντας· ὅρα πῶς μέλλεις ἀκριβολογεῖν τὴν τούτου πονηρίαν καὶ κακόνοιαν, μετὰ φόβου καὶ ἀληθείας πορευόμενος, ὑπωπιάζων σου τὸ σῶμα νηστείας· περιβαλοῦ τὴν ταπεινοφροσύνην ὡς ἱμάτιον καὶ ἐν ταῖς εὐχαῖς φαιδρύνου εὐφραινόμενος· φύλασσε δὲ πάσας τὰς αἰσθήσεις τοῦ σώματός σου καθαρὰς καὶ ἀρρυπώτους· ἐπιθυμεῖ γὰρ ὁ παμπόνηρος μολύναι τὴν καρδίαν σου καὶ δοῦλον τῆς ἀκαθαρσίας ἀπεργάσασθαι, τῇ φοβερᾷ γεέννῃ τοῦ πυρὸς καταδικάσαι σπεύδων· ὁ γὰρ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας. Ἐκατέρας δὲ τῆς ἐργασίας δύο εἰσὶν οἱ ἐξάρχοντες· τῆς μὲν δικαιοσύνης ὁ κύριος, τῆς δὲ ἁμαρτίας ὁ διάβολος· σὺ οὖν, τέκνον φίλτατον, τοῦ κυρίου Ἰησοῦ Χριστοῦ γενοῦ τῆς

876 σχήματι: σχήμα γ || ἔχων: ἔχοντος K ἔχοντος καὶ CD ἐπιφερόμενος E || ἀπηγριωμένους: -μένους KP ἡγριωμένους εἰκώς C ἡγριωμένους ἔχων εἰκώς D ἡγριωμένους ἔχων E || 878 φησί om. γ || 882 διαπραττομένῳ: -όμενον γ, fort. recte || 884 συνήντησεν: add. μὴ συνείροντός (-εἰραντός E -ἀραντός D) μου λόγον μετ’ αὐτοῦ Cε || 887 παρερχόμενος: περιερχόμενος Cε || 889 ἔφη: add. πρὸς αὐτὸν γ || 890 δραξὺς (vox dubia): δραξὴς D δραξις E θρασὺς P, fort. recte || 891 πρὸς!: malim διὰ || 893

the shape of an old Arab with grey hair and fierce eyes, dressed in a black garment and wearing brick-coloured shoes. "Meeting me among the passers-by," Epiphanius said, "he exclaimed, 'Are you not Epiphanius, the son of John,⁵ of whom people say that you have trampled the devil under foot? You hypocrite, you will have to deal with me! I shall make a net, dig a pit and catch you! I shall prepare you a spicy soup⁶ because you oppose me!' While he uttered this nonsense I was perplexed at his utterances and threats.⁷ In my amazement I asked myself how this could have happened to me: 'I have no idea who this person is. I do not know him nor have I seen him before, yet he rebukes me and frightens and threatens me.' While I thus talked to myself, bewildered as I was, I was overcome by an unbearable trembling and anxiety. But when I came here and met your Holiness, your Blessedness truly revealed the whole intrigue to me." The holy man said, "My son, this son of Hagar was a centurion of demons, a never-resting (?) enemy of those who struggle towards God, trying to seduce their souls into licentiousness by beguiling them with shameful desires and titillations. Therefore, my son, I beg you: watch yourself, and do not ignore his tricks! Take heed and be always alert,⁸ for you are tender and delicate, making the Haughty One rage against you, because you have devoted yourself to God. He envies you your intelligence, your gentleness, your purity, your wisdom, your chastity, and for that reason he—curse upon him!—is tormented, raging against you for your whole-hearted love for God and the saints, who have shed their blood for his sake. Look how you shall take heed of his wickedness and ill-will: by walking in fear and truth, mortifying your body with fasting. Put on lowliness like a garment⁹ and beam with joy in your prayers. Keep all senses of your body clean and spotless, for the Thoroughly Depraved One desires to defile your heart and make you a slave to impurity, hastening to condemn you to the fearful hell of fire, for he who commits sin is a slave to sin.¹⁰ Each of the two practices has its own ruler: in the case of righteousness the Lord, in the case of sin the devil. Do, my dearest son, become a devoted worker of the righteousness of the Lord

σεαντῶ: σεαντὸν PCD ἑαντὸν K || τὰ αὐτοῦ: αὐτοῦ τὰ γ || 896 φθονεῖ γάρ: φθονεῖ KCE φθονήσας P καὶ φθονήσας D || 897 ἀγνείαν γ: ἀλήθειαν β || 899 ἐκχέαντας: -οντας MCD || 900 φόβου: add. θεοῦ ε || ἀληθείας: add. θεοῦ KPC || 901 καὶ om. γ || 902 δὲ om. γ || 906 ἁμαρτίας: add. καθάπερ ὁ ἐργαζόμενος τὴν δικαιοσύνην ὑπηρέτης δόκιμος τῆς δικαιοσύνης ὑπάρχει E

δικαιοσύνης προσφιλῆς ἐργάτης, καὶ φυλάξει σε ὁ κύριος καὶ τηρήσει σε ὁ
 910 ὑψιστος, καὶ ἡ βοήθεια αὐτοῦ ἔσται κύκλω σου, καὶ τοῖς ἀγγέλοις αὐτοῦ
 ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου· θάρσει
 οὖν καὶ μὴ φοβοῦ, μηδὲ δειλιάτω ἡ καρδιά σου τὸν κύριον καὶ θεὸν
 ἐπικαλούμενος.” Ταῦτα ἀκούων ὁ Ἐπιφάνιος ὡς μαργαρώδεις ὄμβρους
 915 δακρύων ἐκ τῶν ὀμμάτων αὐτοῦ ἔσταζε, βρέχων τὴν τιμίαν αὐτοῦ ὄνιν·^B
 ἔκστασις γὰρ περιέσχεν αὐτόν, ἐνωπιζόμενον τὸ λαμπρότατον ἐκεῖνο
 διάγγελμα καὶ τὴν μελίσρυντον ἐκείνην διδασκαλίαν. Πάντα δὲ ὅσα
 ἐλάλησεν αὐτῷ ὁ δίκαιος πρὸς τὸ οὐς ψιθυρίζων ἐν ἀποκρύφῳ τόπῳ
 καθεζόμενος λελάληκεν. Ὡς οὖν τὰ δέοντα ὠμίλησαν, ἀσπασάμενοι
 920 ἀλλήλους τῷ ἀγίῳ φιλήματι ἀνεχώρησαν· καὶ ὁ μὲν δίκαιος εἰς τὸ
 ἐμπαΐζειν τὸν κόσμον ᾤχετο, ὁ δὲ Ἐπιφάνιος εἰς τὸν οἶκον αὐτοῦ
 ἐπορεύθη.

ιε'. Βούλομαι τοιγαροῦν καὶ ἕτερον τεράστιον τῇ ὑμετέρᾳ ἀγάπῃ
 διηγῆσασθαι, ὅπερ εἰς τὸν θεοφιλῆ παῖδα Ἐπιφάνιον γέγονε,^C
 μαρτυροῦντος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τὸ παρ' αὐτοῦ
 925 εὐεργετούμενον. Οὗτος τοίνυν ὁ θεοφιλὴς νεανίας κατὰ τὸ δοκοῦν αὐτῷ
 ἐνεκρατεύετο, ἔχων ἐξ ἔθους τὴν πρώτην ἐβδομάδα τῆς ἀγίας
 τεσσαρακοστῆς ἄσιτος καὶ ἄποτος διαμένειν, καὶ μετὰ ταῦτα
 μεταλαμβάνων τῶν τοῦ Χριστοῦ μυστηρίων, εἰθ' οὕτως ἄρτον καὶ ὕδατος
 930 καὶ τινων ὀσπρίων, τὴν ἀνάκτησιν ἐποιεῖτο τοῦ σώματος. Ἐν μιᾷ τοίνυν
 τεσσαρακοστῇ, μετὰ νηστείας τελέσας τὴν προρρηθεῖσαν ἐβδομάδα, πρὸ
 τοῦ φθάσαι τὴν ὥραν τῆς θείας λειτουργίας ἔνδον τοῦ κοιτῶνος αὐτοῦ
 αὐτὸς ἐκεῖνος ἔψινεν ὀσπριον τὸ λεγόμενον ὀροφάσουλον, μὴ ἔων τινα τῶν^D
 οἰκετῶν αὐτοῦ ἄψασθαι, ἐν τῇ ἀρούλῃ, ἀνθράκων ἐκείσε βεβλημένων
 935 θέρμης χάριν διὰ τὴν ψύξιν τὴν τότε ὑπάρχουσαν. Ὡς δὲ καθεζόμενος τῆς
 θέρμης ἐπερείδετο, τοῦτο ἔψων, καὶ δὴ τοῦ ξύλου κρούσαντος ἐπὶ τὴν
 προσευχὴν τῆς ἐνάτης ἀναστάς ἐπορεύθη ἐν τῇ ἐκκλησίᾳ, μὴ
 ἐντειλάμενός τι περὶ τῆς ἐπιμελείας τοῦ ἐνήματος. Ὡς οὖν ἐν τῇ
 ἐκκλησίᾳ ἐπορεύθη, ἰστάμενος ὅλον πρὸς τὸν θεὸν τὸν νοῦν εἶχεν, ὁ δὲ
 940 πάντοτε λογισμοῖς ἀθεμίτοις πολεμῶν τὸν νοῦν τῶν ἀνθρώπων
 ἐπικατάρματος δαίμων ἐνέσκηψε τῷ νέῳ λογισμοῖς ἀποστασίας, προφάσει

910 ἔσται: ἔστω KPCD || 913 ὡς γ: καὶ ὡς β, fort. recte, cf. infra, lin. 1998 ἀποκριθεὶς ...
 καὶ φησι || 915 ἐνωπιζόμενον: -ος KPC || 916 διδασκαλίαν: add. καὶ θεοπάροχον Cε ||
 922 num. 15 C: 12 D num. carent rell. || add. tit. περὶ τοῦ ἐνήματος Ἐπιφανίου BMP π.
 τοῦ ἐψέματος (quod post σώματος lin. 929 tr. E) ε π. τοῦ ἐψέματος καὶ τοῦ ἀγγέλου C π.
 τῆς ὀπτασίας τῆς φανείσης τῷ Ἐπιφανίῳ K tit. caret L || 926 ἐξ ἔθους: πρὸς ἡθος ε ||
 929 ὀσπρίων: -έων D || 931 θείας om. γ || 932 ἔψινεν: ἡψινεν PE || ὀσπριον: -εον D ||
 ὀροφάσουλον KD: ὀρο- (sic) C ὀρο- BMLPE || 933 ἐν τῇ ἀρούλῃ: τῆς ἀρούλης P, sed cf.

Jesus Christ, and the Lord will guard you and the Most High will protect you, and his help will surround you, and he will give his angels charge concerning you to guard you in all your ways.¹¹ Therefore, take heart and do not fear, and do not let your heart be afraid but call upon the Lord your God!" These words made Epiphanius shed showers of tears like pearls, as it were,¹² from his eyes, wetting his honourable face, for he was overcome by ecstasy when he hearkened to this clear message and honey-sweet teaching. Everything that the righteous man had said to him he had whispered in his ear, sitting in a hidden place. When they had finished talking, they exchanged the holy kiss and parted. And the righteous man went away to mock the world, while Epiphanius returned home.

An angel cooks Epiphanius' bean-soup

15. Now I want to tell you, my beloved, another miracle that happened to young Epiphanius, dear to God, our Lord Jesus Christ bearing witness to his good deed. This young man, dear to God, who fasted according to his own plan, used to spend the first week of Holy Lent without food and drink, whereupon he partook of the sacraments of Christ and then had bread, water and some beans, thus reviving his body. One Lent, before the celebration of the divine liturgy, having spent the week just mentioned fasting, he was in his room cooking beans of the kind called *orophasoulon*¹ on the brazier, which had been fed with charcoal for the sake of heating because of the chilly weather, not letting any of his servants touch them. As he was sitting there, leaning towards the heat and cooking the beans, the sounding-board was struck for the prayer of the ninth hour. He stood up and went to church without ordering anybody to look after the cooking. But when he had come to the church and stood there with all his mind concentrated on God, the accursed demon, who always attacks the human mind with illicit thoughts, fell on the young man with thoughts of defection, us-

infra, lin. 968 || 935 ἔψων: ἐψών KPCD ἐψίων E add. ἐν μικρῷ κυθριδίῳ Cε || 937 ἐψημάτος: ἐψέματος Cε || 938 ὅλον: ὅλος vel ὅλως KPC om. ε || τὸν νοῦν: τὸν σκοπὸν P τὴν διάνοιαν C om. ε || 940 ἐπικατάρατος: ὁ ἐπ. γ || τῷ νέῳ: τὸν νέον KPC τῷ παιδί E || λογισμοῖς: -οὺς E, quod malim

τῆς τοῦ ἐνῆματος ἐπιμελείας τοῦ ἐξεῶσαι αὐτὸν ἀπὸ τῆς ἐκκλησίας πρὸ
 τῆς ἀπολύσεως. Ἄρχεται οὖν ὑποφέρειν αὐτῷ κατὰ διάνοιαν τάδε: “Ἰδοὺ
 δι’ ὅλης τῆς ἐβδομάδος ἐταλαιπωρήθης, βρώσεως ἢ πόσεως οὐ μετέσχες, 692A
 ἀπὸ πάντων ἀπαραμύθητος ἐγένου, καὶ τοσαύτη βία ἐξυπηρέτησας, ὥστε
 945 ἀποψυγῆναι τῷ καύσωνι τῷ ἀπὸ δίψης. Ὅτε οὖν ὤφειλες τὴν εὐτελὴ σου
 τροφὴν ἐπιμελήσασθαι, ταύτην ἐάσας ὑпанεχώρησας, περὶ αὐτῆς μὴ
 ἐντειλάμενός τι· ἐξελθε οὖν καὶ θέασαι, μήπως καύσιν πεποίηκε
 δυσωδίαν ἐπισπασάμενον· οὐ γὰρ ἀποδράσει ἡ ἐκκλησία ἀπὸ τῶν ὧδε
 950 μέχρις ἂν ἀποπληρώσης τὰ ἐξ ἔθους σοι γινόμενα.” Ταῦτα τοῦ ἀλαζόνος
 ἐπιτιθεμένου καὶ ἄλλα τινὰ δραστικώτερα, ὁ θεοφιλὴς νεανίας οὐκ B
 ἠγνόησε τὰ τοῦ πονηροῦ μηχανήματα. Πρὸς δὲ τὴν τούτου ἐπιβουλήν
 ἀπεκρίνατο: “Ἔστι θεός, ὧτινι τὰ τῆς ἐμῆς τροφῆς μεριμνήσει· καὶ γὰρ
 αὐτός ἐστιν ὁ διδοὺς τροφὴν πάσῃ σαρκί, ὁ ὑπερασπιστὴς τῆς ζωῆς μου.”
 Ταῦτα κατὰ νοῦν καὶ διάνοιαν τῷ μιᾶς συμμεριστῇ ἀντειπὼν καὶ
 955 κατασφραγισάμενος ἴστατο μέχρι τῆς ἀπολύσεως. Ἐπανελθὼν οὖν εἰς τὸν
 οἶκον αὐτοῦ εὗρε πάντας ξενιζομένους ἐπὶ τῇ ἡδυτάτῃ εὐοσμίᾳ τῇ οὓσῃ
 ἐκεῖ, ἠπόρουν τε ἅπαντες περὶ αὐτῆς, μὴ ἐπιστάμενοι πόθεν ἀναδίδονται,
 καὶ ὡς περὶ παραδόξου τινὸς πράγματος καὶ μεγάλου τῷ Ἐπιφανίῳ
 960 ἔλεγον: “Δεῦρο, δέσποτα, καὶ ὁσφράνθητι εὐωδίας ἀσυγκρίτου, πόθεν
 ἐκφερομένης τινὸς μὴ ἐπισταμένου.” Ὡς οὖν πλησιέστερον ἐγένετο ὁ
 Ἐπιφάνιος, ὁσφράνθη καὶ αὐτὸς τῆς παραδόξου εὐωδίας καὶ κατεπλάγη C
 τῷ θαύματι. Εἰσελθὼν οὖν ἐν τῷ κοιτῶνι αὐτοῦ, ἐνθα ἡ ἄρουλα ἔκειτο
 πεπληρωμένη ἀνθράκων, ἀναβλέψας τοῖς ὀφθαλμοῖς αὐτοῦ ὄρᾳ νεανίαν
 εὐειδίῃ, τῷ μῆκει θαυμαστόν, καὶ τὸ πρόσωπον αὐτοῦ ἀυγάζον ὑπὲρ τὸν
 965 ἥλιον, ἡμφιεσμένον στολὴν θεοπρεπῇ. Θαμβηθεὶς οὖν ὁ Ἐπιφάνιος ἐπὶ τὸ
 ὀρώμενον βλέπει τὸ πρόσωπον αὐτοῦ, καὶ ποτὲ μὲν ὑπῆρχεν ὥσει χιῶν,
 ποτὲ δὲ ὡς πῦρ ἐξαστράπτει· εἶχε δὲ ἀποκεκαλυμμένον τὸν βραχίονα D
 αὐτοῦ τὸν δεξιὸν καὶ ἴστατο ἐν τῇ ἀρούλῃ ἀσχολούμενος, ξανθόκομος τὴν
 κεφαλὴν, ὡς εἶδος χρυσοῦ τὰς τρίχας κεκτημένος. Ὡς οὖν ἐννεὸς ἴστατο
 970 ὁ Ἐπιφάνιος, τὴν θέαν αὐτοῦ ἐκθαμβούμενος, ὁ ἡδὺς ἐκεῖνος μάγειρος
 ἀπογευσάμενος τοῦ ζωμοῦ ὡς ἂν πείραν λάβῃ τοῦ ἐνῆματος, ἐκβαλὼν ἐκ

941 ἐνῆματος: ἐνέματος KCe || 943 οὐ μετέσχε: μὴ μετασχὼν ἀλλὰ P ὑστερούμενος,
 χαμεύνης (χαμευνῆς C), νήστης, ξηροκοιτῶν Ce || 944 ἐγένου: ἦσθα P om. KCe || 945
 τῷ ἀπὸ δίψης om. P add. ἐπιγεγονότι σοι Ce || 950 ἐπιτιθεμένου KPC: -κλύζοντος D
 -φλύζοντος E ὑποτιθεμένου β, sed cf. infra, lin. 2040 || 951 ἐπιβουλήν: ὑποβολὴν ε
 ὑπερβολὴν C || 958 ὡς: καθὰ D καθάπερ E || περὶ ε: om. βKPC || 960 ἐκφερομένης
 (ἐκ- om. P): γ: ἐκφερὸς β || 962 εἰσελθὼν: εἰσελθόντος γ || ἄρουλα γ: ἀρούλη β || 964
 θαυμαστόν: add. εὐπρεπεία (-ας CE) περιστοιχιζόμενον Ce || 965 θεοπρεπῇ: add. ἀπὸ μὲν
 τοῦ τέναντος (τένοντος E) μέχρι τοῦ στήθους αὐτοῦ λευκὴν χρυσίῳ ἀναμειγμένην, ἀπὸ δὲ

ing the care for the cooking as a pretext to drive him out of the church before the dismissal.² He began to instil into his mind the following thought: "Look, during the whole week you have suffered hardship, you have had neither food nor drink, you have abstained from everything, submitting yourself to such strain that you almost fainted from your burning thirst. When you should have prepared your simple food, you left it and went away without giving orders about it to anybody. Go out therefore and make sure that your beans are not being burnt, producing³ a foul smell! The church will not run away from here until you have (returned and) finished your usual celebration." While the Impostor was making these and other even more vigorous attacks, the young man, dear to God, did not fail to recognize the contrivances of the Evil One. In answer to his treacherous advice he said, "There is a God, who will care for my food, for it is he who gives food to all flesh,⁴ and he is the defender of my life."⁵ Thus in his mind and thought opposing the abominable Sharer⁶ he crossed himself and remained standing until the dismissal. When he returned home he found everybody astonished at the most sweet smell spreading there. It puzzled them, because they did not know whence it originated. As if witnessing something incredible and wonderful⁷ they said to Epiphanius, "Sir, come and smell an unparalleled fragrance! No one knows whence it comes." Coming nearer, Epiphanius too felt the incredible sweet smell and was astounded at the marvel. When he entered his room, where the brazier stood, filled with charcoal, and lifted up his eyes, he saw a beautiful young man of wonderful stature dressed in a divine robe, his face shining brighter than the sun.⁸ Amazed at the sight Epiphanius looked at his face: sometimes it was like snow, sometimes like dazzling fire. He had his right arm uncovered and stood busying himself at the brazier, having blond hair on his head, like gold in appearance. While Epiphanius stood speechless, amazed at the sight of him, the pleasant cook tasted the soup as if to check whether it was ready. Then withdrawing a small handkerchief from the fold

τοῦ στήθους ἕως τῆς ὀσφύος ὥσπερ ἶον καὶ ῥόδον πορφυροῦν, καὶ αὐτὸ μεμιγμένον, ἀπὸ δὲ τῆς ὀσφύος μέχρι τῶν γονάτων ὡσεὶ βοτάνης χλοερᾶς καὶ κίτρου ἀπαστράπτοντα (-ος D) Cε || 968 δεξιὸν: add. ἐν τῷ κατέχειν αὐτὸν τὴν λαβὴν καὶ τὸ κυθρίδιον (τῷ -ίῳ D) ἐπερείδεσθαι Cε || καὶ ἴστατο: ἴστατο δὲ γ || ξανθόκομος EC: ξανθήκομος β ξανθοκόμος PKD || 969 κεκτιμένος: add. καὶ περιδέμματα ἐκέκτητο πυρακὶ ἐνείλημένα ἐν ταύτῃ E add. πυρακὴ ἐνείλιμμένα ἐν αὐτῇ D || 969-70 ὥς ... Ἐπιφάνιος: ἐν τῷ οὖν ἐννεὸν ἐστάναι (ἐπιστάναι C) τὸν Ἐπιφάνιον Cε || 970 ante τὴν add. καὶ γ || ἐκθαμβούμενος: ἐκθαμβεῖσθαι Cε || 971 ἐνήματος: ἐνέματος Cε

τοῦ κόλπου αὐτοῦ ἐγχειρίδιον μικρὸν τοῖς τρισὶ δακτύλοις ἄρας ἄρτυμα 693A
 σταυροειδῶς τῷ κυθριδίῳ ἐνέβαλε, καὶ τῷ παλλίῳ τῆς χειρὸς αὐτοῦ τὸν
 ἀποκεκαλυμμένον βραχίονα κατεκάλυπεν. Ἐντρανίσας δὲ τῷ Ἐπιφανίῳ
 975 μειδιῶν τῷ προσώπῳ, αἴφνης κτησάμενος πτέρυγας ἄρας ἑαυτὸν ἀπὸ γῆς
 εἰς οὐρανὸν ὤχето. Ἰλιγγιάσας δὲ ἐπὶ τοῖς ὀρωμένοις ὁ Ἐπιφάνιος καὶ
 καταπλαγεὶς ἐξέστη τῷ πνεύματι, καὶ στραφεὶς κατὰ ἀνατολάς, τὰς
 χεῖρας αὐτοῦ διαπετάσας, δάκρυσιν συνεχόμενος ἔλεγεν· “Οἴμοι, κύριέ
 μου, τίς εἰμι ἐγὼ ὁ ἐλάχιστος ὅτι ἐξαπέστειλας τὸν ἄγγελόν σου τοῦ
 980 ἐξυπηρετησαί μοι; Εὐχαριστῶ τῇ σῇ φιλανθρωπίᾳ, κύριε, καὶ τὸ μέγεθος
 τῆς εὐσπλαγχνίας σου, καθότι κάμῃ ἐπ’ ἀνακλήσει κέκτησαι καὶ ἐν τῇ B
 θεϊκῇ σου δυνάμει περιφέρεις καὶ εἰς ἐνὸς τόπον τῶν ἀγαπώντων σε ἔχεις
 με· εὐχαριστῶ σοι τῷ ἀγαθῷ καὶ ζωοποιῷ καὶ κηδεμόνι καὶ προνοητῇ τῆς
 σωτηρίας μου.”

985 Ταῦτα μετὰ συντετριμμένης καρδίας πρὸς τὸν θεὸν ἀνθομολο-
 γησάμενος ἀπῆι θεάσασθαι ὁποῖον αὐτῷ ὁ φανεὶς τὸ ἔψημα κατε-
 σκεύασεν. Εὗρε δὲ τοῦτο πάννυ ἔχον τὴν εὐωδίαν οἷαν τις ἀριθμῆσαι τῶν
 ἐπὶ γῆς οὐ δύναται. Θαυμάσας οὖν τὸ πρᾶγμα μεγάλως εὐχαριστῶν τῷ
 990 κυρίῳ ἐφθέγγετο· “Δόξα σοι, δεδοξασμένε κύριε, ὁ ἐν τριάδι ὑμνούμενος
 καὶ προσκυνούμενος, ὅτι τὰ τῆς ἐμῆς εὐτελοῦς νεότητος ἀτυχέστατα ἔργα
 ὡς εἰκὸς λογίζη, καὶ παραμυθεῖ ταῖς ἀνεικάστοις εὐεργεσίαις σου τὴν
 ἐμὴν ἀνικανότητα, ὁ καταξιώσας με λαβεῖν ἀπὸ τοῦ μέλιτος τῆς σῆς C
 ἀγαθότητος· εὐχαριστῶ σοι τῷ παντοκράτορι καὶ δοξολογῶ σε τὸν
 φιλοικτίρμονα καὶ οὐ μὴ ἀποστῶ ἀπὸ σοῦ μέχρι τῆς ἐσχάτης μου
 995 ἀναπνοῆς.” Ταῦτα προσευξάμενος, καὶ λαβὼν ἀπὸ τοῦ ὀσπρίου ἐκείνου
 μετέσχε, καὶ ἀπείρῳ ἡδύτητι συσχεθεὶς μετετράπη εὐθέως πάντα τὰ
 αἰσθητήρια αὐτοῦ εἰς διάθεσιν ἔνθεον, ὥστε ἐκπλήττεσθαι τὴν ἀθρόαν
 μεταβολὴν καὶ τὴν ἐναλλαγὴν τῆς ψυχῆς αὐτοῦ. Ἐπὶ πλείον δὲ διὰ τὸ
 1000 τεράστιον τοῦτο ἀνήφθη εἰς τὴν τοῦ κυρίου ἀγάπην καὶ τῶν ἀγίων, καὶ ἦν
 διὰ παντὸς πορευόμενος προθυμότερος.

15. Ἐν μιᾷ οὖν τῶν ἡμερῶν ἀναστὰς ὤχето πρὸς τὴν ἐκκλησίαν τὴν D
 προσευχὴν ποιῆσαι· καὶ δὴ τῆς ἀκολουθείας τελειωθείσης ἔνδον ἐληλυθὼς

972 ἐγχειρίδιον: ἐγχειρίριον ε || ἄρτυμα: ὡς ἄ. KPCE || 973 τῷ παλλίῳ: τὸ παλλίον KCD ἀνακαλύψας τῆς χειρὸς αὐτοῦ τὸ παλλίον E || 974 κατεκάλυπεν γ: ἀπεκάλυπεν β || 975 πτέρυγας: add. πυρρακῆς D add. πυρακῆς E || 976 καὶ om. KPC al. E || 980 μοι LPe: με BMKC || 981 ἀνακλήσει: ἀνακρίσει Ce || 983 καὶ² om. Ce, fort. recte || 986–7 τὸ ... κατεσκεύασεν: κατεσκεύασε τὸ (τὸ om. P) ἔψημα (ἔψεμα? K) KPCD || 987 ἔχον τὴν: ἔχοντα KCD τοσαύτην ἔχοντα τὴν E || ἀριθμῆσαι: add. ἡ ἀπεικάσαι γ || 988 πρᾶγμα: add. καὶ γ || 991 παραμυθεῖ scripsi: -εἰς β -εἰσαι γ || 993–4 σε ... φιλοικτίρμονα: σοι τῷ

of his garment he took seasoning with his three fingers and put it crosswise into the pot,⁹ whereupon he covered his bare arm again with the sleeve of his cloak.¹⁰ While he gazed at Epiphanius with a smile on his face he suddenly spread wings, lifted himself from the ground and disappeared towards heaven. Epiphanius was overcome by dizziness and astounded and amazed in his spirit at what he had seen. He turned towards the east, spread out his arms and said, tears flowing from his eyes, "Ah my Lord! who am I, the least of all men, since you have sent your angel to assist me? I thank you, my Lord, lover of mankind and great in compassion, that you recall me, too, from sin and support me with your divine power and rank me among those who love you. I thank you, my good and life-giving protector and supervisor of my salvation."

Having thus given thanks to God with a contrite heart he went to see what the man who had appeared to him had made of the soup. He found that it surely emitted the sweet smell, a smell of a kind that one cannot reckon among the fragrances of earth. Marvelling greatly at the wonder he thanked the Lord and said, "Glory to you, exalted Lord, praised and worshipped in Trinity, for looking with kindness upon the unfortunate works of my worthless youth, and encouraging my insufficient person with your immense benefits, deeming me worthy of tasting the honey of your goodness. I thank you, Almighty, and praise you, compassionate God, and shall never turn away from you until my last breath." With this prayer he began to eat the bean soup, and was filled with an immense sweetness. All his senses were at once transformed into a state of divine inspiration, so that he was amazed at the sudden change and the transformation of his soul. Because of this wonder he became even more aflame with love for the Lord and the saints and always conducted his life with the greater zeal.¹¹

Andrew at Epiphanius' father's house

16. One day he stood up and went to church to pray. After the divine office had ended and he had returned home and sat down before the gateway of

φιλοικτίρμονι γ || 1000 προθυμότερος; -ον PCε || 1001 num. secundum C, qui tit. caret, sicut et ε || add. tit. περὶ τοῦ ἀρίστου καὶ τοῦ οἰκέτου Ἐπιφανίου β ἐντευξίς Ἐπιφανίου πρὸς τὸν πατέρα αὐτοῦ P περὶ τῆς ἀνοιξέως τῶν πυλῶν τῆς ἐκκλησίας (sic, cf. infra ad lin. 1291) K

ἐκαθέζετο πρὸ τοῦ πυλῶνος τῶν γεννητόρων αὐτοῦ, ὄντος ἐκεῖσε καὶ τοῦ
πατρὸς αὐτοῦ· καὶ ὡς ἐν παρόδῳ τῆς δημοσίας ὁδοῦ παράγων ὁ μακάριος
1005 Ἀνδρέας, τὰ ἐξ ἔθους αὐτῷ εἰσπραττόμενος, ἰδὼν αὐτὸν ὁ Ἐπιφάνιος καὶ
φιλίας οἰκτιρμοῖς κινηθεὶς ἡβουλήθη εἰσάξαι αὐτὸν εἰς τὸν οἶκον αὐτοῦ,
καὶ μὴ ἔχων πῶς εἰς τὸ φανερὸν ποιῆσαι γνώριμον τοῦτον διὰ τὸ ἐκεῖσε
εἶναι τὸν πατέρα αὐτοῦ, σχηματισάμενος λέγει τῷ πατρὶ αὐτοῦ· “Κυρίε 696A
μου πάτερ, βλέπεις τὸν ἄνθρωπον ἐκεῖνον πῶς περιέρχεται γυμνὸς τῷ
1010 σώματι; Ὡς εἰκάζω ὅτι καὶ παρατετραμμένος ἐστὶ παρὰ τοῦ ἐναντίου·
ἀλλὰ, κύριε μου πάτερ, μὴ θεάσῃ τοῦ γλυκυτάτου σου τέκνου Ἐπιφανίου
τὸν θάνατον· εἰσαγάγωμεν αὐτὸν εἰς τὸν οἶκον ἡμῶν καὶ διὰ τῆς
ἀντιλήψεως τοῦ σε τιμήσαντος καὶ πεπλουτικότητος δεσπότου ἀπὸ τῶν
ἀγαθῶν ὧν ἐδωρήσατο ἡμῖν ὁ θεὸς παραθῶμεν αὐτῷ τράπεζαν καὶ
1015 ποτίσωμεν οἶνον εἰς μισθὸν τῶν ἡμετέρων ψυχῶν, καὶ γὰρ τοῦτο ἔχομεν
εὐρεῖν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.” Ὁ δὲ πατὴρ αὐτοῦ ἔνθους ὑφ’
ἡδονῆς γενόμενος καταφιλήσας αὐτὸν ἔφη· “Μύρον τῆς ἐμῆς ψυχῆς καὶ B
φῶς τῶν ὀφθαλμῶν μου, περὶ ταύτης τῆς ὑποθέσεως ἐρωτᾶν με ὀφείλεις;
Ἀπελθε καὶ ὡς κελεύεις ποιήσον, τὰ γὰρ ἐμὰ σὰ ἐστίν.” Ἐπιφάνιος ἔφη·
1020 “Ναί, πάτερ, οἶδα κάγώ, ἀλλὰ γέγραπται· Ὑῖὸς πατρὶ δίκαια λέγων
θανάτῳ τελευτάτω, καὶ πατρὸς παρατυχόντος τινὶ πράγματι πᾶσα υἱοῦ
πρόβλησις ῥαγίησεται.” Ταῦτα ἀκούων ὁ πατὴρ αὐτοῦ ἠὺφραίνετο ἐπὶ τῇ
συνέσει καὶ ἐν ταῖς ἀποκρίσεσιν αὐτοῦ. Ὁ δὲ Ἐπιφάνιος ταχινοῖς ποσὶ
καταδιώξας τὸν ὅσιον ἔφθασεν αὐτὸν μήκοθεν τοῦ οἴκου αὐτοῦ καὶ εἶλκε
1025 χειροκρατῶν καὶ πρὸς τὰ ἴδια πορευόμενος. Καὶ δὴ τῷ πυλῶνι ἐγγισάντων
καὶ τοῦ πατρὸς αὐτοῦ ἐκεῖσε μὴ εὐρεθέντος ὁ μακάριος Ἀνδρέας ἐν τῷ C
πυλῶνι οὐκ εἰσῆλθεν ἀλλ’ ἐξῶ ἐκάθισεν. Οἱ οὖν γειτνιώντες τῷ Ἐπιφανίῳ
καὶ οἱ παροδῖται βλέποντες ἄνθρωπον γεγυμνωμένον καὶ παρατε-
τραμμένον συνηθορίζοντο πρὸς αὐτόν, καὶ οἱ μὲν στεναγμοῖς οἴμωζον, τῷ
1030 διαβόλῳ καταρώμενοι ὅτι τοιοῦτον ἄνδρα πορθήσας παρενέφυρε, καὶ οἱ
μὲν ὀβολοὺς αὐτῷ ἐδίδουν, οἱ δὲ οἶνον· αὐτὸς δὲ τῷ οἰκείῳ ἔθει
κρατούμενος πάντας ἀπεκρούετο.

1035 ἰζ’. Πρὸ τοῦ πυλῶνος οὖν χαμαὶ καθεζόμενος ἔρχεται τις νεανίας D
εὐνούχος, μεγιστάνου τινὸς τυγχάνων κουβικουλάριος. Ἦν δὲ τὸ
πρόσωπον αὐτοῦ ὡς τὸ ῥόδον καὶ λευκὸς τῷ σώματι ὡσεὶ χιών, εὐειδής,

1005 ἐξ ... αὐτῷ: νόθα αὐτοῦ Cε || εἰσπραττόμενος: add. γυμνός, ἄπορος, εὐτελεῖ ῥακίσκῳ (ῥάκος C) τὴν ὁσφύν αὐτοῦ κεκαλυμμένος CD, sim. E || 1006 φιλίας KP: φίλας (sic BM φίλα L) β φιλανθρωπίας C φιλανθρώποις ε || 1009 πάτερ γ (etiam L, ut videtur): καὶ π. BM || 1010 ὅτι om. C || παρατετραμμένος ἐστὶ: παρατετρώσθαι αὐτὸν PCE παρατετραμμένον εἶναι αὐτὸν D || παρὰ: ὑπὸ γ || 1011 πάτερ LKPC: καὶ π. B καὶ

his parents' house—his father was also present—blessed Andrew passed by, as it were, on the public street, performing his usual tricks. Epiphanios, noticing him, was moved by pity because of their friendship and wanted to bring him into his house, but as his father was there, he saw no way of doing so openly without revealing him. He therefore feigned not to know him and said to his father, "My Lord Father, do you see this man, who is walking about naked? He has been driven mad by the Enemy, I think. Nevertheless, my Lord Father—may you never see the death of your dearest son Epiphanios!—let us lead him into our house and with the help of the Lord, who has honoured you and made you rich, put before him from among the good things that God has given us and offer him wine as a ransom for our souls, for this is what we shall find in the kingdom of heaven." His father, filled with enthusiasm and delight, kissed him and said, "My soul's perfume and the light of my eyes, do you have to ask me about this matter? Go and do as you like, for what is mine is yours."¹ Epiphanios said, "Yes, Father, I know too, but it is written: 'The son who tells his father what is right must suffer death, and where the father is present the son's every suggestion shall come to nothing'.² When his father heard this he rejoiced at his insight and his answers.³ But Epiphanios ran swiftly after the holy man and reaching him far from his house took his hand and led him home. When they approached the gateway and found that Epiphanios' father was not there, blessed Andrew refused to enter and sat down outside. Epiphanios' neighbours and the passers-by, seeing a naked and crazy man, gathered around him. Some of them sighed and lamented, cursing the devil for having destroyed and confused such a man, while others gave him copper coins and still others wine. But he, as was his wont, drove them all away.

Andrew rejects the gift of a sodomite eunuch

17. As he sat on the ground in front of the gateway there came a young eunuch who was the chamberlain of one of the nobles. His face was like a rose, the skin of his body white as snow, he was well-shaped, fair-haired,

φίλτατε π. ε om. M || 1012 εισαγάγωμεν γ: εισαγάγω β || 1014 παραθῶμεν: παραθῶ ε || 1015 ποτίσωμεν: ποτιῶ ε || 1019 ἐστίν: εἰσιν ε || 1020 γέγραπται: quo loco, nescio || 1021 τελευτάτω: θανατωθήσεται Cε || 1022 ἀκούων: ἀκούσας γ || 1027 ἐκάθισεν BMK: ἐκάθησεν LPC καθήσας D ἐκαθεύδῃσεν E || 1030 παρενέφυρε: ἐνέφυρε P || 1033 num. 17 γ: num. carent rell. || add. tit. περὶ τῆς προγνώσεως τοῦ εὐνούχου KCε ὅπως ἤλεγξεν ὁ ἄγιος τὸν εὐνούχον β π. τοῦ εὐνούχου τοῦ φίλου Ἐπιφανίου P || 1034 τυγχάνων MLKPε: ὑπάρχων BC || κουβικουλάριος: κουβου- E

ἐπίξανθος, βλακεῖαν οὐ τὴν τυχοῦσαν κεκτημένος, μόσχον ἀπόζων
 μήκοθεν. Διὰ δὲ τὸ τὸν Ἐπιφάνιον καὶ συνανάτροφον καὶ φίλον τούτου
 ὑπάρχειν ἦν ἡ ἀγάπη μεταξὺ ἀλλήλων πολλή. Κατεῖχεν οὖν ὁ εὐνοῦχος
 ἐκεῖνος φοῖνικας ὥσει τριάκοντα. Θεασάμενος δὲ τὸν ὅσιον γεγυμνωμένον
 1040 τῷ σώματι καὶ τῷ δέει βληθεὶς ἡρώτα τὸν Ἐπιφάνιον λέγων· “Φίλτατέ μου 697A
 καὶ πεποθημένε Ἐπιφάνιε, τίς ἄρα οὗτός ἐστι, καὶ τίνοσ χάριν παράγει
 γυμνός, κρύους ἀφορήτου καὶ χειμῶνος ὑπάρχοντος, καὶ ὥσπερ οἱ ἐν
 θαλάσῃ κινδυνεύοντες, οὕτω καὶ οὗτος καθέστηκεν;” Ὁ δὲ Ἐπιφάνιος
 1045 ἔφη πρὸς αὐτόν· “Γλυκύτατε ἀδελφέ, τί σοι ἔχω εἰπεῖν ὑπὲρ τὸ φαινόμενον
 οὐκ ἐπίσταμαι, ἐπειδὴ ἡχμαλωτεύθη ἡ διάνοια αὐτοῦ ὑπὸ τοῦ πονηροῦ
 καὶ περιάγει ὥσπερ πασχικὸς πεφυρμένος· πάντες δὲ οἱ τοιοῦτοι
 διαρρήσουσι τοὺς χιτῶνας αὐτῶν καὶ ἀναισθητοῦντες τρέχουσι.”
 Λελάληκε δὲ τοῦτο μὴ βουλόμενος ἐκκαλύψαι τὴν ἀρετὴν τοῦ ὁσίου.
 Ταῦτα ἀκούσας ἐκεῖνος ἡσύχασε καὶ ὥσπερ πένητα οἰκτεῖρας πάντας οὓς
 1050 εἶχε φοῖνικας ἐδίδου τῷ μακαρίῳ λέγων· “Δέξαι τέως ταῦτα, ἐπειδὴ
 ἐνταῦθα οὐδὲν ἕτερον ἔχομεν.” Ὁ δὲ ὅσιος νοεροῖς τοῖς ὄμμασι προγνοὺς B
 τὰ τῆς ψυχῆς αὐτοῦ ἔργα, βλοσυρῷ τῷ ὄμματι ἀπιδὼν εἰς αὐτὸν ἔφη·
 “Δῶρον κωλοφωνίας οἱ σαλοὶ οὐκ ἐσθίουσιν.” Ἀγνοήσας οὖν ἐκεῖνος τὸ
 λεχθὲν λέγει αὐτῷ· “Παρατετραμμένε ἐπ’ ἀληθείας, φοῖνικας βλέπων
 1055 Κολοφωνίας δοκεῖς ταῦτα εἶναι;” Λέγει αὐτῷ ὁ μακάριος· “Ἀπιθι, δόλιε,
 ἐν τῷ κοιτῶνι τοῦ κυρίου σου καὶ ἐργάζου μετ’ αὐτοῦ τὴν ἀσθένειαν τῶν
 Σοδομιτῶν, καὶ ἐπιδώσει σοι καὶ ἑτέρους φοῖνικας. Ταλαίπωρε, ὁ μὴ
 βλέπων τὰς ἀκτῖνας τῆς τῶν οὐρανῶν βασιλείας, ὁ μὴ εἰδὼς τῆς γεέννης
 τὴν ἀγριότητα καὶ δριμύτητα, ἀλλ’ οὐδὲ κἂν τὸν ἄγγελον αἰσχύνη τὸν
 1060 καθάπερ χριστιανῷ ἀκολουθοῦντά σοι; Τί σοι δέοι γενέσθαι, ἀκάθαρτε, ἐν C
 ταῖς γωνίαις παρεδρεύοντι καὶ τὰ μὴ δέοντα ἐργαζομένῳ, ἅπερ οἱ κύνες,
 ἅπερ οἱ χοῖροι καὶ τὰ ἐρπετὰ καὶ οἱ ὄφεις οὐ πράττουσι; Πόθεν, κατάρτατε,
 τοῦτο ἐργάζῃ; Οὐαὶ τῇ σῇ νεότητι, ἣν ὁ σατανᾶς παρατρώσας εἰς φοβερὸν
 πυθμένα ἄδου σφοδρότητι καὶ ἀπείρῳ ἰταμότητι κατεκρήμνισεν. Ὅρα, μὴ
 1065 περαιτέρῳ πρόβαινε, μήποτε δικαίως τὸ θεῖον χρήσηταί σε· ἔνθεν μὲν
 πρηστήρσιν, ἐκείθεν δὲ γεέννη πυρὸς ὀλοκαυτώσει σε.” Ταῦτα ἐκεῖνος

1036–7 μόσχον ... μήκοθεν: μόσχου (sic) μήκοθεν ἀπόζων διὰ τὸ μαλακοῖς αὐτὸν περιβεβλησθαι χιτῶσιν Cε || 1037 καὶ¹ om. KP al. Cε || τούτου: αὐτοῦ post συνανάτροφον KP al. Cε || 1038 ἡ om. γ || πολλή γ: πολὺ β || 1039 τριάκοντα: add. καθάπερ ισχάδας CD (post φοῖνικας D) add. πεφρικυίας πάσας καθάπερ ισχάδας συνηρμοσμένας E || δέ: οὖν Ke καὶ ante θεασάμενος P om. C || 1040 ἡρώτα: ἐπερώτα KP ἐπηρώτα Cε || 1045 ὑπὸ ... πονηροῦ om. P || πονηροῦ: πνεύματος Cε || 1049–50 πάντας ... εἶχε: πάσας (om. D) ἃς κατεῖχε KPCD || οὓς ... φοῖνικας: ἐκείνους τοὺς φοῖνικας οὕσπερ κατεῖχεν E || 1053 κωλοφωνίας scripsi: κολοφωνέας E κολοφωνίας vel

possessing an unusual softness, and smelling of musk from afar. As Epiphanios had been brought up together with him and was his friend they loved each other dearly. Now this eunuch carried with him dates, about thirty in number. When he saw the naked body of the holy man he was alarmed and asked Epiphanios, "My dearest and beloved Epiphanios, who is this man and why does he go naked, although it is winter and unbearably cold, being like those who have suffered shipwreck at sea?"¹ Epiphanios answered, "My dearest brother, I do not know what I shall say about his appearance, since his mind has been taken prisoner by the Evil One and he wanders about like one possessed and confused. All such people tear their clothes and run about without feeling anything." This he said because he did not want to reveal the holy man's virtue. When the eunuch heard this he fell silent and, having pity on the blessed man as on one of the poor, gave him all his dates. "Take these just for now", he said, "for I have nothing else with me." But the holy man, who with the eyes of his spirit already knew the works of his soul, looked at him sternly and said, "Fools do not eat a gift of *colophonia*!"² The eunuch, who did not understand what he said, replied, "You truly crazy man, when you see dates, do you think they are fruit from Colophon?"³ The blessed man said to him, "You deceiver, go into your master's bedchamber and perform with him the sick practice of the sodomites, that he may give you other dates too. You wretch, who do not see the rays of the kingdom of heaven, who do not know the cruelty and bitterness of hell, do you not even feel shame before the angel who accompanies you as a Christian?⁴ What should be done with you,⁵ impure that you are, because you frequent the corners and do what should not be done, things which neither dogs nor swine, nor reptiles nor serpents do?⁶ You accursed fellow, why do you do this? Woe to your youth, which Satan has wounded⁷ and thrown down headlong into the terrible depth of hell⁸ with vehemence and boundless vigour! See that you do not go further, lest the Godhead treat you as you deserve, here burning you whole with flashes of lightning,⁹ there with the hell of fire." When the eunuch heard this he

κολοφονίας tell. || 1055 Κολοφωνίας: -φονέας E || ταῦτα: ταύτας KP || 1057 ἐτέρους: ἐτέρας PCD || 1059 ἀλλ' οὐδὲ: οὐδὲ P οὐτε KCE || 1060 χριστιανῶ: -ὸν γ || 1061 παρεδρεύοντι: -εὔοντα P -εὔων KCD -εὔεις E || καὶ om. KCE || ἐργαζομένων: -όμενον P -όμενος KCE || 1062 οἱ χοῖροι γ: χοῖροι β || 1064 ὅρα: add. καὶ ε || 1065 χρήσιμα: -εταί KCE διαχειρήσεται P || σε: σοι MCE || 1066 πρηστήρσιν: πρι- codd. || 1066-7 ἀκούσας ἐκείνος inv. γ

ἀκούσας ἔφριξεν, ὡς πῦρ γενόμενον τὸ πρόσωπον αὐτοῦ, καὶ αἰσχύνηθ
 μεγάλως. Λέγει αὐτῷ Ἐπιφάνιος· “Τί σοι ἐγένετο, κύριέ μου; Τίνος χάριν D
 ἐνετράπη; Καὶ γὰρ εἰρηκά σοι ὅτι παραπεφυρμένος ἐστὶ καὶ εἴτι φθάσει
 1070 λαλεῖ. Πλὴν, ἀγαπητέ μου ἐν κυρίῳ, εἴ τι ἐν σεαυτῷ συνοίδας ἀπὸ τῶν ὑπ’
 αὐτοῦ πρὸς σὲ ῥηθέντων, παρευθὺς ὑπαγε καὶ σεαυτὸν διόρθωσαι καὶ μὴ
 χαλέπαινε ἐπὶ τοῖς λόγοις αὐτοῦ· νέος γὰρ εἶ, καὶ ὁ σατανᾶς, ἀγαπητέ 700A
 μου, χαλεπὸς ἐστὶ καὶ πλανᾷ ἡμᾶς ποιεῖν τὴν ἁμαρτίαν δι’ οὐδὲν ἕτερον
 ἄλλ’ ἵνα ἔχη καὶ ἡμᾶς πρὸς παραμυθίαν αὐτοῦ ἐν φλογὶ γεέννης.”

1075 Ταῦτα ἀκούσας ἐκεῖνος ἀνεχώρησεν, ὁ δὲ τίμιος Ἐπιφάνιος διεγείρας
 τὸν ὅσιον ἐπορεύθησαν ἐν τῷ κοιτῶνι αὐτοῦ, καὶ εὐρόντες τράπεζαν
 καθεσθέντες ἠὺφραίνοντο ἐπὶ ταῖς δωρεαῖς τοῦ θεοῦ. Καὶ μετὰ τὸ
 εὐφρανθῆναι ἔφη ὁ Ἐπιφάνιος πρὸς τὸν μακάριον· “Τίνι τρόπῳ, κύρι ὁ
 μέγας, οὕτως ἀποτόμως ἐχρήσω ἐλεγμοῖς τὸν προσφιλή μου;” Ἐφη πρὸς
 1080 αὐτὸν ὁ μακάριος· “Διὰ τὸ προσφιλή σοι ὑπάρχειν καὶ ἀγαπητόν, τούτου
 χάριν ἐποίησα πρὸς αὐτὸν τὴν διάλεξιν, ἐπεὶ εἰ οὐκ ἦν φίλος σου, ἐν καὶ B
 μόνον ῥήμα ἐξ ἑμοῦ τὸ σύνολον οὐκ ἤκουεν· οὐ γὰρ ἑμοὶ σκοπὸς ἐστὶ
 τοῦτο, τὸ ἐπιτιμᾶν τοῖς ἁμαρτάνουσιν, ἀλλὰ τρέχειν με τὴν εὐθείαν ὁδὸν
 τὴν ἐπὶ τὴν ἀμείνω ζωὴν ἀπάγουσαν.” Ἐφη πάλιν ὁ Ἐπιφάνιος· “Οἶδα
 1085 κάγώ, δοῦλε τοῦ θεοῦ, ἀλλ’ οὗτος ὁ νεανίας οἰκέτης ἐστὶ, καὶ βιαζόμενος
 ὑπὸ τοῦ κυρίου αὐτοῦ, τί ἔχει ποιῆσαι;” Λέγει ὁ ὅσιος· “Οἶδα καὶ οὐκ
 ἄγνοῶ τοῦτο· πλὴν εἰς τὰς σωματικὰς χρεῖας ὀφείλει ἐξυπηρετεῖν ὁ
 οἰκέτης τῷ ὠνησαμένῳ αὐτόν, οὐχὶ δὲ εἰς τὰ ἔργα τοῦ διαβόλου, μάλιστα
 εἰς τὸ ἐπικατάρaton τοῦτο καὶ βδελυρὸν ἀτόπημα, ὅπερ οὐδὲ τὰ κτήνη
 1090 πράττειν ἴσασιν.” Ἐφη ὁ Ἐπιφάνιος· “Ἐὰν ὁ δεσπότης τὸν οἰκέτην εἴτε εἰς C
 σωματικὴν χρεῖαν εἴτε εἰς ψυχικὴν εἴτε εἰς ἐφάμαρτον προστάξῃ καὶ οὐχ
 ὑπακούσῃ, πάντως, κύριέ μου, οἶδας ὅποσα πάσχει, ὑβριζόμενος,
 τυπτόμενος, ἀπειλούμενος καὶ τὰ λοιπὰ δεινὰ ἐκδεχόμενος.” Ἐφη ὁ ὅσιος·
 1095 “Τοῦτο, τέκνον, Ἰησοῦ Χριστοῦ ἐστὶ τὸ μαρτύριον, ὅπερ αἰνιτιτόμενος
 ἔλεγε· ‘μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν’· ἐὰν τοίνυν οἱ οἰκέται τοῖς δεσπόταις αὐτῶν εἰς
 τὴν τῶν Σοδόμων βδελυκτὴν ἐπιθυμίαν οὐχ ὑποκύπτουσιν, οὗτοι μακάριοι
 καὶ τρισμακάριοι, ὅτι διὰ τῶν βασάνων ὧν λέγεις σὺν τοῖς μάρτυσι
 λογισθήσονται.”

1067 γενόμενον: γεγονὸς Cε || 1069 ἐνετράπη; add. ὡς πῦρ γεγονὸς τὸ πρόσωπόν σου γ
 || 1070 ἐν σεαυτῷ: ἐαυτὸν P ἑμαυτῷ K om. Cε || 1071 πρὸς ... ῥηθέντων:
 προρρηθέντων γ (cf. tit.) || παρευθὺς: πορευθεὶς γ || διόρθωσαι (pro -σε): διόρθωσε P
 διόρθωσον K, fort. etiam C εἰς διόρθωσιν ἄγε ε || 1072 χαλέπαινε: ἀηδιάζου D ἀηδίζου
 E || εἴ: ἡς P || 1077 ἠὺφραίνοντο: εὐ- P || 1078 τρόπῳ Cε: om. BKP || 1079 ἐλεγμοῖς:
 ἐν ἑλ. PE || τὸν ... μου KP: πρὸς τ. πρ. μ. (μοι M) β τῷ προσφιλεῖ μοι (μου E)
 χρηματίζονται Cε || 1080 σοι BMKC: σου LP || 1081 αὐτὸν γ: ἐαυτὸν β || τὴν διάλεξιν:

trembled with fear, his face turned red like fire and his shame was great. Epiphanius said, "Sir, what happened to you? Why were you ashamed? Did I not tell you that he is crazy and says whatever occurs to him? However, my dear friend in the Lord, if you are aware that you are guilty of something of what he said to you, go at once and reform yourself and do not be angry with him for his words! You are young, dear friend, and Satan is wicked, deceiving us to commit sin for no other reason than to have us too for a consolation in the fire of hell."

When the eunuch heard this he went away, whereas the honourable Epiphanius helped the holy man to his feet and showed him to his room. There they found a table ready laid and sat down, enjoying the gifts of God. After they had finished their feast Epiphanius said to the blessed man, "Venerable sir, why did you rebuke my friend so bluntly?" The blessed man answered, "Because he is dear to you and beloved, for this reason did I give him this lecture, for had he not been your friend, he would not have heard a single word from me. This is not my vocation, to rebuke sinners, but to run the straight road which leads to a better life."¹⁰ Epiphanius said again, "I know that too, you servant of God, but this young man is a slave, and when he is forced by his master what can he do?" The holy man replied, "Yes I know, I am not ignorant of that. However, a slave should serve the man who bought him with regard to his physical needs, not with regard to the works of the devil, especially not when it comes to this cursed and disgusting abnormality in which not even animals engage." Epiphanius said, "If a master enjoins his slave to minister to his needs, be they physical, spiritual or sinful, and the slave fails to obey, you surely know, my Lord, how much he will suffer, being maltreated, beaten, threatened and receiving all sorts of punishments". The holy man answered, "This, my son, is the martyrdom of Jesus Christ at which he hinted when he said, 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.'¹¹ Thus if the slaves do not bow to the abominable sodomitic passion of their masters they are blessed and thrice blessed, for thanks to the torments you mention they will be reckoned with the martyrs."

τὸν κατάλογον ε || 1082-3 ἐστι ... τὸ scripsi: ἐστι τοῦτο β ἐστίν P ἐστίν τοῦ K τοῦτό
ἐστίν τὸ C ὥστε ε || 1085 οἰκέτης γ: δοῦλος β || 1088 τῷ ... αὐτὸν: τὸν ὀνησάμενον γ
|| 1089 κτήνη: add. τοῦτο KCε || 1090 ἴσασιν: οὐκ ἴσασιν Cε || 1092 ὅποσα: πόσα γ

- 1100 ιη'. Ταῦτα αὐτῶν ὁμιλούντων εἰς τῶν οἰκετῶν Ἐπιφανίου ἀφωρισμένος ^D
 εἰς τὸ ὁψώνιον τοῦ πατρὸς αὐτοῦ θεασάμενος τὸν ὅσιον ἔγνω τὴν
 ἐργασίαν αὐτοῦ, καὶ καθίσας πρὸ τῶν ποδῶν αὐτοῦ δάκρυσι καθικέτευε
 τὸν ὅσιον ὅπως παρακαλέσῃ τὸν θεὸν ὑπὲρ αὐτοῦ τοῦ γενέσθαι αὐτὸν
 τοιαύτης ἐργασίας. Ἐγὼ δὲ τῷ πνεύματι ὁ δίκαιος τί ἐστὶν ἅπερ ζητεῖ ὁ
 1105 παῖς κομίσασθαι, καὶ βουλόμενος κατ' ἰδίαν ὁμιλῆσαι αὐτῷ τῇ δυνάμει
 τοῦ ἁγίου πνεύματος μετέστρεψε τὴν φωνὴν αὐτοῦ εἰς τὴν τῶν Σύρων ^{701A}
 διάλεκτον, καὶ καθεζόμενος συνελάλει αὐτῷ Συριστὶ ὡς ἐβούλετο. Ὁ δὲ
 παῖς ἔλεγεν· “Ἐὰν οὐκ ἡδυνάμην, οὐκ ἂν παρεκάλουν σε τοιοῦτος
 γενέσθαι ὁποῖος εἰς καὶ αὐτός.” Ὁ δὲ ὅσιος λέγει πρὸς αὐτόν· “Οὐ
 1110 δύνασαι ὑποφέρειν τοὺς ἰδρώτας καὶ τὰ σκάμματα τῆς ἀρετῆς ταύτης,
 ἐπειδὴ στενὴ ἐστὶν ἡ ὁδός· μένε οὖν μᾶλλον καθὰ εἰ ἐν εὐσεβείᾳ καὶ
 σεμνότητι, διδασκόμενος ὑπὸ τοῦ κυρίου σου τὰ κρείττονα καὶ σωτηρίας
 ἐχόμενα, φεύγων πορνείαν, μοιχείαν, μνησικακίαν καὶ τῶν λοιπῶν παθῶν
 τὸν κατάλογον, † καὶ τοιαύταις μὴ περιπεσεῖν ἀνάγκαις.” Ὁ δὲ παῖς
 1115 ἔλεγεν αὐτῷ· “Εἰ οὖν οὐ βούλει τῆς ἐμῆς ὑπακούσαι ἐλαχιστότητος, λέξον
 μοι ὅτι οὐ δύνασαι τοῦτο ποιῆσαι, καὶ πάντως καταλείψω σε.”
 Ὁ δὲ Ἐπιφάνιος βλέψας τὴν ἀθρόαν μεταβολὴν τοῦ παιδός, ὅτι ἃ οὐ ^B
 μεμάθηκεν ἀπεφθέγγετο, ἔφη· “Βαβαὶ τοῦ θαύματος· θαυμαστὸς ὁ θεὸς ἐν
 τοῖς ἁγίοις αὐτοῦ!” Ὁ δὲ μακάριος Ἀνδρέας ἐδεήθη τοῦ κυρίου περὶ τοῦ
 1120 παιδός, τί ἄρα δέοι γενέσθαι χάριν τῆς ἐκείνου αἰτήσεως, καὶ ἦλθεν αὐτῷ
 φωνὴ λέγουσα· “Οὐκ ἔστι τοῦτο συμφέρον, ἅπαγε τοῦ ἐγχειρήματος· ἀλλὰ
 δεῖξον αὐτῷ τὸ πρᾶγμα ὁποῖόν ἐστιν, ἵνα μὴ ὡς ἀδυνάτου σου
 καταψηφίσῃται.” Ἐφησεν οὖν παρὰντὰ ὁ μακάριος τῷ ἀγγέλῳ τῷ ἐστώτι
 ἔγγιστα αὐτῶν, λέγων· “Πλήσον τὸ ποτήριον νοητῆς θυμηδίας, ἀφ' ἧς ἡ ^C
 1125 χάρις τοῦ κατ' ἐμὲ χαρίσματος ἐπήνησεν.” Ἐποίησε δὲ οὕτως ὁ ἄγγελος
 κυρίου, καὶ λέγει πρὸς αὐτὸν ὁ μακάριος· “Πότισον τὸν ἐπὶ τῶν ποδῶν μου
 κατήμενον.” Ὁ δὲ εὐθέως ἐπότισεν αὐτὸν ἀοράτως, καὶ ἦρξατο ὁ παῖς
 παραπλήσια σχήματα ποιεῖν, ὁμοκίτα τῷ θεοφόρῳ πατρί, ὃς καὶ ὁρῶν
 αὐτὸν ἐμειδία εὐφραινόμενος. Ὁ δὲ Ἐπιφάνιος ἰδὼν τὸ γεγονὸς ἐταράχθη,
 1130 φοβηθεὶς μήποτε ἐπαναδράμῃ ἐπ' αὐτὸν πᾶσα ἡ ἀγανάκτησις τοῦ πατρὸς
 αὐτοῦ, καὶ λέγει πρὸς τὸν μακάριον· “Δέομαί σου, δοῦλε τοῦ θεοῦ, μὴ

1100 num. 18 scripsi: carent codd. || add. tit. περὶ τῆς παρατροπῆς τοῦ οἰκέτου Ἐπιφανίου β π. τοῦ οἰκέτου (add. τοῦ C) Ἐπιφανίου CKE π. τοῦ οἰκέτου τοῦ πατρὸς Ἐπιφανίου P tit. caret D || 1103 τοῦ γ: om. β || 1106 αὐτοῦ: τοῦ παιδός Ce || 1107 ἐβούλετο: ἡ- KPC || 1109 εἰς KC: ἡς βPD εἰ E || 1111 εἰ βC: ἡ K ἡς Pε || 1113 μοιχείαν om. γ (φεύγων ... μνησικακίαν om. P) || 1114 τοιαύταις ... ἀνάγκαις (loc. corruptus, ut videtur): τ. ἀ. μὴ περιπεσεῖν inv. KPC τί σοι χρεῖα ἀνάγκαις τοιαύταις ἀρξασθαι D, sim. E || 1115 οὖν οὐ:

Andrew turns a servant of Epiphaneios' into a holy fool

18. During this conversation one of Epiphaneios' servants, assigned to the task of catering for his father,¹ observed the holy man and understood his way of life. Sitting down before the feet of the holy man he entreated him with tears to ask God to let him pursue such a way of life. The righteous man understood in his spirit what the boy wanted to obtain, and as he wished to speak to him in private, through the power of the Holy Spirit changed the boy's language to that of the Syrians and sat down and talked to him in fluent Syriac.² The boy said, "If I were unable to do it, I would not beg you to let me become such as you yourself are." The holy man answered him, "You cannot endure the sweat and trials of this way of life, for the road is narrow. Remain instead as you are, godly and respectful,³ learning from your master better things that belong to salvation,⁴ shunning fornication, adultery, remembrance of wrongs, and the whole set of selfish emotions instead of wishing to be exposed to such troubles!"⁵ The boy however replied, "If you do not want to listen to my most humble person, admit that you cannot do what I want, and I shall surely leave you alone."

When Epiphaneios noticed the sudden transformation of the boy, that he could speak what he had never learnt, he exclaimed, "Good Heavens, what a marvel! God is wonderful in his holy men!"⁶ But blessed Andrew asked the Lord what should happen to the boy with regard to his request. A voice came to him, saying, "This is not fitting, beware of such an attempt! Yet, show him the nature of this task, lest he condemn you as powerless." Immediately the blessed man ordered the angel who was standing beside them, "Fill the cup with spiritual rejoicing, from which the grace of my special gift sprouted!" The angel of the Lord did so, and the blessed man said, "Give him who is sitting at my feet to drink!" At once he gave him to drink invisibly, so that the boy began to make gestures similar to those of the God-bearing Father, who looked on with a cheerful smile. But when Epiphaneios saw what was happening he was upset, fearing that the whole wrath of his father would rebound upon himself, and asked the blessed man, "Please, servant of God, do not do this thing with my father's slave,

οὐ KC οὖν PD δὲ οὐ E || ὑπακούσαι Mγ: ἐπακούσαι BL || ἐλαχιστότητος: ἐλεεινότητος KCε || 1116 ὅτι: ἦτι C || οὐ om. PC || καὶ ... σε: κ. πάντα καταλείψω P om. KCε || 1117 τοῦ παιδός: τ. π. τῆς γλώττης P τῆς γλώττης τ. π. (add. αὐτοῦ K) KCε || οὐ: μὴ KCε || 1120 ἄρα: ἂν C || δεοί: δεῖ KC (loc. om. P) || 1121 ἀλλὰ om. γ || 1122 ἵνα om. KCε || 1123 κατακηφίσηται: -εται γ || 1123-6 τῷ ἀγγέλῳ ... μακάριος: ἐπεὶ ἐπόθησεν P || 1123 ἐστῶτι: ἐφροσῶτι KCε || 1124 ἐγγιστα αὐτῶν: ἐπὶ ταύτης τῆς ἐργασίας E om. CD || λέγων: φήσας E om. KCD || βοηθῆς KCε: τῆς β || 1127 ἀοράτως ante ἐπότισεν tr. γ || 1128 ὅς καὶ: ὅστις γ

ποιήσης τὸ πρᾶγμα τοῦτο ἐπὶ τῷ οἰκέτῃ τοῦ πατρός μου, μήποτε καὶ αὐτὸς ἐξουδενωθήσῃ καὶ ὁ θεὸς ἀντὶ ἀγαθοῦ βλασφημηθήσεται καὶ ἐμὲ μεμισημένον καὶ ἐπάρατον δείξης τῷ πατρί· παρακαλῶ οὖν σε καὶ δέομαι, D
 1135 μὴ κενὴν ἀποπέμψῃς τὴν δέησίν μου, ἀλλὰ μέμνησο μιᾶς ἡμέρας ἀγάπην ἐμοῦ τοῦ δούλου σου.” Ὁ δὲ μακάριος μὴ θέλων τὸν Ἐπιφάνιον κενὸν ἀποπέμψασθαι προσέταξε τῷ ἀγγέλῳ τοῦ ἄραι ἀπ’ αὐτοῦ τὸ δοθὲν αὐτῷ δῶρημα, καὶ εὐθέως ἀνελάβετο ἀπ’ αὐτοῦ ὁ τοῦ κυρίου ἄγγελος τὸ τοιοῦτον χάρισμα, καὶ πάλιν ἦλθεν ὁ παῖς εἰς τὴν προτέραν κατάστασιν, 704A
 1140 καθὼς καὶ πρῶην ἐχρημάτιζεν. Ἐν λύπῃ δὲ μεγίστῃ γενόμενος ὁ οἰκέτης παρεκάλει τὸν ὅσιον δοθῆναι αὐτῷ πάλιν τὸ δῶρον ἐκεῖνο. Ὁ δὲ πρὸς αὐτὸν ἀπεκρίνατο· “Λελάληκός μοι μὴ δύνασθαί με τὸ τοιοῦτον ἐπιδείξασθαι ἐν σοί· θέασαι τοίνυν καὶ μάθε ὅτι ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ μεῖζονα, εἰ βούλομαι, δύναμαι ἐν σοὶ ἐπιδείξασθαι· πλὴν ὁ κύριός σου Ἐπιφάνιος κώλυμά σοι καθέστηκε, παρὰ γνῶμην γὰρ τοῦ κυρίου σου οἱ θεῖοι κανόνες πράττειν οὐκ ἐπιτρέπουσιν.”
 1145 Εἷς δὲ τῶν συνδούλων τοῦ παιδὸς προστάζει τοῦ δεσπότου αὐτοῦ κέκληκεν αὐτὸν εἰς τὴν διακονίαν τὴν πρὸς σύνηθες.

Ἐσπέρας δὲ καταλαβούσης ἐβιάσατο ὁ Ἐπιφάνιος τὸν ὅσιον τοῦ 704B
 1150 μεῖναι ἐκεῖσε. Περὶ δὲ πρώτην φυλακὴν τῆς νυκτὸς εὐκαιρησάντων πάντων τῶν οἰκετῶν συνήχθησαν πρὸς τὸν Ἐπιφάνιον, ἀγάπῃ διαπύρῳ κρατούμενοι. Ἰσταμένων οὖν αὐτῶν χερσὶν ἐσφιγμέναις προσέταξεν αὐτοὺς καθεσθῆναι.

1155 *ιβ’.* Περὶ τῶν οἰκετῶν Ἐπιφανίου. Ὡς οὖν ἐκαθέσθησαν κύκλῳ αὐτοῦ, ὁ μακάριος Ἀνδρέας τῷ νοερῷ ὄμματι τῆς διανοίας ἐνὸς ἐκάστου τὰ ἔργα ἐώρα καὶ ποίῳ σφάλματι ἕκαστος αὐτῶν προκατείληπτο, καὶ θέλων αὐτοὺς σωφρονίσαι τροπωσάμενος ἤρξατο λέγειν, παραβολὴν τινα ἐρευγόμενος. Αὐτοὶ δὲ ἐνωτιζόμενοι τοῦ ὁσίου τὰ ῥήματα αἰσχυνόμενοι εἰς φλόγα τῇ αἰδῷ μετεβάλλοντο, ἄλλοι ἰλιγγίῳ καὶ ἔτρεμον, ἔτεροι αἰσχυνόμενοι ἀνεχώρουν· ἡ γὰρ ἀπλή τοῦ δικαίου δημηγορία πάντων τὰ ἁμαρτήματα ἀποτόμως ἤλεγχε, ποίῳ τρόπῳ καὶ πῶς ταῦτα, καὶ ποῦ, ἐξεργάσαντο. Καὶ δὴ τὸ θαυμαστότερον, ὅτι τῇ ἰδίᾳ διαλέκτῳ εἷς ἕκαστος ἐνόει τὰ λεγόμενα· ἔλεγον δὲ ὑπολαμβάνοντες ἕκαστος· “Δι’ ἐμὲ ταῦτα c
 1160

1134 πατρί: γεννήτορι γ || οὖν σε: σε οὖν KPC || οὖν ε || καὶ δέομαι om. C || 1135 ἀλλὰ om. γ || ἀγάπην: -ης PE (C non legitur) || 1137 ἀποπέμψασθαι: ἀποπέμψαι γ || 1143 μάθε: ἴδε γ || 1149 καταλαβούσης: γενομένης γ || 1150 πρώτην: τρίτην γ || 1153 αὐτοῦς: -οῖς P || τοῦ E || 1154 num. 19 scripsi: 14 D || num. carent rell. || περὶ ... Ἐπιφανίου PKC (τῶν om. C) DE (ante ἐσπέρας lin. 1149 tr. E): om. β || 1155 τῆς διανοίας ὄμματι inv. γ || 1156 ἐώρα ante ἐνὸς tr. γ || 1159 εἷς: ὡς KPC || ὥσει ε || μετεβάλλοντο:

lest you be set at naught yourself and the good of God be spoken of as evil⁷ and you make me hated and accursed before my father. I beseech and beg you, do not disregard my request, but remember the proof of love that I, your servant, have given you today.” The blessed man who did not want to dismiss Epiphanius empty-handed ordered the angel to withdraw the gift that had been given to the boy. At once the angel of the Lord took the wonderful grace from him, so that he returned to his former state of mind and became as he had been before. The servant, however, was very distressed and begged the holy man that the marvellous gift be given to him again. But he answered, “You told me that I could not show anything like this on you, yet see and learn that in the name of our Lord Jesus Christ I can show even greater things on you, if I want. But your master Epiphanius is a hindrance for you, for the divine rules do not permit that you act against the will of your master.”⁸ (At this moment,) at the behest of his master,⁹ one of the boy’s fellow-slaves summoned him to his usual service.

In the evening Epiphanius persuaded the holy man to stay overnight. About the first watch of the night, when all the servants were at leisure, they gathered around Epiphanius, driven by ardent love. As they stood there with their hands clasped he commanded them to sit down.

Andrew speaks to Epiphanius’ servants in their own languages

19. On the servants of Epiphanius. When they had sat down around him, blessed Andrew with the spiritual eye of his mind saw the works of each one of them and what kind of sin each one had committed. Wanting to make them reform themselves he began to speak metaphorically to them, uttering a kind of parable. They on their side gave ear to the holy man’s words, some turning red as fire for shame, others becoming dizzy and trembling, while still others were ashamed and went away, for the righteous man’s plain speech bluntly exposed the sins of each, revealing why and how and where they had committed them. And the most wonderful of all: each one understood what he said in his own language. They all assumed,

μετεφέροντο ε add. οἱ δὲ φρίκη συνείχοντο KC, sim. DE || ἄλλοι ἰλιγγίων om. P || ἔτρεμον: ἐτρόματτον D ἐτρόμασον E || ἕτεροι: add. δὲ P || 1161 καὶ ποῦ ταῦτα inv. γ || 1162 δὴ τὸ BMKC: δὴ τοῦτο D τὸ δὴ LPE || 1162–3 εἰς ... λεγόμενα P: ἠλεγχεν αὐτοῦ τὰ ἀμαρτήματα C sim. DE om. βΚ || 1163 δὲ γ (etiam K): om. β

- λέγει ὁ ἄνθρωπος οὗτος.” Φόβῳ δὲ βαλλόμενοι καὶ τρόμῳ ἐν τῷ αὐτὸν
 1165 ἐκφραλίζειν διὰ παραβολῶν τὰ ἁμαρτήματα αὐτῶν ἤρχοντο εἰς
 μετάνοιαν. Ὅρων δὲ ὁ παμμάρτος δαίμων τοὺς οἰκέτας Ἐπιφανίου εἰς
 διόρθωσιν ἐρχομένους συνεγείρει μετ’ αὐτοῦ πλήθος τῶν ἀκαθάρτων
 πνευμάτων, καὶ ἐν τῷ προαυλίῳ καθεζόμενοι ἐγελοίαζον. Γνοὺς δὲ ὁ
 μακάριος ἐμειδία ταῦτα ἀκούων. Ὁ οὖν Ἐπιφάνιος καὶ οἱ σὺν αὐτῷ
 1170 ἐνωτιζόμενοι τοῦ τοῦ δικαίου μειδίαμα ξένον τοῦτο ἡγούντο, καὶ δι’ ἣν
 αἰτίαν τοῦτο ἔπραττε μαθεῖν ἡβούλοντο· οὐ γὰρ ἤκουον ἐκεῖνοι τῶν
 πονηρῶν δαιμόνων τοὺς ψόφους, οὐκ ὄντες τηλικαύτης διαβλέψεως. D
 Συνιεὶς δὲ ὁ δίκαιος τοῦτο ἐν τοῖς δεξιοῖς αὐτοῦ ἀποβλεψάμενος ἔφη μετὰ
 τινος ἐξουσίας· “Ἄρον ἀπὸ τῶν τῆδε τὸ κάλυμμα τῆς καρδίας αὐτῶν.”
 1175 “Ἄμα δὲ τῷ ῥήματι ἀπεκαλύφθησαν αἱ ἀκοαὶ τῶν ψυχῶν αὐτῶν καὶ
 ἤκουον τὰ παρὰ τῶν δαιμόνων λεγόμενα. Ἐπρωτῶν δὲ τὸν Ἐπιφάνιον
 λέγοντες· “Κύριε, τίνες εἰσὶν αἱ ἄσωτοι γυναῖκες αὐταὶ αἱ ἐξωθεν ἐστῶσαι
 καὶ ταῖς ἀναιδέαις ἐπιφυρόμεναι;” Ὁ δὲ λέγει αὐτοῖς· “Ἀμαρτωλῶν
 ἡμῶν ὄντων σκιρτῶσιν οἱ δαίμονες.” Καὶ ταῦτα ἀκούσαντες ἑαυτοὺς
 1180 κατεμέμφοντο. Εὐθὺς οὖν ἐξαναστάντες καὶ τῷ τιμῷ Ἐπιφανίῳ 705A
 προσκυνήσαντες ἐπορεύθησαν ἕκαστος ἐπὶ ταῖς κοιταῖς αὐτῶν.
 Ἀναχωρούντων οὖν αὐτῶν ἕτερος πρὸς τὸν ἕτερον ἔλεγον· “Ἐθεάσω
 πρᾶγμα παράδοξον, πῶς μοι ὁ πένης οὗτος λελάληκε τὰς ἁμαρτίας μου;”
 Λέγει ὁ ἕτερος· “Πιστεύσατέ μοι, ἀδελφοί, καὶ ἐμοὶ τὰ τῆς καρδίας μου
 1185 κρυπτὰ πάντα ἀπεκάλυψε.” Καὶ οἱ μὲν ἔλεγον ὅτι ἁγίος ἐστίν, οἱ δὲ ἔλεγον
 ὅτι μάντις ἐστὶ καὶ ἀπὸ τῆς τῶν ζώδων συνθέσεως ἀναγγέλλει τὰ
 συμβησόμενα, ἄλλοι ἔλεγον· “Ἀπὸ δαιμονικῆς ἐνεργείας πάντα ἡμῖν
 ἀπεκάλυπεν.”
 Ὑπνωσάντων οὖν πάντων ὁ Ἐπιφάνιος ὡς ἔθος ἦν αὐτῷ καταλιπὼν
 1190 τὴν κλίνην ἐπὶ τοῦ ἐδάφους ἀνεκλίθη· ὁ δὲ ὁσιος, καὶ αὐτὸς B
 σχηματισάμενος ἐν τῇ κλίνῃ Ἐπιφανίου ὑπνῶσαι, καταλιπὼν αὐτὴν καὶ
 αὐτὸς ἐπὶ τῆς αὐλῆς κατελθὼν ἐν τῇ κοπρίᾳ ἀνέκλινεν ἑαυτὸν τὸ
 ὑπόλοιπον τῆς νυκτός.
 Πρωΐας δὲ γενομένης προπεμφθεὶς παρὰ τοῦ Ἐπιφανίου ἐξῆλθεν εἰς τὸν
 1195 πνευματικὸν αὐτοῦ ἀγῶνα. Τότε προσκαλεσάμενος ὁ Ἐπιφάνιος τὸν
 παῖδα, ᾧ λελάληκεν ὁ ὁσιος τῇ Σύρα διαλέκτῳ, ἐπυνθάνετο παρ’ αὐτοῦ
 ποίῳ τρόπῳ τὰ μυστήρια ἐκεῖνα ἐν αὐτῷ διεπράχθησαν. Ὁ δὲ πιστεῖ

1165 αὐτῶν KPCD: om. BE || 1170 μειδίαμα: γέλοιον γ (τῷ ... γελοίῳ KC) || 1177 ἄσωτοι LKCE: -αι BD -ες M εὐπρόσωποι P || αὐταὶ γυναῖκες inv. γ || 1179 ἑαυτοὺς: -οῖς D al. E loc. om. P || 1184 ἕτερος: add. ναί, ἀδελφέ, καὶ τὰ ἐμὰ πάντα διηγῆσατο. ἀπεκρίθη ὁ ἕτερος C, sim. DE || ἐμοὶ: ἐμὲ KP || 1189 ἔθος: ἐξ ἔθους CD al. E || 1190 κλίνην: add. αὐτοῦ Ce, post quod etiam add. τὴν πολυποικίλον εἰς ὕψος ἐστρωμένην E || ante ἐπὶ add. ψιαθῖ (ἐπεύχιον ε) τιθεῖς Ce (ἐπὶ ... ἐδάφους: ἐν τοῖς μαρμάρους τοῦ

"This man is speaking about me!" Overcome by fear and trembling, because he poured his contempt on their sins through parables, they betook themselves to repentance. When the wholly abominable demon saw that Epiphanius' slaves betook themselves to correction he gathered a multitude of unclean spirits and sat down with them in the forecourt, laughing. The blessed man understood this and smiled as he heard them. But when Epiphanius and those around him noticed the righteous man's smile they found it strange and wanted to learn for what reason he behaved like this, for lacking his insight they did not hear the noises of the evil demons. Understanding this the righteous man turned his eyes to the right and said with authority, as it were, "Lift the veil from the heart of those who are here!" In the moment he said this the ears of their souls were unveiled so that they could hear what the demons were saying. They asked Epiphanius, "Lord, who are these depraved women who are standing outside, indulging in shameless behaviour?" He answered, "Our sins make the demons leap for joy." When they heard this they blamed themselves. They stood up at once and, having prostrated themselves before the honourable Epiphanius, they left, each one going to his own bed. As they were leaving, one of them said to another, "Did you notice an incredible marvel? This poor man told me my sins!" The other said, "Believe me, brethren, to me too he revealed all the secrets of my heart!" And some of them said that he was a saint, others that he was a soothsayer who could tell the future from the conjunction of the signs of the Zodiac, while still others declared, "It was by demonic operation that he revealed all this to us".¹

When all had fallen asleep Epiphanius, true to his habit, left his bed and lay down on the floor. The holy man, who likewise feigned to sleep in Epiphanius' bed, also left it and went down to the courtyard, where he reclined on the dunghill for the rest of the night.²

In the morning Epiphanius escorted him out to his spiritual struggle, whereupon he summoned the boy to whom the holy man had spoken in Syriac and asked him how this wonder had been accomplished in him. The

κουβουκλίου αὐτοῦ ἐπεύχιον τιθεῖς E) || καὶ αὐτὸς om. Cε || 1191–2 καὶ αὐτὸς om. Cε || 1192 ἐπὶ τῆς αὐλῆς: ἐπὶ τὴν αὐλὴν P ἐν τῇ αὐλῇ Cε || ἐν τῇ κοπρίᾳ: ἐπὶ τῆς πατημένης κόπρου C εὐρὼν κοπρώδη τόπον ἐκείσε E, sim. D || 1196 ὃ: ὃν KPCD μεθ' οὗ E || αὐτοῦ γ: αὐτῷ β || 1197 αὐτῷ: σοὶ γ

πολλῇ εἰς αὐτὸν διακείμενος ἅπαντα τὰ εἰς αὐτὸν γεγονότα ἀνελλιπῶς
 διηγῆσατο· “Κυρίε μου”, λέγων, “ὅτε ἦλθον ἐν τῷ κοιτῶνί σου ἐγενόμην ^C
 1200 αἰφνης ἐννεός· ἑώρων γὰρ τὸ πρόσωπον τοῦ ἁγίου ἐκείνου ἀστράπτον
 ὑπὲρ τὸν ἥλιον. Ἐξισταμένου δέ μου ἐνωτίζομαι φωνῆς, πόθεν οὐκ οἶδα,
 λεγούσης μοι· ‘Πρόσσχες καὶ ἴδε ἡλίκον αὐτὸν ἢ διὰ κύριον μωρία
 πεποίηκεν.’ Ἐώρων οὖν, καὶ ἰδοὺ ἀπὸ τῆς ἀκτίνος τῆς οὐσης ἐπὶ τὸν
 1205 δίκαιον μικρά τις ἀκτὶς μερικῶς χωρισθεῖσα προσεπέλασε τῇ ὄψει μου,
 καὶ εὐθέως ἠρξάμην ποιεῖν τὰ σχήματα αὐτοῦ ὅσῃν ὥραν ἐθεάσω. Ἐπειτα
 ἀφείλασι ταῦτα ἀπ’ ἐμοῦ καὶ ὑπῆρχον καθὰ καὶ τὸ πρότερον εἰς τὰ τοῦ
 κόσμου ἐπεριδόμενος πράγματα. Καὶ ἰδοὺ, κύριε, ἀπὸ τοῦ νῦν αὐτὸς
 1210 γενοῦ προνοητῆς τῆς σωτηρίας μου, ὁδηγῶν με ἐν τρίβῳ τῶν τοῦ θεοῦ
 ἐντολῶν.” Ταῦτα ἐνωπισθεῖς ὁ Ἐπιφάνιος, καὶ ἱλιγγιάσας ἐξέστη τῷ
 1210 πνεύματι καὶ περιπλακεῖς αὐτῷ σὺν δάκρυσιν ἠσπάζετο τοὺς ὀφθαλμοὺς ^D
 αὐτοῦ ὡς θεατὰς γενομένους τοιούτων μυστηρίων καὶ ἔλεγεν· “Ὁ
 παντοκράτωρ κύριε, ὁ δεῖξας σοι τὰ θαυμαστὰ μυστήρια αὐτοῦ, δυνατός
 ἐστὶ σῶσαι καὶ τὴν ψυχὴν σου, ἡγαπημένε μου ἀδελφέ, κάγω ἀπὸ τὴν
 σήμερον ὡς φίλον μου γνήσιον καὶ σύναιμον πνευματικὸν οὕτω τὰ περὶ
 1215 σοῦ διαθήσομαι.” Ἠγάπα τοίνυν ἔκτοτε τὸν παῖδα ὁ Ἐπιφάνιος, συνεργὸς ^{708A}
 αὐτῷ ἐν πᾶσι τοῖς τῷ κτίστη εὐαρεστοῦσι γεγνημένοις.

Ἄλλος δὲ μακάριος Ἀνδρέας, μετὰ τὸ ἀναχωρῆσαι αὐτὸν ἀπὸ τοῦ οἴκου
 Ἐπιφανίου, ἠγωνίζετο ἐν τοῖς ἀποκρύφοις τόποις καὶ ῥύμαις τῆς πόλεως,
 1220 ὅπου οὐδεὶς αὐτὸν ἐγίνωσκεν, ἀφορήτῳ παγετῷ ψυχούμενος καὶ τῷ κρύει
 πηγνύμενος, ὑπὸ πάντων μισούμενος, ὥστε καὶ οἱ παῖδες τῆς πόλεως
 τύπτοντες, σύροντες καὶ ραπίζοντες σφοδρῶς καὶ τῷ αὐχένι σχοινίον ^B
 περιβαλλόμενοι εἴλκον δημοσίως, μέλαν ἐξ ἀνθρώπων ποιοῦντες καὶ τὸ
 πρόσωπον αὐτοῦ χρίοντες. Οὕτω κακουχούμενος μετανάστης ἐν τοῖς
 Ἀρτοπωλείοις ἐγένετο πρὸς τὸ ἀνακτῆσασθαι ἑαυτὸν· ἦν γὰρ ἐκ τῆς ἄγαν
 1225 νηστείας ταπεινωθὲν τὸ σῶμα αὐτοῦ. Τινὲς δὲ τῶν φιλοχρίστων ἐδίδουν

1200 ἀστράπτων: ἀστράπτοντα (PC) vel ἀπαστράπτοντα (KE) post ἥλιον γ || 1202 μωρία: μωροποιία E μωροποιά C ποιεῖ ἃ (sic) D || 1210 σὺν om. γ (σὺν δάκρυσιν om. P) || 1213 μου KE: μου καὶ P μοι β om. C || 1214 σύναιμον: συναίμονα ε ἀδελφὸν post πνευματικὸν P || 1217 hinc usque ad lin. 3620 cod. P non adhibeo

γ = KCε (ε = DE)

ante ὁ δὲ μακάριος add. tit. περὶ τῆς ταπεινώσεως τοῦ ὁσίου E || 1221 αὐχένι: add. αὐτοῦ Cε || σχοινίον: -ίφ KCE || 1222 περιβαλλόμενοι: βάλλοντες ε || εἴλκον: malim εἴλκον

boy, who had great faith in Epiphánios, told him everything that had happened to him without omission. "My Lord," he said, "when I came to your room I suddenly became speechless, for I saw the face of this holy man shining with a brilliance eclipsing the sun. In my amazement I heard a voice, from where I do not know, saying to me, 'Look and behold how great the folly for the sake of the Lord has made him!' I looked, and behold, from the ray that rested on the righteous man a small ray branched off and approached my face. At once I began to make his gestures for as long a time as you saw, after which they were taken away³ from me, so that I became as I had been before, clinging to the things of the world. Look, my Lord, from now on be the supervisor of my salvation, guiding me in the path of God's commandments!"⁴ When Epiphánios heard this he became dizzy and amazed in his spirit. With tears he embraced him and kissed his eyes, which had witnessed such great wonders, and said, "The Lord Almighty, who has shown you his wonderful secrets, is able to save also your soul, my beloved brother, and from this day I shall care for you, regarding you as my dear friend and spiritual brother." From this moment Epiphánios loved the boy and became his helper in everything that is pleasing to the Creator.

Mortifications and hardships

Blessed Andrew, however, after leaving Epiphánios' house, struggled in the hidden places and streets of the city, where no one knew him, chilled by unbearable frost and numb with cold, hated by all, so that the boys of the city, beating, dragging and slapping him without mercy, put a rope around his neck and dragged him along in full view of everybody, making ink from charcoal which they smeared on his face.¹ Thus ill-treated he moved to the Artopoleia to recover, for his body had been exhausted by his extreme fasting. Some Christ-loving people gave him obols, perceiving that

αὐτόν || 1223 οὕτω: -ως Cε || κακουχούμενος BK: κακοχού- MLCε || 1224 Ἀρτοπωλείοις: -έοις KCD -πώλεις L || ἐαυτόν: ἐ- suprascr. C αὐτόν K om. ε, cf. infra || ἦν γάρ om. γ || 1225 τὸ ... αὐτοῦ ante ἐκ tr. ε

αὐτῷ ὀβολοὺς, ὁρῶντες αὐτὸν καταπεπονημένον, καὶ ὡς ἱκανὸν χρόνον
 μὴ θεασάμενοι ἔλεγον αὐτῷ “Ποῦ ἦς ἕως ἄρτι, ἔζηχε, καὶ ποῦ διήγες τὰς
 τοσαύτας ἡμέρας;” Ὁ δὲ ἀπεκρίνατο αὐτοῖς λέγων “Ἐζηχοι, οὐκ οἴδατε
 1230 ὅτι μωροῖς συμφυρόμενος ὡς μωρὸς ἐπάλαιον; καὶ γὰρ αὐτοὶ ἐζηχοι
 χρηματίζετε.” Οἱ δὲ τῷ γελοίῳ ἐπαιρόμενοι οὐκ ἐγίνωσκον τὰ λεγόμενα·
 μωροὺς γὰρ ἐκάλει τοὺς ὀλεθρίους δαίμονας, μεθ’ ὧν τὴν πάλιν ἐκάστοτε
 1235 ἐποιεῖτο διὰ τὴν τῶν οὐρανῶν βασιλείαν ἀγωνιζόμενος. Καὶ οἱ μὲν
 ὀβολοὺς ἐδίδοσαν, οἱ δὲ θέρμια, οἱ δὲ ἄρτον, οἱ δὲ τυρόν, οἱ δὲ ὀπώρας, ἐξ
 ὧν ἕκαστος αὐτῶν ἐπίπρασκον, καὶ εἰσερχόμενος ἐν καθαροποτίῳ τοῖς
 1240 ὁμοίοις πένησι διένειμε ταῦτα. Καὶ πολλάκις τῶν ἐλεημόνων τινὲς
 οἰκτεῖροντες καὶ ἐλεοῦντες αὐτὸν παρείχον καὶ ἱμάτιον· ἕτεροι δὲ πένητες,
 οἷα ληστὰι ἀναιδεῖς χρηματίζοντες, νυκτὸς αὐτῷ ἐπεμβαίνοντες,
 ἐκδύοντες ἥρπαζον καὶ ὥχοντο τρέχοντες καὶ αὐτὸν γυμνὸν καταλιμ-
 1245 πάνοντες· οὗτοι δὲ εἰσιν οὕσπερ οἱ τῆς πόλεως εἰώθασιν λέγειν τοῦ ἀρχι-
 επισκόπου τὰ παιδία.

Πάλιν οὖν μιᾷ τῶν ἡμερῶν τὴν σωματικὴν χρεῖαν ὀπιθεν
 καθαροποτίου τινὸς ποιούντος αὐτοῦ ἐνώπιον τῶν διερχομένων νεανίσκος
 τις θεασάμενος αὐτὸν ἀνευθυριάστως καθήμενον ἀνήγγειλε τῷ
 καθαροπότῃ· ὁ δὲ ἐξελθὼν καὶ ἰδὼν τὸν ὅσιον σπασάμενος ῥάβδον
 1245 τοσοῦτον αὐτὸν ἔτυπεν ὅσον ἡδύνατο. Διερχόμενος δὲ καὶ ἕτερος ἀναιδής,
 ἀπηγριωμένος ἔχων τὸ ἦθος, χειριζόμενος ῥάβδον, ὡς ἐθεάσατο τὸν ὅσιον
 τυπτομένον, τρωθεὶς ὑπὸ τοῦ διαβόλου δίδωσιν αὐτῷ μεθ’ ἧς ἐκράτει
 709A ῥάβδου ὡς ἡδύνατο, ὥστε τὸν κτύπον ἀκουσθῆναι πόρρωθεν. Ἀπιδὼν δὲ ὁ
 ὅσιος πρὸς τὸν τύψαντα πικρῶς ἐστέναξεν· ἀναστὰς δὲ καὶ πλησίον αὐτοῦ
 1250 γεγωνῶς, πεσὼν ἐπὶ τὴν γῆν τοὺς πόδας αὐτοῦ κατησπάζετο, ὑπὲρ αὐτοῦ
 προσευχόμενος. Τινὲς δὲ ὁρῶντες αὐτὸν ἔλεγον· “Θεάσασθε,” φησί, “πῶς ὁ
 παρατετραμμένος καθάπερ κύων οὕτως τοὺς πόδας τοῦ τύψαντος αὐτὸν

1227 ἦς: εἷς CE ὑπῆρχες D || 1228 ὁ δὲ: add. ὁσιος γ || ἀπεκρίνατο Lγ: -ετο BM ||
 1229 συμφυρόμενος: -φερόμενος C -φυρούμενος E || ἐπάλαιον: διεπάλ- Cε || 1233
 θέρμια ... τυρόν: ἄρτον ... τυρόν (add. οἱ [vel ἄλλοι] δὲ ἰχθύν ε) ... θέρμια inv. γ || 1235
 τινὲς τῶν ἐλεημόνων inv. γ || 1236 ἐλεοῦντες: -ώντες CD || 1238-9 καὶ² ...
 καταλιμπάνοντες: ἀφέντες αὐτὸν ὡς ἐγεννήθη γυμνόν K, sim. Cε || 1239-40 οὕσπερ ...
 παιδία: οἱ ταλαίπωροι, οὕσπερ τὰ τοῦ ἀρχιερέως παιδία οἱ πολῖται μετριοπαθῶς εἰώθασιν
 καλεῖν, οἱ δὲ ὡς ἀρμολύωντας καύκους αὐτοὺς μιλιώτας προσαγορεύουσιν, ὧντινων οἱ
 ἀχένης ἐξ ἀπείρου σπατάλης ὃν τρόπον βοῶν πάχος καθεστήκασιν, δι’ ὧν ἀπληστος (pro
 ἀπλήστως) τῷ οἴνῳ καὶ ἀκορέστως χρῶνται καθάπερ πίονες τῆς γῆς (cf. Ps. 21:30) E ||
 1239 λέγειν: καλεῖν CD, cf. E || 1239-40 ἀρχιεπισκόπον: ἀρχιερέως CD, cf. E || 1240 τὰ
 ante τοῦ tr. CD, cf. E || 1241 ἡμερῶν: add. καθάπερ προέφημεν στραφέντα διὰ κακίας καὶ
 γεγονότα ὡς τὰ παιδία καθὼς ὑπαγορεύει τὸ εὐαγγέλιον (cf. Mt. 18:3) E || ὀπιθεν
 BMKCD: -σθ- LE || 1242 αὐτοῦ om. γ || 1246-8 ὡς ... ῥάβδου γ: om. β || 1247 αὐτῷ

he was worn out. As they had not seen him for a long time they asked him, "Where have you been until now, you fool? Where have you spent all these days?" He answered them and said, "You fools, do you not know that I have been mingling with fools and fighting like a fool? For you are fools yourselves."² They laughed as they did not understand what he was saying, for by fools he meant the ruinous demons, with whom he was always fighting, struggling for the sake of the kingdom of heaven. And some gave him obols, others beans or bread or cheese or fruit, each of them from the goods he sold. He, however, went into a tavern and distributed it among those who were poor like himself. Often compassionate people, having pity and mercy on him, even gave him a garment, but other poor men, behaving like ruthless robbers, attacked him during the night, stripped him, took his clothing and ran away, leaving him naked; these are those whom the people of the city usually call the Archbishop's boys.³

Andrew relieves himself openly

Another day, when he was relieving himself behind a tavern in front of the passers-by,¹ a young man who saw him easing himself without blushing,² told the tavern keeper, and he, coming out and catching sight of the holy man, took a rod and beat him with all his might. Another shameless man of brutal character passed by with a rod in his hand. As he saw the holy man being beaten, he was wounded³ by the devil and struck him with his rod as hard as he could, so that the blow was heard far away. The holy man looked at his tormentor and moaned bitterly. He rose and, coming close to him, fell down on the ground and kissed his feet, praying for him. Some people who happened to see him said, "Look how the crazy man kisses the feet of the man who beat him like a dog, without feeling anything!" After he had re-

KD: -ὄν CE add. καὶ αὐτὸς K || 1247-8 ἐκράτει ῥάβδου Cε: ῥ. ἐ. inv. K || 1248 ὡς ἡδύνατο γ: κατὰ θυμοῦ τοῦτον ἀπέκτεινε B τοσοῦτον αὐτὸν ἔτυπεν ὅσον ἡδύνατο ML || 1249 ἐστέναξεν: ἀνε- γ add. τῷ πόνῳ Cε || 1252 οὕτως: -ω Cε, ante quod add. κατ' αὐτοῦ σταλέντι ε || τοὺς πόδας: τῷ ποδὶ γ

- κατασπάζεται ἀναισθητῶν.” Ὁ δὲ μακάριος Ἀνδρέας τὰς ἀνυποίστους
 1255 δεξάμενος πληγὰς τῶν ἐκεῖ ἀνεχώρησε καὶ ἐν μιᾷ γωνίᾳ τοῦ ἐμβόλου
 ἀπελθὼν ἐκαθεύδησεν, ὕπνου βραχυτάτου ἐφαπτόμενος. Οἱ οὖν ἐκείσε B
 διερχόμενοι ὁρῶντες αὐτὸν ἔλεγον ὅτι “Ἐκ περιεργίας γυναικείας τοῦτο
 ἔπαθεν,” οἱ δὲ “Ἀπὸ ἐπιληψίας.” Ὁ θεὸς δὲ ὁ τῶν κρυπτῶν γνώστης, ὁ τὰ
 ὑψηλὰ ἀπὸ μακρόθεν γινώσκων, ἤδει καὶ τοῦ δούλου αὐτοῦ τὴν ἐργασίαν
 καὶ οἷς τρόποις ἔπραττε ταῦτα.
- 1260 κ'. *Περὶ τῆς ἀμάξης.* Κειμένου οὖν τοῦ ὁσίου, καθὰ προεῖρηται, ποτὲ μὲν
 ἐπὶ ἀμφοδου, ποτὲ δὲ ἐν τοῖς ἐμβόλοις τῆς πόλεως συνέβη ἄμαξαν
 διέρχεσθαι ἐκείσε. Ὁ τοίνυν βοηλάτης, οἶνῳ πολλῷ κεκαρωμένος,
 ἐπορεύετο τραγωδῶν, οὐ μέντοι συνήδει τὰ κατὰ τὸν δίκαιον. Παριόντες C
 1265 τοίνυν οἱ βόες κατεπάτησαν αὐτόν· διελθόντες δὲ καὶ οἱ τροχοὶ μέσον τῆς
 κοιλίας αὐτοῦ κατεκραύγασαν οἱ τὴν ὁδὸν πορευόμενοι τοῦ βοηλάτου,
 καὶ τινες τύψαντες αὐτὸν ἔλεγον· “Ἔστω οὐκ αἰσθάνῃ, κἂν ἅς ἐβλεπες
 πόθεν πορεύεται ἡ ἄμαξα!” Ὁ δὲ τῇ μέθῃ κεκαρωμένος μόλις ἀπεκρίνατο·
 “Καὶ τίς ἠνάγκασεν αὐτὸν μέσον τῆς ὁδοῦ κεῖσθαι;” Οἱ δὲ πρὸς αὐτόν·
 1270 “Δῶψοι ὁ θεὸς τὴν αὐτοῦ φρόνησιν καὶ τὸ πνεῦμα ὅπερ εἰς τηλικαύτην
 ἀπάγει ἀναισθησίαν!” Ὁ δὲ δίκαιος χάριτι θεοῦ διέμεινεν ἀβλαβής. Καί
 τινες θαυμάζοντες ἔλεγον· “Τί εἵπωμεν ἢ τί φθηγζώμεθα περὶ τοῦ
 πεφυρμένου τούτου ἐπαπορούμεν· ἄρα ὑπὸ θεοῦ ἐσκεπάσθη οὗτος, ἢ ὑπὸ D
 τῶν πονηρῶν πνευμάτων ἐν οἷς κατατριβόμενος ὀλλυται;” Οἱ δὲ ἔλεγον·
 “Νομίζομεν ὅτι ὁ συμπεριφερόμενος αὐτῷ δαίμων, ἐπιποθῶν συνεῖναι μετ'
 1275 αὐτοῦ, ὁξέως τῆς ἀμάξης τὸ βάρος ἐκούφισε, καὶ ἀβλαβῇ ἐφύλαξεν.”
 Ἄλλοι ἔλεγον· “Οὐχί, μὴ γένοιτο, ἀλλ' ὁ θεὸς ἐλεήμων ὑπάρχων
 οἰκτειρήσας τὴν αὐτοῦ ἀτυχίαν καὶ ἀσθένειαν ἐσκέπασεν αὐτόν.” Ταῦτα
 δὲ πάντα ἐκουσίως ἔπραττε, μισήσας κόσμον καὶ τὰ ἐν κόσμῳ διὰ τὴν
 βασιλείαν τῶν οὐρανῶν.

1254 ἀνεχώρησε: ὑπεχώρει K ὑπεχώρησε C ὑπανεχώρησεν ε || 1256–7 ἐκ ... ἔπαθεν: ἀπὸ γυναικὸς (add. οὕτως E) περιεργία (-εργασία D) σατανικῇ ἐπαπατέτραπτο (ἐπαρέτραπτο DE) Cε || 1256 γυναικείας περιεργίας inv. K || 1257 ἐπιληψίας: add. συνέβη αὐτῷ τοῦτο τὸ πάθος CD, sim. E, post quod etiam add. ἄλλοι δέ: ἐπειδὴ, φησιν, εἰς βαθύν τε καὶ δύσβατον εἰσέδω πέλαγος τῆς γραφῆς, μὴ φέρων κατέχειν, ὁ νοῦς σὺν τῇ διανοίᾳ ἐξ ἀπείρου ὄγκου πτοηθέντες σκυλμὸν καὶ τάραχον ὑπομενήκασιν· οἱ μὲν οὕτω, οἱ δὲ καὶ ἄλλως συνετίθεντο αὐτῷ γεγονέναι τὸν ὀλεθρον E || ὁ θεός: θεὸς γ || 1259 οἷς: δι' οἷς K οἰοίς CE || 1260 num. 20 scripsi: 15 D num. carent rell. || tit. ante ὁ δὲ μακάριος lin. 1253 tr. E om. B || καθὰ (καθάπερ KE) προεῖρηται om. C || 1262 τοίνυν: δὲ γ || κεκαρωμένος: συμπεφυρμένος γ || 1263 τραγωδῶν (τραγου- L) ἐπορεύετο inv. γ || 1264 αὐτόν: τὸν δίκαιον KC τὸν ὁσιον ε || 1265 κατεκραύγασαν ... βοηλάτου: θεασάμενοι δὲ τινες (τινες om. Cε) οἱ τὴν ὁδὸν πορευόμενοι κατεκραύγασαν τοῦ βοηλάτου (βοίλου D add. θυμούμενοι

ceived these unbearable blows blessed Andrew left this quarter and withdrew to a corner of the portico, where he lay down and took a brief nap. Some of those who went by and saw him said, "This suffering befell him through the magic arts of a woman." Others said, "No, he received it from epilepsy." But God, who knows the secrets,⁴ who knows high things from afar,⁵ knew also the way of life of his servant and the reason for his conduct.

Andrew run over by an ox-cart

20. *On the ox-cart.* As already mentioned, the holy man sometimes lay in the street,¹ sometimes in the porticoes of the city. Once an ox-cart passed by. The driver was blind drunk from much wine, making his way singing, unaware of the righteous man's presence. When the oxen passed by they trampled him under their hooves. As also the wheels ran across his abdomen, those walking in the street shouted at the driver. Some even dealt him a blow and said, "Even if you were not aware of him, you could at least have looked where your cart was going!" But he, stupefied with drink, answered with difficulty, "And who forced him to lie in the middle of the road?" They said to him, "May God give you his insight and the spirit that leads to such imperturbability!"² Through God's grace the righteous man remained unharmed. Some marvelled at this and said, "We are at a loss what to say or what to utter about this crazy man. Was he protected by God or by the evil spirits, in whose company he wastes his time to his own destruction?" Others said, "We think it was the demon who lives with him³ who in his desire to stay with him quickly lightened the weight of the cart and thus preserved him unharmed." Still others said, "No, not at all, but God who is merciful had pity on his ill fortune and illness and protected him."⁴ All this he did of his own free will, for he hated the world and the things in the world because of the kingdom of heaven.⁵

Cε) γ || 1266 αὐτόν: add. σφοδρῶς γ || ἔστω: add. ὅτι Cε || 1267 τῇ μέθῃ: τῷ πολλῷ (πολλοστῷ ε) οἶνω γ || 1268 καὶ om. γ || αὐτόν² γ: add. ἔφασαν (B) vel ἔφησαν (ML) β || 1269 αὐτοῦ γ: -ὦν β || 1270 ἀπάγει γ: τοῦτον ἅ. β || 1274 νομίζομεν: εἰκάζομεν γ || 1275 ἀβλαβῇ ἐφύλαξεν: ἅ. διεφύλαξεν K ἀβλαβῆς διέμεινεν Cε

1280 Ἔτερον δὲ θαῦμα ἔπραττεν ὁ δίκαιος, τοῦ φιλανθρώπου θεοῦ 712A
 ἐνδυναμοῦντος αὐτόν· ἐν γὰρ ταῖς ἡμέραις τοῦ θέρους, ἡνίκα ὁ ἀφόρητος
 καύσων τοῦ ἡλίου ὑπῆρχεν, ἐποίει ἑαυτὸν ὥσπερ μεθύοντα καὶ ἐρχόμενος
 ἐν τόπῳ καυσώδει ἐκείσε ὑπέμεινε τὸν φλογερὸν καύσωνα, ἄβρωτος καὶ
 1285 ἄποτος μέσον τῆς ὁδοῦ ἀνακείμενος. Οἱ οὖν διερχόμενοι, συμποδιζόμενοι
 ἐπ' αὐτόν ἐκ διαβολικῆς ἐνεργείας καὶ θυμούμενοι, οἱ μὲν ῥάβδοις
 ἔτυπτον, οἱ δὲ λακτίζοντες διέβαινον, ἕτεροι βλασφημοῦντες καὶ τοῖς ποσὶ
 καταπατοῦντες παρέτρεχον, ἄλλοι τοῦ ποδὸς αὐτοῦ λαβόμενοι εἰς τὸ
 κάταντες ἔστυρον. Ἡνίκα δὲ ἡ νύξ κατέλαβεν, ἀνιστάμενος ἐκείθεν ἤρχετο
 ἐν τοῖς προθύροις τῆς ἐκκλησίας καὶ δι' ὅλης τῆς νυκτὸς ὑπῆρχεν B
 1290 ἀσχολούμενος ἐν προσευχαίς καὶ δεήσεσιν.

κα'. Ἐν μιᾷ δὲ περιόδῳ τῆς αὐτοῦ ἐργασίας συνέβη ἐπιτελεσθῆναι εἰς τὸν
 τοῦ κυρίου θεράποντά τι τοιοῦτον· κατὰ γὰρ τὸ εἰωθὸς πορευομένου αὐτοῦ
 ἐν ᾠρίᾳ πρὸς τὸ μὴ γνωσθῆναί τινα τὴν προσευχὴν αὐτοῦ ἐν τοῖς
 προθύροις τῶν ἐκκλησιῶν συνέβη παραγενέσθαι αὐτὸν ἐν τῷ εὐκτηρίῳ
 1295 τῆς ὑπεραγίας θεοτόκου τῷ ὄντι ἐν τῷ εὐωνύμῳ ἐμβόλῳ τοῦ φόρου
 Κωνσταντινουπόλεως. Ἐτυχε δὲ καὶ τινα παῖδα κατ' ἐπιταγὴν τοῦ κυρίου
 αὐτοῦ ἐν τῇ λεωφόρῳ ἐπ' ἀποκρίσει διέρχεσθαι. Τοῦ οὖν ὁσίου
 ἀπερχομένου πρὸς τὸν εὐκτήριον οἶκον τοῦ προσευξάσθαι ἔφθασεν αὐτὸν
 ὁ παῖς ὀξυτέρως βαδίζων ποσίν· ὁ δὲ ὅσιος ἡγνόμενος τὸν ἀκολουθοῦντα
 1300 ὀπιθεν, τοῦ θεοῦ οὕτως οἰκονομήσαντος. Ὡς δὲ πλησίον τῶν προθύρων C
 ἐγένετο, τοῦ θεοῦ θέλοντος ὡς προέφην δειχθῆναι ὁποῖός ἐστιν, ἐκτείνας
 τὴν δεξιὰν αὐτοῦ χεῖρα καὶ σφραγίσας τὰς πύλας τῷ σημείῳ τοῦ σταυροῦ
 εὐθέως αὐτοματὶ ἠνεώχθησαν. Εἰσελθὼν δὲ ἔνδον ἐκτενῶς τὴν προσευχὴν
 ἐποίει, μὴ ἐπιστάμενος ὅτι ὀπιθεν ὑπὸ τινος καθοπτεύεται. Ὡς οὖν ὁ παῖς
 1305 ἠκολούθει ἰδεῖν αὐτόν, ἐγίνωσκε γὰρ ὅτι εἰς ὑπάρχει τῶν παρα-
 πεφυρμένων, καὶ ὡς εἶδε τὰς πύλας ἀνεωχθείσας, ἔφριξεν ἰλιγγιάσας, καὶ
 τρόμῳ συσχεθεὶς διελογίζετο ἐν ἑαυτῷ λέγων· “Ἴδε ποῖον δοῦλον τοῦ θεοῦ
 οἱ κατὰ ἀλήθειαν πάρετοι ἐξηχον ὀνομάζουσι· τίς ἄρτι ἐδείκνυε τοῖς
 ἀναισθητῶς αὐτὸν κολαφίζουσι καὶ τύπτουσι τὸ ποῖος ἅγιος καθέστηκε

1280 add. tit. περὶ τοῦ φλέγεσθαι αὐτὸν ἀπὸ τοῦ καύσωνος (D, cum num. 16 in marg.) vel
 περὶ τοῦ φλέγεσθαι ἐν τῷ ἡλίῳ (E) ε || 1282 ἐρχόμενος; ἀφικόμενος Κε (loc. om. C) ||
 1283 ὑπέμεινε: -μενε Κε (loc. om. C) || 1285 ἐπ' αὐτόν BL: ἐπ' αὐτῷ K εἰς αὐτόν CD ἐν
 τούτῳ E αὐτόν M || καὶ om. Cε || 1291 num. 21 scripsi: 17 D num. carent rell. ||
 add. tit. περὶ τῆς ἀνοίξεως τῶν πυλῶν τῆς ἐκκλησίας γ (ante ἡνίκα lin. 1288 tr. E; τῆς ἐ. om.
 D) ὅπως ἀνεώχθησαν αὐτομάτως αἱ θύραι τῆς ἐκκλησίας ML tit. caret B || 1294 τῶν
 ἐκκλησιῶν Bγ: τῆς ἐκκλησίας ML || εὐκτηρίῳ Mγ: add. οἴκῳ BL || 1295 ὑπεραγίας:
 παννυμνήτου γ || ὄντι ... φόρου: φόρῳ C || ἐμβόλῳ: ὡς ἐξανατολὰς (sic) E om. D ||
 1296 Κωνσταντινουπόλεως: Κωνσταντίνου ε om. C || καὶ om. γ || 1297 ἀποκρίσει γ:

Andrew feigning drunkenness by day,
praying to God by night¹

The righteous man worked another wonder, the benevolent God strengthening him. In the days of summer, when the scorching heat of the sun was unbearable, he pretended to be drunk, went to a parched place and exposed himself there to the burning heat, reclining² in the middle of the road without eating or drinking. People who passed by stumbled over him by the activity of the devil and became angry, so that some of them beat him with sticks, others kicked him in passing, others railed at him and trampled him under their feet as they hastened by, still others seized his leg and dragged him down the street. When night came, he rose and went away to the entrance of a church, where he spent the whole night offering up prayers and supplications.

Andrew opens church doors supernaturally
and floats in the air while praying

21. Once as he went around doing his spiritual work the following miracle was performed on the servant of the Lord. Going as usual to the entrances of the churches during the dead hours of the night, lest his prayer should become known to somebody, he happened to come to the oratory of the most holy Mother of God which is situated in the left portico of the Forum of Constantinople.¹ A slave boy sent on an errand by his master accidentally passed by on the avenue. As the holy man went to the oratory to do his prayer, the boy, walking at a faster pace, caught up with him. The holy man did not know that he was followed, God having thus decided. Now as he approached the entrance, God wanting, as I said, his greatness to be demonstrated, he stretched out his right hand and made the sign of the cross over the doors, and at once they opened automatically.² He went in and prayed fervently, not knowing that he was observed from behind. The boy had followed him in order to watch him, since he knew that he was one of the crazy. When he saw the doors open, he shivered and felt dizzy. Overcome by trembling he said to himself, "Behold what a servant of God the truly crazy call mad! Who did now show those who slap and beat him ruth-

ἀκροάσει β || 1298 αὐτὸν γ: om. β || 1300 ὄπιθεν: -σθ- LD || 1301 ὡς προέφην: ὡς ἔφην K om. Cε || 1302 ante σταυροῦ (MKE) add. τιμίου BLD loc. om. C || 1304 ὄπιθεν: -σθ- L om. C || καθοπεύεται: κατ- E || 1305-6 παραπεφυρμένων: παρατετραμμένων Cε || 1308 πάρετοι: παραπαίοντες KC παρατετραμμένοι ε || ἔξηχον: (add. ἐξεστηκότα καὶ E) πάρετον γ || 1309 κολαφίζουσι (sic KC: κολάζουσι β) ... τύπτουσι: ἀναχυδιάζουσι E (loc. om. D)

- 1310 καὶ ἀγνοοῦμεν ἡμεῖς οἱ τάλανες; ὦ πόσους κρυπτοὺς δούλους ἔχει ὁ θεὸς
καὶ οὐδεὶς ὁ συνιῶν ἢ ὁ γινώσκων τὰ κατ' αὐτούς.” D
- 1315 Ὡς δὲ ταῦτα ἐλογίζετο πρὸ τῶν πυλῶν ἱστάμενος, πορευθεὶς ἐγγύτερον
ἐσκόπευε τί ἔνδον ἐργάζεται, καὶ βλέπει αὐτὸν πρὸ τοῦ ἄμβωνος ἐπὶ τοῦ
ἀέρος κρεμάμενον καὶ προσευχόμενον· κύκλῳ δὲ αὐτοῦ φλοῖς πυρὸς
ἐξεπορεύετο καὶ εὐωδία ἀσύγκριτος μέχρι τῶν πυλῶν τοῦ ναοῦ.
Καταπλαγεὶς οὖν ὁ παῖς ἐπὶ τῷ παραδόξῳ θεάματι ἐκείθεν ἀνεχώρησε τὴν
πρόσταξιν τελέσαι τοῦ κυρίου αὐτοῦ. Ὁ δὲ ὁσῖος τὴν προσευχὴν τελέσας 713A
ἐξῆι· ἐν δὲ τῷ ἐξιέναι αὐτὸν ἡσφαλίσατο πάλιν τὰς πύλας τῷ σημείῳ τοῦ
σταυροῦ. Ἐπέγνω δὲ καὶ τὸν παρατηρησάμενον αὐτὸν παῖδα καὶ ἐλυπεῖτο
ἐπὶ τούτῳ· ἐπέγνω γὰρ τῷ πνεύματι ὅτι ὁ οἰκέτης τῶν πραχθέντων παρ'
αὐτοῦ θεατὴς ἐγένετο. Ἐβλεπε δὲ τὴν τούτου ὑποστροφὴν, ὅπως μὴ δηλὰ
τινι τὰ κατ' αὐτὸν ποιήσει. Ἀνθυποστρέψαντος δέ, συναντήσας αὐτῷ ὁ
δίκαιος λέγει αὐτῷ· “Φύλαξαι, τέκνον, τοῦ ἀναγγεῖλαί τινι τὰ ὁραθέντα
σοι ἐν τῷδε τῷ τόπῳ καὶ ἔσται σοι ἔλεος παρὰ κυρίου· εἰ δὲ ἐν ῥῆμα
δοκιμάσεις ἀπὸ τῶν θεαθέντων σοι ἀναγγεῖλαί τινι, ἐντελοῦμαι πνεύματι
ἀκαθάρτῳ καὶ θρίαμβόν σε τῇ πόλει καταστήσει· ὁμῶς, μὰ τὸν Ἰησοῦν, ὁ B
φυλάσσων σε ἄγγελος οὐκ ἔασει σε φθέγασθαι, ἐντελοῦμαι γὰρ αὐτῷ
περὶ τούτου καὶ ἀφρόντιστος ἔσομαι.” Ὁ δὲ μὴ βλέπων τὸν ὁμιλοῦντα
αὐτῷ τίς ἐστι φόβῳ συσχεθεὶς ἔφη· “Οὐχί, κύριε.” Πορευόμενος δὲ ἐν
1330 ἑαυτῷ ἐξέστη λέγων· “Βαβαὶ τοῦ θαύματος· ἰδοὺ ποταπὸς ἅγιος καὶ
ἀγνοοῦμεν ἡμεῖς οἱ παραπεφυρμένοι μετὰ ἀληθείας! Βαβαὶ τοῦ
μυστηρίου· πόσους κρυπτοὺς δούλους ἔχει ὁ θεὸς καὶ ἀγαθῆς πολιτείας
καὶ συνειδήσεως, καὶ ἅπερ ἐν τοῖς βίοις τῶν ἁγίων ἡκούομεν, ταῦτα
οἰκεῖοις ὀφθαλμοῖς ἐωράκαμεν.”
- 1335 Πορευθεὶς οὖν πρὸς τὸν κύριον αὐτοῦ ἀνήγγειλε τὴν δέουσαν ἐντολὴν
τῆς ἀποκρίσεως αὐτοῦ. Τῷ δὲ πνεύματι τῆς λήθης παραβεβλημένος
ἐβουλεύσατο καθ' ἑαυτὸν ἀναγγεῖλαι τῷ κυρίῳ αὐτοῦ ἅπερ ἐώρακεν, C
ὅπως κἀκεῖνος μεταλάβῃ τοῦ θαύματος· καὶ ἐν τῷ μέλλειν ἀνοῖξαι τὸ
στόμα αὐτοῦ ὥραθῃ αὐτῷ νεανίας τις ἐστὼς πρὸ τῶν ὀφθαλμῶν αὐτοῦ
1340 ἀστραπῆς εἶδος ἔχων, καὶ ἐκφοβήσας αὐτὸν εἶπε· “Παῦσον, ταπεινέ, μὴ
ληφθῆς πνεύματι πονηρῷ καὶ δαιμόνων γενήσῃ παῖγνιον!” Ἰδὼν οὖν τὸν
ὁραθέντα αὐτῷ ἐννεὸς ἐγένετο καὶ φόβος καὶ τρόμος ἐπελάβετο αὐτόν.
Βουλόμενος οὖν ἀπὸ τοῦ φόβου ἀνακράξαι, ὁ πύρινος ἐκεῖνος νεανίας τῇ
δεξιᾷ αὐτοῦ παλάμη τὸ στόμα αὐτοῦ ἐναπέφραξε λέγων· “Παῦσον, ὦ

1317 τελέσαι: ἐκτελέσαι KCD ἐκτελέσων E || τελέσας: πληρώσας Kε ἐκπληρώσας C
|| 1318 πάλιν om. γ || τὰς πύλας: αὐτὰς KCD ταύτας E || 1321 ἐβλεπε δέ: ἐ. οὖν C
καὶ ἐ. ε. ἐπέμενεν οὖν K || ὑποστροφὴν: ἐπι- KCD || 1323 φύλαξαι: -ον Ce || τοῦ: add.

lessly what a saint he is, although we wretches do not know? How many hidden servants God has, and nobody understands or knows anything about them!"³

Thus he reflected while he was standing before the doors. When he came closer to see what the holy man was doing inside, he beheld him hanging in the air⁴ before the ambo,⁵ praying. A flame of fire issued from him all around,⁶ and an unparalleled fragrance was felt down to the doors of the church. Amazed at this incredible sight the boy went away to execute his master's command. The holy man finished his prayer and went out of the church. As he went out he closed the doors again with the sign of the cross. He also discovered the boy who had observed him and was troubled by this, for he understood in his spirit that the servant had witnessed what he had done. He watched for his return in order to prevent him from revealing his secret. When he came back the righteous man went to meet him, saying, "My son, take care not to tell anybody of what you have seen in this place and you will find mercy before the Lord. But if you attempt to tell anybody one word about what you have witnessed, I shall command an unclean spirit and he will make you a laughing-stock of the city. Yet, by Jesus, your guardian angel will not allow you to speak, for I shall command him about this and I shall not have to worry." The boy, who could not see who it was who accompanied him, was filled with fear and said, "Sir, I shall not say anything!" As he went away he said to himself in amazement, "Good Heavens, what a wonder! Look what a saint, and we, truly crazy, do not know! My goodness, what a miracle! How many hidden servants God has, who lead a good way of life and have a good conscience! What we heard from the Lives of the saints we have seen with our own eyes."

Returning to his master he gave due report on his errand. Then struck by the spirit of oblivion he contemplated telling his master of what he had seen in order that he, too, might partake of the wonder. But when he was about to open his mouth a young man appeared to him, standing before his eyes looking like a flash of lightning and frightening him, saying, "Stop, you wretch, lest you be caught by an evil spirit and become a plaything of the demons!" The sight of this being made the boy speechless, and fear and trembling seized him. He wanted to shout from fear, but the fiery young man blocked up his mouth with his right palm and said, "Stop, my son!"

μη LK || 1330 ἐξέστη: ἐξίστατο γ || 1331 μετὰ: ἐπ' Κε || 1333 ἠκούομεν: ἠκούσαμεν L
ἀκούομεν C || 1337 ἅπερ ἐώρακεν: om. KCE πάντα τὰ ὁραθέντα αὐτῷ D || 1342
αὐτόν: -ῶ C -οῦ E

1345 τέκνον,” καὶ εὐθέως σὺν τῷ λόγῳ ἄφαντος ἐγένετο ἀπ’ αὐτοῦ. Φρίζας οὖν ὁ νέος εἰς τὰ ὀραθέντα αὐτῷ ἀπορῶν ἰλιγγία καὶ τῷ θαύματι ἐξεπλήττετο.

Ἐν μιᾷ τοίνυν τῶν ἡμερῶν τρύγης οὔσης, ὡς ἔθος ἐστὶ τοῖς πιπράσκουσι D
τὰς ὀπώρας καὶ τὰ κάλλιστα ἐπὶ ὑελίνων τιθέναι σκευῶν καὶ πωλεῖν, ἐν
ἐνὶ τῶν ἐργαστηρίων προέκειτο σκευὸς μεμεστωμένον σύκων ἐπιλέκτων· ὁ
1350 οὖν δίκαιος διατρίβων ἐκείσε καὶ τινες τῶν πολιτῶν ἐκείσε ἐστώτες, ὡς
ἐθεάσαντο τὸν πιπράσκοντα ἐπὶ τῶν γονάτων αὐτοῦ κλιθέντα καὶ ὕπνου
μεταλαμβάνοντα, πλησίον τῶν ὀπωρῶν ἀπαγαγόντες τὸν ὅσιον 716A
ὑπεδείκνυν αὐτῷ τὴν τῶν σύκων σύνθεσιν καὶ δακτυλοδεικτοῦντες
ἔλεγον· “Φάγε, ἔξηχε, καὶ ἔμπλησον τὴν ψυχὴν σου, μήποτε εἰς τὸν
1355 ἐπιόντα καιρὸν οὐ γενήσεται.” Ὁ δὲ ὑπακούσας καὶ καθεσθὲις πλησίον
ἤρξατο ἐσθίειν ὡς ἡδύνατο. Βλέψαντες δὲ αὐτὸν οἱ ἐπιτρεψάμενοι οὕτως
ἐσθιόντα διένευον αὐτῷ ἀφόβως ἐμπλήσκεσθαι. Ἐλαττωθέντος οὖν τοῦ
σκεύους, διυπνισθεὶς ὁ πιπράσκων, θεασάμενοι αὐτὸν οἱ γελοιασταὶ
ἀνεχώρησαν· τοῦ δὲ μακαρίου ἐσθιοντος, θεασάμενος αὐτὸν ὁ πιπράσκων
1360 ἐγερθεὶς καὶ δραξάμενος ράβδου τινὸς τῶν ἐστώτων ἐπὶ τοσοῦτον αὐτὸν
ἔτυπεν ἕως οὐ οὐκ ἦν ἰσχύς ἐν αὐτῷ. Οὕτως οὖν ὠθῶν, τύπτων, λακτίζων
πόρρω ἀπεδίωξε.

Συναντᾷ οὖν αὐτῷ ὁ παῖς ὁ ἰδὼν αὐτὸν ἐπὶ τοῦ ἀέρος κρεμάμενον καὶ
βλέψας αὐτοῦ τὰ θαυμάσια, καὶ περιλαβὼν αὐτὸν κατεφίλει αὐτοῦ τὰς B
1365 χεῖρας καὶ τὸ πρόσωπον· ὃν ἰδὼν μεμελανωμένον ἐπυνθάνετο τὸ τίς ἄρα
τὸ τοιοῦτον αὐτῷ κατειργάσατο. Λέγει πρὸς αὐτὸν ὁ μακάριος· “Ταῦτά
μοι προεξένησε, τέκνον, ὁ πανλαίμαργος ἄγωγός οὗτος, ἡδονῇ σύκων
δελεασθεὶς ὁ ταλαίπωρος· εἰ τοίνυν ἐμὲ δι’ εὐτελες σύκων τοσοῦτοις
1370 ράβδοις ἐχρήσαντο, τίνα ἐνδείξεται ὁ θεὸς τοῖς ἐν τοῖς αἰσχίστοις ἔργοις
καὶ πράξεσιν ἡδονομένοις καὶ μὴ ἐνδεικνυμένοις μετάνοιαν;” Εἶτα ἔφη
πρὸς τὸν παῖδα· “Οὕτως ἐτήρησας τὰς παραγγελίας μου; Πάντως ἐὰν μὴ ἡ
πύρινος χεὶρ τοῦ πυρφόρου νεανίου ἐπεσφαλίσαστό σου τὸ στόμα, ἔμελλες
ἂν εἰς τῶν δαμονιζομένων ὑπάρχειν.” Ὁ δὲ ταῦτα ἀκούσας ἔφριξεν ἐπὶ τῇ C
1375 προρρήσει τοῦ δικαίου, ἀναμνησθεὶς τοῦ φρικωδεστάτου θαύματος.
Ἐπέχων οὖν τῆς χειρὸς αὐτοῦ ἐπὶ τὰ πρόσω ἐπορεύετο.

1347 add. tit. περὶ τῶν σύκων MLE tit. carent BKCD || 1348 ὑελίνων: ια- (= ὑα-) K || σκευῶν τιθέναι (-ῆναι K) inv. γ || 1349 προέκειτο: προύκειτο γ || ἐπιλέκτων CE: -λεκτῶν βD ἐκλεκτῶν K || 1350 καὶ om. K al. Ce || πολιτῶν: π. γελοιαστῶν C γελοιαστῶν ε || 1350-1 ὡς ἐθεάσαντο: θεασάμενοι KC al. ε || 1352 μεταλαμβάνοντα KC: -λαβόντα β al. ε || ὀπωρῶν BMKC: ὀπῶρων Le || ἀπαγαγόντες: ἀπ- om. K al. Ce || 1355 γενήσεται: -ονται γ || καὶ om. γ || 1356 οὕτως: ἀναιδῶς οὕτως K ἀναιδῶς Ce || 1358 σκεύους: ἄγγους γ || διυπνισθεὶς: διυπνίσθη K διύπνισεν D al. E || πιπράσκων: add. καὶ KD || 1358-9 θεασάμενοι ... πιπράσκων: om. C a versione βK differunt DE || 1360 ἐγερθεὶς: ἀναπηδήσας Ce, post quod add. ἐκ τοῦ καθεσθῆναι (καθεύδειν E) ε || δραξάμενος

And with these words he at once vanished out of his sight.⁷ The boy trembled at what he had seen, the wonder making him puzzled, dizzy and amazed.

Andrew eating figs on display

One day during the fruit-gathering, when it is customary for the green-grocers to sell the best fruit in glass vessels, a jar with choice figs was on display in one of the shops. Some citizens standing there noticed that the shopkeeper had fallen asleep, leaning his head against his knees. They took the holy man, who was also staying there, brought him closer to the fruit and showed him the figs stored in the jar. Pointing with their fingers they said, "Eat, you fool, and satisfy your heart's desire,¹ maybe there will never be another opportunity!" He listened to them, sat down close by and began to eat for all he was worth. When those who had incited him saw him eating like this they made signs to him to have his fill without fear. The jar emptied. The shopkeeper woke up. When the jokers noticed this they disappeared, while the blessed man went on eating. The shopkeeper, seeing what he was doing, rose to his feet, snatched a rod from one of the bystanders and beat him until there was no more strength in his arm. Pushing, beating, kicking he chased him far away.

The boy who had seen him hanging in the air and witnessed the wonderful things he had done, met him and embraced him, kissing his hands and face. Seeing him beaten black and blue he asked who had subjected him to such treatment. The blessed man answered, "My son, my all-gluttonous gullet² has procured me this, in its wretchedness rising to the nice bait of figs. Now if they gave me such a flogging because of a simple fig, what harm will not God do those who revel in the most shameful deeds and practices without showing repentance?" Then he said to the boy, "Is this how you obeyed my orders? Certainly, had not the fiery hand of the fire-bearing young man shut up your mouth, you would have become possessed by a demon!" When he heard this he trembled at the prediction of the righteous man, remembering the awe-inspiring wonder. Taking his hand he started to go.

... ἐστώτων: ῥάβδου πινὸς τῶν παρισταμένων δραζάμενος γ || 1361 οὐ οὐκ C: οὐκ Με οὐ BLK || 1367 προεξένησε MKCE: ἐπροεξένησε B ἐπροξένησε L προσεξένισεν D || πανλαίμαργος: πολυλαίμαργος C || 1368 εὐτελὲς σύκων scripsi: add. δελεασθέντα (BM) vel δελεασθὲν (L) β εὐτελή σύκω (sic) K εὐτελῶν σύκων C εὐτελῶν σύκων ἡδονὴν (add. ἐσχεδιασμένον E) ε || τοσοῦτοις: τηλικαύτοις (sic) γ || 1369 τοῖς¹ (etiam CD): τοὺς KE || 1369–70 τοῖς² ... καὶ¹: τ. αἰσχίστοις C ταῖς αἰσχίσταις Ke || 1370 ἡδονομένοις: -ους γ || ἐνδεικνυμένοις: -ους K ἐπιδεικνυμένους Ce || 1375 οὐν: οὕτως ἐπιλαβομένου K || αὐτοῦ γ: -ὸν β || ἐπορεύετο: -οντο KE παρεπορεύετο D

κβ'. *Περὶ τῆς ἀπειλῆς τοῦ διαβόλου.* Ὁ δὲ κατάρατος δαίμων, ἰδὼν τὸν δίκαιον φιλιωθέντα τὸν παῖδα καὶ δι' ὃ ἔδειξεν αὐτῷ τὰ προρρηθέντα θαυμάσια φθόνῳ συσχεθεῖς, συμπαραλαμβάνει μεθ' ἑαυτοῦ καὶ τὸν παμβέβηλον σατάν καὶ συναντῶσι τῷ δικαίῳ μετὰ καὶ τοῦ παιδὸς ὁδεύοντι ἔν τινι ἐμβόλῳ σκοτεινῷ, καὶ ἐξαφθέντες τῷ θυμῷ ἔλεγον·

1380 “Μέμνηας, κοσμοεμπαίκτη, δόλιε, τοὺς ὑπευθύνους μοι τῇ ἀμαρτίᾳ ἀπ' ἐμοῦ ἀφαρπάζων· οὐκ ἄρκει σοι ἡ οἰκία Ἐπιφανίου καὶ τῶν λοιπῶν, οὓς εἶχον μεθ' ἑαυτοῦ καὶ ἀφαρπάσας ἐκάθηρας καὶ τῷ θεῷ σου προσήγαγες, D ἄλλὰ καὶ τοῦτον βούλει ἄραι ἀπ' ἐμοῦ καὶ καθάραι διὰ μετανοίας;” Καὶ εὐθέως ἤρξατο λέγειν τὰς ἀμαρτίας τοῦ παιδός. Ὁ δὲ ὅσιος ἐμβρι- μησάμενος λέγει πρὸς αὐτόν· “Ταῦτα πάντα ἐχέσθωσαν σὺν θεῷ τῇ ἐμῇ ἀμελείᾳ· σὲ δὲ τί δέοι πρὸς ταῦτα, παμμίαρε; Ἐγὼ ὑπὲρ τῶν τούτου πλημ- μελημάτων τίνω τὰς δίκας, ἐγὼ τὴν ψυχὴν μου ὑπὲρ τούτου θήσομαι, καὶ οὐχ ἔξεις μερίδα ἐπὶ τὴν ψυχὴν αὐτοῦ.” Ταῦτα εἰπὼν ὁ ὅσιος ἐμμανὴς

1385 γενόμενος, ὁ διάβολος καὶ σατάν ὁ παμβέβηλος, τάραχοι δεινοὶ πέλοντες καὶ ἐχθροὶ τῶν ἐν τῇ μεγίστῃ ταύτῃ καὶ βασιλίδι τῶν πόλεων, ἐνεδρεύοντες καὶ πολεμοῦντες τοὺς υἱοὺς τῶν ἀνθρώπων ἐπὶ τὸ πράττειν τὰ ἔργα τῆς αἰσχύνης, ἡβουλήθησαν τοῦ ἀρπάσαι τὸν παῖδα ἐκ τῆς χειρὸς τοῦ ὁσίου. Ὁ δὲ μεγάλῳ θυμῷ συσχεθεῖς καὶ ἄρας λίθον ἐκ τοῦ ἐδάφους 717A

1395 κατὰ τῶν πονηρῶν ἐκείνων ἔβαλε, καὶ ἦν ἰδεῖν θέαμα φρικτόν· χοίρων γὰρ δίκην ἐπὶ τοῦ ἀέρος θρηνοῦντες ἠφαντῶθησαν.

Ὁ δὲ μακάριος ἔρχεται μετὰ τοῦ παιδὸς ἐν καθαροποσίῳ, καὶ ὠνησάμενος ἄρτον ὑψοφαίνοντο. Εἶτα παραγίνεται τις νεανίας ἄρτι τὸν ἱούλον ἐπανθούντα ἔχων μεθ' ἐτέρου τινός, νεανίου καὶ αὐτοῦ, καὶ καθεσθέντες

1400 πλησίον τοῦ θεοφόρου ἀνδρὸς ἦσθιον. Ὁ δὲ ὅσιος ἐπιγνοὺς τὰ αὐτῶν πλημμελήματα ἀπεσκόπει εἰς αὐτούς, καὶ βουλόμενος εἰς ὑπόμνησιν τῶν ἡμαρτημένων ἀγαγεῖν ἤρξατο τοῖς παιγνίοις κιχρᾶσθαι. Οἱ οὖν ἐκείσε καθεζόμενοι, βλέποντες τὴν τούτου προσποιοτικήν παράνοιαν, τῷ γελοίῳ B ὑψοφαίνοντο. Ἐκτείνας δὲ τὴν χεῖρα ὁ ὅσιος ἤρπασεν ἐξ ἐνὸς αὐτῶν

1376 num. 22 C: carent rell. || *περὶ ... διαβόλου* MLKC: om. Be || 1377 φιλιωθέντα: φιλοθέντα C φιληκοθέντα D || δι' ὃ scripsi: διὸ β δι' ὃν γ || 1379 σατάν MLD: -άν KE, fort. etiam B -ανάν C || τῷ δικαίῳ: τὸν δίκαιον KCD αὐτῷ E || καὶ² om. γ || 1380 ὁδεύοντι: -α γ (etiam E) || ἐξαφθέντες ... ἔλεγον: ἐξαφθεῖς μεγίστῳ θυμῷ ἔφη Ce || 1381-2 τοὺς ... ἐμοῦ γ: om. β || 1382 ἄρκει: ἤρκει γ || τῶν λοιπῶν: malim οἱ λοιποὶ || 1386 ἐχέσθωσαν: οἶχ- γ || 1386-7 σὺν ... ἀμελείᾳ: τῇ ἐμῇ ἐπιμελείᾳ K τῆς ἐμῆς σὺν θεῷ ἐπιμελείας Ce || 1387 σὲ ... δέοι: σὲ ... δεῖ K καὶ τί δέη σοι vel καὶ τί δεήσει Ce || ταῦτα: add. γενέσθαι E || 1388 τίνω (vel τείνω) γ: τίνας (ML) vel τείνας (B) β || ἐγὼ om. β || 1389 οὐχ BCE: οὐκ MLKD || 1390 σατάν MLKD: -άν BCE || 1390-3 τάραχοι ...

Andrew threatened by the envious devil

22. *On the threat of the devil.* But the accursed demon, seeing the righteous man making friends with the boy, and overcome by envy because he had shown him the wonderful things mentioned above, brought with him the wholly unhallowed Satan¹ and the two met the righteous man as he was walking with the boy in a dark portico. Inflamed by anger they exclaimed, "You mocker of the world, you deceitful man, you are mad, robbing me of those who are responsible to me because of their sins! Are you not content with the house of Epiphanius and the others, whom I had with me before you stole them from me, making them clean and bringing them to your God? Are you going to take this youth from me, too, and make him clean through repentance?"² And straightway he began to enumerate the boy's sins. But the holy man charged him sternly and said, "Let all this, God permitting, be left to my careless person! What have you to do with this matter,³ wholly abominable as you are? I shall suffer the punishments for his trespasses, I shall give my life for him, and you will have no part in his soul!"⁴ When the holy man, becoming furious, said this, the devil and the wholly unhallowed Satan, who are terrible trouble-makers and enemies of the citizens of this greatest and queen among cities, who lie in ambush for the sons of men, tempting them into doing the deeds of disgrace, wanted to tear the boy from the holy man's hand. He, however, filled with great rage, took up a stone from the ground and threw it at these evil creatures. Thereby one could see an awesome sight, for they disappeared into the air, screaming like pigs.

Andrew reveals two thieves in a tavern

The blessed man went with the boy to a tavern. He bought bread and they enjoyed themselves. Then a youth entered, the first down having just appeared on his face, together with another young boy, and they sat down to eat close to the God-bearing man. The holy man, knowing their trespasses, looked steadily at them and, wanting to remind them of their sins, began to play his tricks. The other guests had a good laugh seeing his feigned madness. The holy man stretched out his hand and snatched a biscuit from one

αἰσχύνης: ὁ αἰεὶ πολέμων τῶν ἀνθρώπων γένος (sic) C || 1393 τῆς αἰσχύνης ἔργα inv. Κε || 1395 γὰρ om. γ || 1397 add. tit. περὶ τῶν κλεπτῶν E || μετὰ: add. καὶ BM || 1398 εἶτα παραγίνεται: παραγίνεται δὲ γ || 1399 καὶ αὐτοῦ om. γ || 1401 καὶ βουλόμενος: καὶ om. C β. δὲ Κε || 1402 κιχῶσθαι KCE: κεχῶσθαι D κιχᾶσθαι β || 1403 προσποιητικὴν: προσποιητήν ε, quod malim

1405 παξαμάτιον καὶ ἦσθιεν· ὁ δὲ ἀγανακτήσας ἔφη τῷ δικαίῳ· “Οὐ καθέζη
 σιωπῶν, δαιμονιάριε παρατετραμμένε, ἀλλ’ ἀναΐδειαν κεκτημένος τὰ
 ἀλλότρια ἀρπάζων καθέστηκας;” Λέγει πρὸς αὐτὸν ὁ μακάριος· “Κατὰ
 ἀλήθειαν ἔζηχε, οὐχ ἡσυχάζεις ἡρεμῶν, ἀλλὰ γε τὰ πράγματα τοῦ
 1410 Συμεὼν σεσύληκας.” Καὶ ἐχόμενος τοῦ ρήματος δίδωσιν αὐτῷ ράπισμα
 ὅση δυνάμει ἐκέχρητο, ὥστε ἡμιώριον ἡχεῖν τὴν ἀκοὴν αὐτοῦ. Συνιείς δὲ ὁ
 κλέπτης τὸ ἴδιον πταίσμα οὐκ ἐτόλμησεν ἀμύνασθαι αὐτόν. Ἐξενίζετο δὲ
 τὸ πρᾶγμα καὶ ἔλεγεν ἐν τῇ διανοίᾳ αὐτοῦ· “Πόθεν οὗτος ἐπίσταται
 ταῦτα;” Ῥαπίζει οὖν καὶ τὸν ἕτερον καὶ φησι· “Καὶ σύ, ἔζηχε, κλεψιμαῖα
 1415 ἐσθίων καθέστηκας.” Ὁ δὲ φοβηθεὶς ἡρνήσατο, καὶ ὁ μακάριος Ἀνδρέας
 ἔφη πρὸς αὐτόν· “Πίστευσόν μοι ὅτι ἐὰν προσθῇς ἔτι τοῦ κλέψαι
 ἐξετασθήσῃ τῷ δαίμονι.” Καὶ ἐπιστραφεὶς ὡς πρὸς τινα ἔφη· “Εἰ ἔτι ἅπαξ
 προσθήσῃ τοῦ κλέψαι, χρήσαι αὐτῷ εἰς ἐξέτασιν.” Καὶ ταῦτα εἰπὼν
 ἀνεχώρησεν ἐκεῖθεν.

Περὶ τῆς συναντήσεως τοῦ διαβόλου. Ὁδεύοντος δὲ πάλιν τοῦ μακαρίου
 1420 μετὰ καὶ τοῦ παιδὸς συνήνησεν αὐτῷ ὁ διάβολος μετὰ καὶ ὄχλου
 δαιμόνων, καὶ ἐθορύβει μεγάλως ὑπὲρ τε τοῦ παιδὸς καὶ τῶν σὺν αὐτῷ καὶ
 δι’ ὧν ἤλεγξε τῶν κλεπτῶν τὰ παραπτώματα. Ὁ δὲ ὁσιος ἰδὼν τὸν
 διάβολον θορυβούμενον ἐμβριμησάμενος λέγει· “Πάλιν πρὸς ὀργὴν σου
 ἦκας, ἐπάρατε; Τί τοίνυν ὧδε γέγονας, μάταιε καὶ δόλιε; Πάλιν κατὰ τῶν
 1425 φοβουμένων τὸν κύριον ἦκας; Μὰ τὸν Ἰησοῦν, κακὴ σου ὥρα ἐφέστηκεν·
 αἶρε ἐντεῦθεν, ταλαίπωρε, ὅτι οὐδὲν ἡμῖν μέλει ἀπὸ τῆς σῆς ματαιότητος.”
 Ταῦτα τοῦ δικαίου εἰπόντος ἀπεκρίθη αὐτῷ ὁ διάβολος· “Ἀνδρέα, ἀδικεῖς
 με· μὰ τὸν ἀσάλευτον θρόνον καὶ τὴν τούτου εὐπρέπειαν, κατὰ τυραννίδα
 1430 τελεῖς ἅπερ πράττων καθέστηκας. Διὰ τί γὰρ φανεροῖς τοῖς πολλοῖς τὰ
 ἔργα σου, καὶ βλέποντες ταῦτα εἰς κατάνυξιν ἔρχονται καὶ μετάνοιαν;
 “Υπαγε ἀπ’ ἐμοῦ, ἀναχώρησον. Φύλαττε δὲ ἐκ τῶν δι’ ἁμαρτίας
 φαυλότητα ὑποκειμένων μοι, καὶ μὴ παραινῆς αὐτοῖς τῆς ἐμῆς φιλτάτης
 ἀνομίας ἀποδιδράσκειν. Οὐκ οἶδας ὅτι ἔχουσι Μωσέα καὶ τοὺς λοιποὺς

1405 παξαμάτιον: παξι- LD || καθέζη: καθεύδης γ || 1406 δαιμονιάριε: -άρι Ke δαιμονῶν C || 1408 οὐχ CE: οὐκ βKD || 1410 ἡμιώριον MLKCD: ἡμίωρον BE || 1412 καὶ ἔλεγεν (sic KE ut β: λέγων CD) post αὐτοῦ tr. γ || 1414 καὶ ὁ: ὁ δὲ γ || 1419 num. 18 in marg. D num. carent rell. || περὶ ... διαβόλου MLKCD: om. BE || πάλιν: τοίνυν K om. Cε || 1420 μετὰ¹ om. B || καὶ¹ om. γ || καὶ² om. γ || 1421 μεγάλως: add. τὸν δίκαιον KC add. τὸν ὅσιον ε || 1423 διάβολον: δαίμονα γ || πρὸς: τὴν γ || 1424 ἦκας: ἦκες CE || ἐπάρατε: ἐπάρα E || 1425 ἐφέστηκεν: ἐγένετο γ || 1428 εὐπρέπειαν: add. ὅτι K add. ὅρα γὰρ ὅτι Cε || 1430 ἔρχονται εἰς κατάνυξιν inv. γ || 1431 φύλαττε: malim φυλάττου || 1433 λοιποὺς om. γ

of them and ate. He for his part became angry and said to the righteous man, "Why do you not sit down and keep quiet, you crazy demoniac, instead of shamelessly stealing what belongs to others!" The blessed man answered him, "You truly foolish man, you are not still and quiet, for you have robbed Symeon of his belongings!" And while still speaking he struck him on his face with all his might, so that his ear buzzed for half an hour. Aware of his own wrongdoing the thief did not dare to requite him. Surprised at his foreknowledge he said in his heart, "From where does this man know that?" But the holy man slapped also the other boy on his face and said, "You too, you fool, are paying for your meal with stolen money!" He in turn became afraid and denied it, but blessed Andrew said to him, "Believe me, if you do not stop stealing you will be interrogated by the demon." And he turned to somebody, as it were, and said, "If he commits one more theft, put him to interrogation!"¹ And with these words he went away.

New confrontations with the devil

On the encounter with the devil. As the blessed man continued his walk with the boy he was accosted by the devil and a crowd of demons. The devil was making great clamour both because of the boy and his fellows and because he had revealed the trespasses of the thieves. But the holy man, seeing the devil clamouring, sternly charged him and said, "Have you come again to demonstrate your anger,¹ accursed that you are? Why have you come here, you empty and deceitful creature? Have you come again to attack those who fear the Lord?² By Jesus, an evil time is waiting for you. Go away from here, you wretch, for we will have nothing to do with your emptiness!" The devil answered the righteous man's charge, "Andrew, you wrong me! By the unshakeable throne and its majesty,³ you are acting towards me like a tyrant. For why else do you reveal your works to the crowd, so that they see them and begin to feel compunction and repentance? Leave me alone, go away! Keep your hands from those who are subject to me because of the vileness of their sins, and do not exhort them to run away from me, their dear friend, the wicked one! Do you not know that they have Moses and the other prophets? Let them listen to them! They

- προφήτας· τούτων ἀκουσάτωσαν. Ἔχουσι τὰ εὐαγγέλια, τὸν Παῦλον,
 1435 τοὺς βίους τῶν ἁγίων· τούτων ἀκουσάτωσαν. Οὐκ ἀρκοῦσιν οὗτοι πρὸς
 νοουθεσίαν, ἀλλὰ καὶ σύ με καταβέβληκας; Τί ἐμοὶ καὶ σοί,
 παρατετραμμένε κοσμοεμπαῖκτα; Ἀπόστηθι ἀπ' ἐμοῦ, ὁ τὰ σέλη ἐσθίων,
 ἐπεὶ ὡς ἐπὶ τοῦ Ἰὼβ καὶ κατὰ σοῦ ἐξαιτήσομαι.” Ἀποκριθεὶς δὲ ὁ ^B
 μακάριος λέγει· “ὦ ἐπικατάρατε, οἷοις πρηστήρσι τιτρώσκεται ἡ καρδία
 1440 σου! Τίς δὲ ὁ τρόπος δι' οὗ δυνήσῃ με ἀποστήσαι τῆς προθέσεως καὶ κατ'
 ἐμοῦ τὸν κύριον ἐξαιτήσασθαι; Φεῦ τῆς σῆς ληρωδίας, παγκάκιστε! Διὰ
 ποῖαν πρόφασιν τὴν αἴτησιν ταύτην κατ' ἐμοῦ βούλει ποιῆσαι; Μὴ διὰ τὸ
 χρυσίον ὅπερ οὐ κέκτημαι; Μὴ διὰ τὸ ἀργύριον ὅπερ οὐχ ὑπάρχει μοι; Μὴ
 1445 διὰ τὰ προάσθεια; Διὰ τοὺς οἰκέτας; Μὴ οὖν ἐλεήσης τι τῆς ἐμῆς
 ὑποστάσεως. Τῆς οἰκίας τὰ οἰκοδομήματα καταστρέψας ποιήσόν με
 βλασφημῆσαι τὸν κύριον. Μὴ τὰ ἀλλασσόμενά μου σκεπάσματα
 ἐπίφθονά σοι καθέστηκε; Μὴ τὰ στίλβοντα ὑποδήματα; Μὴ τῆς καλύβης ἡ
 ὑπερηφανία; Τίνα ἔχεις κατ' ἐμοῦ ἐργάσασθαι, βέβηλε, μάταιε, κύων ^C
 1450 μιὰρ καὶ παμμίαρε; Μὴ τὸ ρερυπωμένον καὶ διερωγὸς τοῦτο ράκος ὃ
 περιβέβλημαι; Ἰδοῦ, δίδωμί σοι καὶ αὐτό!” Καὶ σὺν τῷ λόγῳ
 ἀποδυσάμενος τὸ πενιχρὸν ἐκεῖνο χιτῶνιον εἰς τὴν ἀπρόσωπον αὐτοῦ ὄψιν
 ἐναπέρριψε καὶ γυμνὸς ἡρετίσαστο πορεύεσθαι. Ὁ δὲ παῖς θεασάμενος
 τοῦτο αὐτὸν ἐργασάμενον ἦρε καὶ ἐνέδυσεν αὐτόν. Ὁ δὲ μακάριος
 1455 Ἀνδρέας ἀσπασάμενος τὸν παῖδα καὶ πολλὰ παρεγγυήσας τῶν βλαβερῶν
 ἀπέχεσθαι ἀπέλυσεν αὐτὸν οἰκαδε· αὐτὸς δὲ μέσον τοῦ θορύβου ἐσχόλαζε
 τοῖς πνευματικοῖς ἔργοις τε καὶ καμάτοις, προκόπτων καὶ ὑπεραιρόμενος,
 νηστεύων, ἀγρυπνῶν, κοπούμενος ἀπὸ τοῦ καθ' ἡμέραν πόνου καὶ δρόμου ^D
 καὶ ἰδρώτος, τυπτόμενος, ὑβριζόμενος, ἐμπτυόμενος ἐν τοῖς τοιούτοις
 ἀγῶσιν.
- 1460 Ὁ δὲ νεανίας ἐκεῖνος, ὃς ὁ δίκαιος παρήγγειλε τοῦ μὴ κλέπτειν,
 ἐπιλαθόμενος τῶν ρημάτων αὐτοῦ ἐν τοῖς προτέροις ἐπορεύετο ἡθεσι,
 μᾶλλον δὲ καὶ χεῖροσι. Βλέψας δὲ ὁ δίκαιος ὡς οὐδὲν ὠφελεῖ ἐπ' αὐτὸν ἡ

1434 ἔχουσι: οὐκ ἔ. γ || 1436 με: μοι D μὲν C || καταβέβληκας: παρεμβέβληκας γ ||
 1437 σέλη: σάλη E || 1439 πρηστήρσι C: πρι- βΚε || 1443 μὴ² om. γ || 1445
 καταστρέψας: κατὰστρεψον γ || ποιήσόν: -ησαί CD πρὸς τὸ ποιῆσαι K || 1446 μου: μοι
 γ || 1447 καθέστηκε: καθεστήκασι K καθεστήκασεν (sic) C καθέστηκαν E || 1449
 ράκος: ράκιον CE ράκιον D || 1452 ἐναπέρριψε: ἀπέρριψε KC ἔρριψε D || 1455
 αὐτόν: ante τῶν βλαβερῶν tr. K om. Ce

have the Gospels, St Paul, the Lives of the saints; let them listen to them!⁴ Do not these suffice for their instruction, without you having to knock me down also? What do we have in common, you crazy mocker of the world? Keep away from me, you *selê*-eater,⁵ otherwise I shall demand that you be put on trial, as I did with Job!" The blessed man replied and said, "Cursed One, by what lightnings⁶ your heart is wounded! What way is there through which you can make me depart from my purpose and request the Lord to put me on trial? Fie, what frivolous talk, you wholly evil creature! On what pretext do you think you can make this request against me? Because of the gold that I do not have? Because of the silver I do not possess?⁷ Because of my estates? Because of my slaves? Do not spare any part of my property! Pull down the buildings of my residence and make me blaspheme the Lord! Are you envious of my gala uniform? Of my shining shoes? Of the splendour of my hut? What can you do to hurt me, you unhallowed fool, you stinking and wholly foul dog? Do you envy me this dirty rag which I am wearing? Look, I give it to you too!" And with these words he took off that miserable piece of garment of his and threw it in his faceless countenance, choosing to go naked. When the boy saw what he had done he picked up the rag and put it on him.⁸ Blessed Andrew kissed the boy goodbye, gave him earnest commands to keep away from what is harmful and sent him home, whereas he devoted himself to his spiritual works and toils in the middle of the turmoil, making progress and exalting himself by fasting, keeping vigil, becoming weary from the daily labouring, running and sweating, being beaten, insulted, spat upon during these heavy struggles.

The young thief becomes possessed by a demon but is cured by the Mother of God in the Myrelaion

But the youth, whom the righteous man had commanded not to steal,¹ forgetting his words, walked in his earlier, or rather even worse, ways. When the righteous man saw that his forbearance towards him was of no avail, he

$\gamma = C\delta (\delta = K\epsilon)$

1460 add. tit. *περὶ τοῦ νεανία τοῦ κλέπτου cum num. 19 in marg. D* || *ὅ ... μὴ: ὃν προειρήκει ὁ δίκαιος τοῦ μηκέτι γ* || 1461 αὐτοῦ: τοῦ μάκαρος *γ* || *προτέροις: αὐτοῦ CK αὐτοῖς ε* || 1462 μάλλον ... χεῖροσι: καὶ μάλλον ἐπὶ τὸ χεῖρον ἐληλάκει *γ* || αὐτὸν: αὐτῷ *δ* || *ἢ ante ἐπ' tr. KE om. D*

μακροθυμία, ἐπιστὰς ἐκείσε τῷ πνεύματι ὅπου ἦν αὐτοῦ ἡ οἰκησις
 ἐκέλευσεν ἐνὶ τῶν πονηρῶν ἀγγέλων ἐξετάσαι αὐτὸν καὶ διὰ τῶν ἰδίων
 1465 ῥημάτων πάσας τὰς ἀμαρτίας αὐτοῦ θριαμβεύσαι. Ὡς οὖν ἐλήφθη τῷ
 πονηρῷ πνεύματι, συνήκεν εὐθέως τῇ ἐπαναμνήσει τοῦ κόσσου τῆς τοῦ 721A
 δικαίου χειρός. Ἀδημονία οὖν συσχεθεὶς καταφεύγει πρὸς τὸν εὐκτῆριον
 οἶκον τῆς ὑπεραγίας θεοτόκου τὸν ἐπονομαζόμενον Μυρέλαιον. Ὡς δὲ
 ἐκείσε κατέφυγεν εἰς τὴν ἐπίσκεψιν ἐκείνην τὴν θαυματουργόν, ἤρξατο
 1470 δάκρυσιν ἐκλιπαρεῖν τὴν βοηθὸν πάντων τῶν θλιβομένων γινομένην
 ἐκάστοτε, καὶ μάλιστα τῶν πρὸς αὐτὴν θερμῷ τῷ ἔρωτι καὶ ἀδυστάκτῳ
 πίστει προστρεχόντων, λαβόμενός τε τοῦ θεοπαρόχου ἐλαίου καὶ
 ἀλειψάμενος ὅλον τὸ σῶμα αὐτοῦ ἴστατο τὴν δέησιν ποιούμενος πρὸς τὴν
 προστασίαν τοῦ ἡμετέρου γένους. Εὐχομένου δὲ αὐτοῦ ἔκστασις ἐπέπεσεν B
 1475 αὐτῷ καὶ θεωρεῖ γυναῖκα ἐστῶσαν πρὸ τῶν θυρῶν τοῦ ἁγίου
 θυσιαστηρίου διὰ βύσσου καὶ πορφύρας ἡμφιεσμένην. Ἡῤαξε δὲ τὸ
 πρόσωπον αὐτῆς, ὑπὲρ τὸν ἥλιον ἐξαστράπτων. Ἰταμῷ δὲ τῷ θυμῷ καὶ
 λοξῷ τῷ βλέμματι ἐναπιδοῦσα τῷ δαίμονι ἔφη· “Μένεις ἀκμήν, ῥαδιουργε
 μεμελანωμένε; Ἐξελθε ἐκ τοῦ πλάσματος τοῦ υἱοῦ μου, ἐπεὶ ταῖς
 1480 ἀγκάλαις ταῖς ἐμαῖς προσπεφοίτηκεν!” Ὁ δὲ διὰ τῶν ὀργάνων τοῦ νέου
 ἀπελογεῖτο· “Ὁ διὰ τὸν σὸν υἱὸν τὰ παίγνια ἐπαναλαβόμενος Ἀνδρέας
 αὐτός μοι τὴν τούτου ἐξέτασιν συνεχώρησεν.” Ἡ δὲ πρὸς αὐτὸν
 ἀπεφθέγγετο· “Ἐξελθε τοῖνον καὶ μὴ φυλάρει, ἐπεὶ κἀκείνον τὴν
 ἀπόφασιν κατὰ σοῦ ἐπενέγκαι ποιήσομαι.” Πρὸς τοῦτον οὖν τὸν λόγον
 1485 πτήξας ὁ δαίμων ἐξῆλθεν. Αὐτῆς δὲ τῆς φανείσης ὡς ἔνδον τοῦ βήματος C
 εἰσδυσάσης εἰς ἑαυτὸν ὁ νέος ἐγένετο εὐθέως, καὶ ἐπέγνω ὅτι ἀπηλλάγη
 τοῦ πονηροῦ δαίμονος. Καὶ τὸν μὲν φιλάνθρωπον θεὸν ἐδόξασε, μέγας
 δὲ τῇ θεοτόκῳ ἐπευχαιριστήσας δέδωκε ὄρκον μηκέτι κλέψαι, μήτε
 πορνεύσαι, μήτε τοῖς μωροῖς καὶ τοῖς ἀμαρτάνουσι τὸ λοιπὸν συνδύσαι.
 1490 Ταῦτα ἐνώπιον τοῦ σεπτοῦ χαρακτήρος τῆς θεοτόκου συνθέμενος
 ἐπορεύθη οἰκαδὲ εὐφραινόμενος.

Καὶ διὰ τῶν πρεσβειῶν τῆς ἐγγυησαμένης αὐτὸν εἰς ἄκρον ἀρετῆς
 ἦλασεν, ὥστε ἐκπλήττεσθαι πάντας τὴν ἀθρόαν μεταβολὴν τοῦ παιδὸς καὶ
 τῆς πολιτείας αὐτοῦ. Ὅποτε δὲ εἶχεν ἐν τῇ πλατείᾳ πορευόμενος

1463 ἦν ... οἰκησις: ἐποίει τὴν οἰκῆσιν γ || 1465 θριαμβεύσαι: θρίαμβον τοῖς ἅπασι
 καταστήσαι (ἀποκατα- C) γ || 1466 κόσσου γ: κόσσου β || 1466-7 τῆς ... χειρός: τῆς
 (τοῦ corr. K) ἀπὸ τοῦ δικαίου, καὶ ὡς αὐτῷ προειρήκει ἐγένετο γ || 1467 ἀδημονία: ἐν ἁ. γ
 || 1468 Μυρέλαιον: add. διὰ τὸν τίμιον αὐτῆς χαρακτήρα βλύζειν τὸ μύρον ὡς ἔλαιον ε
 || 1470 δάκρυσιν: add. εὐκατανύκτοις δ || 1471 μάλιστα: μάλλον δ loc. om. C || 1475
 τῶν θυρῶν om. BC || 1476 ἠῤαξε: ἀπηῤαξε γ || 1478 ῥαδιουργε: add. καὶ δ || 1479
 ἐπεὶ: ἐφ' ἦν Cε ἐφ' ὅσον K || 1480 προσπεφοίτηκεν (etiam E): προσπέφευγεν CK

came in his spirit to the place where he lived and ordered one of the evil angels to interrogate him and proclaim all his sins through his own words. When he was thus caught by the evil spirit, he understood at once, remembering the slap he had received from the righteous man's hand. Overcome by distress he fled to the oratory of the most holy Mother of God which is called the Myrelaion.² Having sought refuge there with that wonder-working Aid,³ he began with tears to entreat her, the unfailing helper of all the afflicted, particularly of those who come to her with warm love and unwavering faith. Taking of the oil, furnished by God, and anointing his whole body he stood making his prayer to the Protection of our race.⁴ As he prayed an ecstasy came upon him and he saw a woman standing before the doors of the holy sanctuary dressed in fine linen and purple.⁵ Her face was shining, more dazzling than the sun. With fierce anger and suspicion in her eyes she looked at the demon and said, "Are you still there, you blackened rogue? Come out of the creation of my Son, for he has taken refuge in my arms!" But he replied through the boy's organs of speech, "Andrew, he who for the sake of your Son has taken upon himself to play the fool, allowed me to interrogate him." She, however, told him, "Come out and do not talk nonsense, otherwise I shall make him, too, pass sentence on you!"⁶ At this reply the demon cringed for fear and came out. After she who had appeared to him had disappeared into the sanctuary, as it were, the youth at once became himself again, realizing that he had been relieved of the evil demon. And he praised the benevolent God and offered fervent thanks to the Mother of God, swearing an oath that he would never more steal, nor fornicate nor fraternize with fools and sinners. Having given this promise before the holy icon of the Mother of God he went home rejoicing.

Thanks to the intercessory prayers of her who had vouched for him he reached the highest level of virtue, so that everybody was amazed at the sudden transformation of the boy and his way of life. Each time he walked in the street and saw that he would meet the blessed man, as he played his

προσπέφυκεν (sic) D || 1483 κάκεινον (-ω D -ος E): add. σοι δ || 1484 κατὰ σοῦ om. γ || ἐπενέγκαι: ἀπ- γ fort. leg. ἐξ- ut infra, lin. 2003 || 1485 τῆς γ: om. β || ὥς om. γ || 1487 δαίμονος: πνεύματος γ || 1488 ante θεοτόκῳ add.: ὑπεράγῳ B παναγία Cε ὑπεραγία K || ἐπευχριστήσας: εὐχαριστήσας K ἀπευχριστήσας D ἀπευχαρίστησε C || 1489 post συνδυάσαι add.: ἡ συναναστρέφεσθαι K ἡ συναναφέρεισθαι D ἡ συναφείρεσθαι E || 1490 ante θεοτόκου add.: ὑπεραγίας B παναχράντου E || 1492 διὰ ... πρεσβειῶν: ταῖς πρεσβείαις γ || ἄκρον Μγ: ἄκραν BL || 1493 τοῦ ... καὶ om. γ

1495 συναντήσαι τῷ μακαρίῳ παίζοντι, ἀπὸ τῆς δημοσίας ἐξένευε πρὸς ῥύμην D
καὶ ἐγγίζων αὐτῷ ἔλεγε· “Μὰ τὸν κύριον Ἰησοῦν, δριμύς ἅγιος” καὶ 724A
ἐπηχαρίσται αὐτῷ ὡς αἰτίῳ γεγονότι τῆς ἐαυτοῦ σωτηρίας.

Ἐν μιᾷ πάλιν τῶν ἡμερῶν ἐπὶ τὸν πνευματικὸν ἀγῶνα χωροῦντος αὐτοῦ
συνήντησεν ἐξόδιον. Ἦν δὲ μεγιστάνου τινὸς τῶν πάνυ εὐπόρων, καὶ
1500 πλῆθος ἦν ἀναρίθμητον λαοῦ πρὸς αὐτόν, βοή τε τῶν ψαλλόντων μεγίστη
ἠκούετο, πλῆθος δὲ κηρῶν καὶ θυμιαμάτων, θρήνος δὲ καὶ κοπετὸς τῶν
συγγενῶν ἐξήρχετο. Θεασάμενος δὲ ὁ τοῦ θεοῦ θεράπων τὸ ἐξόδιον καὶ
ἐννεὸς γενόμενος ἐπὶ πολλὴν ὥραν βλέπει, καὶ ἰδοὺ πλῆθος μανουαλίων B
καὶ ἔμπροσθεν αὐτῶν Αἰθίοπες σφοδρότερον τῶν ψαλλόντων κραυ-
1505 γάζοντες τὸ οὐαί. Πάντα δὲ τὰ ἐκεῖ θυμιώμενα ὡς κόπρος ἔπνεον, καὶ
ὥσπερ ἄσκους ἐν ταῖς χερσὶ κατέχοντες ἀφοῦραν καὶ στάκτην ἔρραινον,
εἰς καθ’ εἰς ἐξερχόμενοι τοῦ χοροῦ μετ’ ὀρχήσεως. Ἐσπῶντο δὲ ἀναιδῶς
τῷ γελοίῳ ὄν τρόπον ἄσεμνα γύναια, καὶ ποτὲ μὲν ὡς κύνες ἐβάβυζον,
ποτὲ δὲ ὡς χοῖροι ἐφώναζον, καὶ ἦν αὐτοῖς τὸ ἐξόδιον εὐφροσύνη τις καὶ
1510 γεγήθησις. Καὶ οἱ μὲν ἐπὶ τῆς κλίνης ἐπορεύοντο κύκλῳ, βόρβορον καὶ
καλανῶδες ὕδωρ τὸ πρόσωπον τοῦ τεθνεώτος ἐπιρραίνοντες, οἱ δὲ τῷ ἀέρι
περιπετόμενοι τῇ κλίνῃ προσεείποντο. Ἐξήρχετο δὲ πολλὴ δυσωδία ἐκ τῆς
κλίνης καὶ τοῦ σώματος ἐκείνου τοῦ ἐφαμάρτου, ὄν τρόπον οἱ
ἐξαντλοῦντες κάλανον. Καὶ οἱ μὲν κόπρον ἐναπέρριπτον εἰς τὸ πρόσωπον C
1515 αὐτοῦ, ἕτεροι ἠκολούθουν ὀπιθεν ἀσέμνως ὀρχοῦμενοι καὶ ψόφον
ἀποτελοῦντες καὶ κρότον καὶ ἀοράτως τοῖς ψάλλουσι φάσκοντες· “Μὴ
θεάσῃται φῶς κἄν εἰς ἐξ ὑμῶν, μάταιοι χριστιανοί, ὅτι τὸν κύνα μετὰ τῶν
ἀγίων ἀνάπανσον” λέγετε, τὸν πάσης ἀνομίας καὶ ἀσελγείας αἴτιον.”

1495 ἐξένευε: ἐξέγηρεν C ἐξήρεν K ἐξέκλινεν ε || 1495–6 πρὸς ... αὐτῷ om. C || 1496
καὶ ... αὐτῷ: ἀχθόμενος καὶ K ἀχθισόμενος καὶ ε || ἔλεγε: λέγων KD || ἅγιος: δίκαιος
γ || 1497 ἐπηχαρίσται: ἔπευ- C ἀπηυ- K ἀπευ- ε || ἐαυτοῦ σωτηρίας: σ. αὐτοῦ γ ||
1498 add. num. 20 in marg. D num. carent rell. || add. tit. περὶ τοῦ ἐξοδίου τοῦ πλουσίου
ML: π. τῆς θέας τοῦ πλ. CD π. τῆς κηδείας τοῦ πλ. K π. τὸ ἐξόδιον τοῦ
ἀνελεῖμονοπλουσίου (sic) E om. B || 1499 ἐξόδιον: add. μήκοθεν πορευόμενον γ ||
1499–1500 καὶ ... αὐτόν scripsi: καὶ πλῆθος ἦν ἀναριθμήτου λαοῦ πρὸς αὐτόν β πλῆθος
λαοῦ περὶ αὐτοῦ (sic) C πλήθει ἀριθμήτῳ (sic) περιϊόντος K πλῆθος δὲ (τε E) ἀναρίθμητον
περιῆει αὐτῷ ε || 1501 θρήνος δὲ: θρήνός τε γ || 1502 ἐξόδιον: add. συνεπόμμενα ἔσθη δ
|| 1503–4 πλῆθος ... Αἰθίοπες: ἔμπροσθεν τῶν μανουαλίων πλῆθος αἰθιόπων δαιμόνων
ἐπορεύετο (-οντο C πορευομένων K) γ || 1504–5 κραυγάζοντες: κρίζοντες ε (etiam C, ut
videtur) λεγόντων K || 1505 θυμιώμενα γ: -ούμενα β || ἔπνεον: ἐδυσώδουν KD
ἐλογίζοντο E || 1506 ἀφοῦραν D: ἀφοῦραν βE ἀφουράν C τέφραν K || στάκτην LC:
στακτὴν BM σποδὸν ε σπονδὸν K || 1507 καθ’ γ: καὶ β || ἐξερχόμενοι: -όμενος K
-ομένου E μετερχόμενος C || 1508 ἄσεμνα γύναια: ἄσεμναι γυναῖκες D ἄσεμναι E

game, he turned off into a side-street, approached him and said, "By the Lord Jesus, you are a stern saint!" And he thanked him for having been the cause of his salvation.

The rich man's funeral

Another day when he went out to his spiritual struggle he met a funeral procession. It belonged to a great man, one of the very rich, and an innumerable multitude of people took part in it, the Psalm-singers shouting at the top of their voices; there were tapers and incense¹ in abundance and wailing and lamenting among the relatives. When the servant of God saw the procession he stood in speechless contemplation for a long while, and behold, a multitude of candles were carried in candlesticks² and in front of these there were Ethiopians screaming "Alas!" louder than the singers of Psalms. All incense burned there smelled of ordure. In their hands they held bags, as it were, from which they sprinkled fumes³ and soot,⁴ one by one dancing out from their band. Sometimes they choked shamelessly with laughter like indecent women,⁵ and sometimes they barked like dogs, sometimes they screamed like pigs, the funeral being to them a source of delight and rejoicing, so to speak.⁶ Some of them moved around the bier, besprinkling the face of the dead man with filth and sewage, while others followed the bier flying around in the air. A foul stench spread from the bier and the body of the sinner, like the smell drainage workers emit.⁷ And some of the Ethiopians threw ordure on his face, others followed behind, dancing indecently while making noises, clapping their hands and shouting invisibly to the Psalm-singers, "You stupid Christians, may none of you see the light,⁸ since you are singing 'let the dog rest among the saints'⁹ of him who committed every kind of crime and lechery!" And behold again: the

add. πόρνοι καὶ ἀδιάτροποι (sic K, ut mihi videtur: ἀδιάτροποι D ἀδιάντροποι E) δ || 1509 ἐφώναζον CE: ἐφώνουν K om. β || τὸ ἐξόδιον γ: om. β || 1510 ἐπὶ om. δ || 1512 περιπετόμενοι: ὑπτάμενοι γ || προσείποντο: περιεπέταντο γ || 1513–14 οἱ ἐξαντλοῦντες: ὅταν ἐξαντλήται K || 1514 κάλανον: -ος K ὑπηρεσίον: οἱ καλανωπλίται (lege καλανοπλῦται) κόπρον φθαρεῖσαν καὶ ὁδοῶσαν πόρρω ἀπορίπτουσι E || κόπρον: κυναῖαν (add. καὶ κυναῖαιον) γ add. μετὰ ἄλλων εἰδὼν δυσωδεστάτων δ || 1515 ἔτεροι: add. δὲ γ || ὁπιθεν BMKE: -σθ- LCD || 1515–16 καὶ ... κρότον: κρότον καὶ ψόφον ταῖς χερσὶ καὶ τοῖς ποσὶν ἀπετέλουν γελῶντες καὶ χυδιάζοντες ε, sim. K || 1517 θεάσθηται: θεάσθη CE θεάσθησε K || κἂν ... ὑμῶν γ: ἐξ ὑμῶν κἂν εἰς β || 1518 ἀνάπανσον: add. τὴν ψυχὴν αὐτοῦ CE || λέγετε: add. καὶ δοῦλον κυρίου τούτου ἐπονομάζετε C, sim. δ || αἰτίων: ὑπαίτιον γ add. τοῦτο τὸ φοβερόν ὄραμα τοῦ δικαίου βλέποντος D, sim. CKE

Καὶ ἰδοὺ πάλιν ὁ ἄρχων τῶν πονηρῶν δαιμόνων, ἀπηγριωμένους ἔχων
 1520 τοὺς ὀφθαλμοὺς καὶ τρόμον ἐξ ἀηδίας τῷ θεωροῦντι καθεισπραττόμενος· D
 κατεῖχε δὲ πῦρ εἰς τὴν χεῖρα αὐτοῦ μετὰ τεάφου καὶ πίσης καὶ ἔσπευδεν
 ἐπὶ τὸ μνημεῖον τοῦ δυστήνου ἐκείνου ὥστε θρίαμβον αὐτὸν καταστήσαι
 καὶ πυρίκαυστον μετὰ τὴν ταφήν.

Προσσχὼν δὲ πάλιν μετὰ τὸ παρελθεῖν τὸ ἐξόδιον εἶδε, καὶ ἰδοὺ
 1525 νεανίας ὠραῖος, κατηφής καὶ σκυθρωπὸς λίαν, ἐπορεύετο κοπτόμενος
 κοπετῷ μεγίστῳ· ὃν ἰδὼν ὁ ὁσιος ἔγγιστα αὐτοῦ γενόμενος, καὶ νομίσας
 ὅτι ἀπὸ τῶν ἰδίων τοῦ τεθνεώτος ἐστι καὶ τούτου χάριν ὀλοφύρεται, τῆς 725A
 κατὰ θεὸν ἐργασίας ὥσπερ ἐπιλαθόμενος, ἐκτείνας τὴν χεῖρα καὶ
 κατασχὼν τὸν θρηνοῦντα νεανίαν ἐν παρακλήσει ἔφη πρὸς αὐτόν· “Τὸν
 1530 θεὸν τοῦ οὐρανοῦ καὶ τῆς γῆς, τίς ἢ αἰτία δι’ ἣν τοσαῦτα δάκρυα
 προβάλλῃ ὀλοφυρόμενος; Οὐ γὰρ τεθέαμαί ποτε τηλικούτον θρήνον ἐπὶ
 νεκρῷ ποιούμενόν τινα.” Λέγει πρὸς αὐτὸν ὁ ἄγγελος· “Ἡ αἰτία τοῦ
 θρήνου μου αὕτη ἐστίν· ἐπεὶ κεκληρονόμηκεν αὐτὸν ὁ διάβολος οὔτινος
 1535 ἐώρακας τὸ ἐξόδιον, αὐτὸς οὖν ἐστίν ἡ αἰτία τῆς θλίψεως καὶ τοῦ
 ὀλοφυρμοῦ μου, καὶ ὡς ἄτε ἀπολέσας αὐτὸν οὕτως ἐποδύρομαι.” Ἐφη
 πρὸς αὐτὸν ὁ μακάριος· “Ἀνάγγειλόν μοι, ὦ φίλτατε, ἔγνω γὰρ τίς εἰ· τί
 ἄρα ἦσαν αὐτοῦ τὰ παραπτώματα;” Λέγει ὁ ἄγγελος πρὸς αὐτόν· “Ἐπειδὴ
 αὐτὸς εἰ Ἀνδρέας ὁ τοῦ θεοῦ ἐκλεκτός, ἔξεστὶ σοι μαθεῖν· νυνὶ γὰρ τὸ B
 κάλλος σου τῆς ψυχῆς τὸ λαμπρὸν καὶ στίλβον ὡς καθαρὸν χρυσίον
 1540 θεασάμενος ἀνέθην τῆς λύπης μου· οὗτος οὖν, ὦ σεβάσμιε, εἰς τῶν
 μεγιστάνων ὑπῆρχε τοῦ βασιλέως, ἦν δὲ ἐφάμαρτος καὶ χαλεπὸς λίαν·
 ὑπῆρχεν οὖν πόρνος καὶ μοιχὸς καὶ ἀρσενικοίτης, φειδωλὸς τε καὶ
 ἀσπλαγχνος, ἀλαζὼν καὶ ὑπερήφανος, ψεύστης, μνησικακος καὶ
 1545 μισάνθρωπος, δωρολήπτης καὶ ἐπίορκος, τοὺς ἐλεεινοὺς οἰκέτας αὐτοῦ
 κατὰγγων τῇ πείνῃ καὶ ταῖς μάστιξι καὶ τῇ γυμνότητι, ἀχίτωνα αὐτοὺς
 καὶ ἀνυποδῆτους καταλιμπάνων ἐν ταῖς τοῦ χειμῶνος ἡμέραις, ἱκανοὺς δὲ C
 καὶ ροπάλοις ἀνείλε καὶ ἐν τοῖς σπονδύλοις τῶν ἀλόγων συνέχασε.
 Τοιοῦτοις δὲ ἦν εἰς τὴν μυσάρην καὶ πυρίκαυστον ἀρσενικοκίτιαν, ὥστε
 τῶν παίδων καὶ τῶν εὐνούχων, οὓς ἐμίανεν, εἰσὶν ὥσει τριακόσιαι ψυχαὶ

1519 πάλιν om. γ || 1520 καὶ ... καθεισπραττόμενος om. C || καθεισπραττόμενος·
 καθεισπραττόντος ε || ἐμποίων K || 1522 ὥστε om. γ || αὐτόν· τὸ σῶμα αὐτοῦ D || τὸ
 σκῆνωμα E || om. CK || 1523 post πυρίκαυστον add. καταστήσαι C || κατεργάσασθαι K
 ἀπεργάσασθαι ε, post quod etiam add. ὅπερ καὶ μετὰ τὴν ταφήν συμβέβηκε et tit. περὶ τῆς
 ὁμιλίας τοῦ ἀγγέλου E || 1524 εἶδε· βλέπει Cε || om. K || 1525 νεανίας· add. τις γ || καὶ
 σκυθρωπὸς om. δ || 1525–6 λίαν ... μεγίστῳ· λύπη συνεχόμενος ἐκόπτετο κοπετῷ μεγάλῳ
 ἀδημονῶν C || sim. δ || 1526 ὃν ... γενόμενος· παράγοντος δὲ τοῦ δικαίου πλησίον CK
 sim. ε || 1527 ἐστι ante ἀπὸ tr. γ || 1528 ὥσπερ ἐπιλαθόμενος ante τῆς (lin. 1527) tr. γ ||
 1529 ἐν παρακλήσει· παρακλήσει δ || om. C || 1530 θεὸν· add. σοι γ || 1532 ποιούμενόν

prince of the evil demons,¹⁰ having savage eyes and striking terror mixed with disgust into anyone who looked at him, holding fire together with sulphur and pitch in his hand, hastened to the wretch's tomb in order to hold him up to ridicule and burn him in fire after the funeral.¹¹

After the procession had passed he looked attentively again, and behold, a beautiful young man, very sad and depressed, came walking along, lamenting and wailing greatly. The holy man approached him and, thinking that he belonged to the dead man's relatives and that this was the reason for his moaning, forgetting, as it were, his God-pleasing work, he stretched out his hand and held the wailing young man back, saying to him in a tone of consolation, "By the God of heaven and earth,¹² why do you moan and shed so many tears? I never saw anyone make such lamentations for a dead man." The angel answered, "The reason for my lament is this: the man whose funeral procession you have seen has fallen to the lot of the devil. This is the cause of my distress and my moaning and I lament because I have lost him." The blessed man said, "Tell me, dear friend, for I know who you are: which were his transgressions?" The angel answered him, "Since you are Andrew, the chosen one of God, you are entitled to learn, for when I saw the beauty of your soul, bright and glittering like pure gold, I felt relief in my grief. This man, my venerable friend, was one of the nobles of the emperor, but he was most sinful and wicked, for he was a fornicator and an adulterer and a sodomite, he was miserly and heartless, presumptuous and arrogant, a liar, a grudger, hating his fellow creature, greedy of unjust gain, a perjurer. On his piteous slaves he put a stranglehold by starving and flogging them and failing to give them clothes, leaving them naked and barefoot in the days of winter; many of them he even had killed with clubs and buried with the bones¹³ of his animals. He was so given to sodomy, the abominable sin that leads to the fire of hell, that the number of the slaves and eunuchs whom he defiled amounted to about

τινα om. γ add. σαφήνισόν μοι, παρακαλῶ, δι' ἣν αἰτίαν (om. ε) τὰ τῆδε ἐπανήρησαι δ || 1533 θρήνου: -ου CK || 1534 τὸ ἐξόδιον ἐώρακας inv. γ || οὖν: γάρ C om. δ || 1535 καὶ om. γ || 1537 πρὸς αὐτὸν ὁ ἄγγελος inv. γ || 1538 ἐκλεκτός: add. καὶ αὐτὸς συνήκα (-ας C) καὶ ἐπειδὴ (ἐπειδὴ ε: ἐπεὶ K om. C) γ || μαθεῖν: add. πρόσχευ (sic) καὶ ἀκουσον γ || 1538-40 νυνὶ ... μου om. C || 1538-9 τὸ κάλλος δ: τοῦ κάλλους β || 1539 σου ante τὸ κάλλος tr. ε om. K || ψυχῆς ... στίλβον: ὡραιόμορφου (add. σου K) ψυχῆς καθαρὸν καὶ στίλβον καὶ δ || 1540 ἀνέθην δ: ἀνήθην β || 1540-1 εἷς ... μεγιστάνων: μεγιστάνος γ || 1542 τε om. γ || 1543 ψεύστης: add. καὶ γ || 1545 αὐτοὺς om. γ || 1546 ἀνυποδότηους: -δέτους CE || καταλιμπάνων: ἀφιεῖς K ἐπαφίω ε || δέ: τε δ || 1547 ῥοπάλοις: τοῖς ῥ. γ || ἐν om. δ || σπονδύλοις D: ποντίλοις βE ποντύλοις K πονδύλοις C || 1548-50 ὥστε ... ἀριθμόν: ὡς οὐδεὶς ἕτερος K || 1549 οὖς ... ψυχαί: ἀσελγῇ θεομίσητον ἐπιθυμίαν ὡς (ὡς D: ὥστε E ἔχειν τοῦ C) μίαναι αὐτὸν ὥσει τριακοσίας ψυχὰς Cε

- 1550 τὸν ἀριθμόν. Λοιπόν, φιλοῦμενε ὑπὸ κυρίου, ἔφθασε καὶ εἰς αὐτὸν ὁ
θερισμὸς καὶ παραγενόμενος ὁ θάνατος εὗρεν αὐτὸν ἀμετανόητον, ἐν
ἀφάτοις ἀμαρτημάτων πληθῆσι συνεχόμενον. Τὸ δὲ βέβηλον καὶ μυσαρὸν
αὐτοῦ σῶμα καθὼς αὐτὸς ἐώρακας ὁποῖαις ἀτιμίαις ὡς ἄξιον ὑπάρχον
ἀπάγεται μὴδὲ τῆς νενομισμένης ἀξιοθῆναι ταφῆς. "Ενεκεν τούτων, ὦ
1555 ἁγία καὶ θεοφιλὴς ψυχή, αὐτὸς ἐγὼ λυπούμαι καὶ θρήνω πολλῶ
συνεχόμενος ὀλοφύρομαι, δι' ὧν γέγονε δαιμόνων παίγνιον καὶ δυσω- D
δίας μιαρὸν καταγώγιον." Ταῦτα τοῦ θειοτάτου ἀγγέλου εἰπόντος ἔφη
πρὸς αὐτὸν ὁ μακάριος· "Ἰκετεύω σε, πυρίμορφε, δέξασθαι ἀγαθὴν
παραμυθίαν, ἐπεὶ τὸ πονηρὸν τέλος καὶ πέρας ἐδέξατο καθὰ καὶ
1560 ἐσπούδασεν· αὐτὸς δέ, θυμηδίας ἀνάπλεε, ἐν ὀνόματι κυρίου Σαβαῶθ
παντοκράτορος ἔση ἐν ἀγαθοῖς ἀυλιζόμενος ἀπὸ τοῦ νῦν καὶ εἰς τοὺς
αἰῶνας."
- Ἐν τῷ οὖν ὁμιλεῖν αὐτοὺς ἐγένετο ἅπ' αὐτοῦ ὁ ἄγγελος φερόμενος εἰς
τὸν οὐρανόν. Οἱ δὲ τὴν ὁδὸν πορευόμενοι βλέποντες αὐτὸν μόνον ἐστῶτα
1565 καὶ φθεγγόμενον (τὸν γὰρ ἄγγελον οὐχ ἐώρων ὡς ἀνάξιοι) πρὸς ἑαυτοὺς 728A
ἐφθέγγοντο· "Θεάσασθε τὸν πάρετον πῶς ἀσχολεῖται τῷ τοίχῳ
ἐντυγχάνων ἀναισθήτως!" Ὡθήσαντες οὖν καὶ ἀποδιώξαντες αὐτὸν
ἔλεγον· "Τίνα εἰσί, παρατετραμμένε, ἅπερ ἐστὼς τῷ τοίχῳ προσομιλεῖς;"
Ὁ δὲ τούτων ἀκούσας μυκησάμενος καὶ σιωπῇ προσμειδιάσας τὴν ἄνοιαν
1570 αὐτῶν ἀνεχώρησεν ἐκεῖθεν. Πορευθεὶς οὖν ἐν ἀποκρύφῳ τόπῳ τῆς πόλεως
καὶ ἐπιμνησθεὶς τοῦ ἔλεεινοῦ ἐκείνου οὔτινος τὸ ἐξόδιον ἐθεώρησεν
ἐκλαυσε πικρῶς, ὥστε ἀπὸ τῆς πλημμύρας τῶν δακρῶν ὀγκωθέντων
αὐτοῦ τῶν ὀμμάτων κρέας ὕφαιμον παραφαίνεσθαι. Ἡῤῃτο δὲ οὕτως· "Ὁ
1575 θεὸς ὁ ἀπερίγραπτος καὶ φοβερός, ὁ δημιουργὸς καὶ κύριος, ὁ τελετὴς τῶν B
ἀπεράντων αἰῶνων καὶ ἐφευρετὴς τῆς σοφίας καὶ ἐπιστήμης, τὸ
ἀσύγκριτον γέννημα, ἡ μεγαλοπρέπεια τῆς δόξης καὶ τῆς ἀγιωσύνης, ὁ
ὁμοφυὴς καὶ ὁμότιμος τῷ πατρὶ καὶ τῷ παντοκράτορι πνεύματι, ὁ ἐκ νοῦ
τοῦ μεγάλου τὸ κατ' ἀρχὰς γεννηθεὶς, ὁ ἀεὶ πέλων ἐν τοῖς τοῦ φύσαντος
κόλποις, ὁ εἰς τῆς ἀπορρήτου καὶ ἀγίας τριάδος· δέομαί σου, κύριε, ρύσαι
1580 ἐκείνου τοῦ τάλανος τὸ πανάθλιον σῶμα ἀπὸ τοῦ παραδειγματισθῆναι ἐν

1550 καὶ om. γ || 1551 αὐτὸν γ: om. β || 1552 μυσαρὸν: μιαρὸν δ (C non legitur) ||
1553 αὐτὸς: -ὸν K ante καθὼς tr. ε om. C || ἄξιον ὑπάρχον: ὑπάρχον ἄξιον C ὃν
ἄξιον K ὢν ἄξιος D ἀνάξιον E || 1554 τούτων: τούτου γ || 1555 λυπούμαι:
ἀλλοιοῦμαι C ἀσχάλων ἀλοιοῦμαι (sic E: ἀσκάλων ἀλλοιοίμαι K ἀσχάλων ἀλύομαι D) δ
|| πολλῶ: δεινοτάτῳ δ om. C || 1557 μιαρὸν: μυσαρὸν γ || 1558 πυρίμορφε: φίλτατε δ
om. C || 1559 ἐπεὶ: ἐφ' ἣν Cε || τέλος καὶ om. γ || 1560 post δέ add. πυρίμορφε C
πυρίμορφε μέγιστε (μεγίστης E) δ || 1561 ἀυλιζόμενος: κραταιούμενος γ || 1565 ἐώρων:
-ουν CD || 1567 ἐντυγχάνων ἀναισθήτως om. C || ἀποδιώξαντες: -κοντες Cε || αὐτὸν

three hundred. At last, you who enjoy the love of the Lord, the time came for him, too, to be harvested, and when death arrived it found him unrepentant, immersed in untold multitudes of sins. You have seen for yourself with what disgrace his impure and abominable body is carried away as if it does not even deserve a customary burial. These, my friend, holy and dear to God, are the reasons why I am distressed myself and moaning with much lamentation, for he has become the sport of demons and an unclean abode of a foul smell." After the most divine angel had given this answer the blessed man said, "I implore you, angel of fire, to accept a good consolation, for he has received the evil end and termination that accords with his ambition, whereas you, full of delight that you are, in the name of the Almighty Lord of Sabaoth shall dwell in prosperity¹⁴ from now on and for ever."

While they were thus speaking the angel departed from him and returned to heaven. Those who passed by in the street, seeing him standing alone talking—they did not see the angel, as they were unworthy—, said to each other, "Look at the fool, how he is engaged in a senseless conversation with the wall!" And they pushed him and chased him away, saying, "You fool, why are you standing there talking to the wall?" He, however, did not answer them but left the spot, mocking them and laughing at their folly. He went to a hidden place in the city and wept bitterly, thinking of the unfortunate man whose funeral procession he had witnessed. His tears streamed in such abundance that his eyes became swollen and flesh suffused with blood appeared. He prayed, saying, "Uncircumscribed and terrible God, Creator and Lord, maker of the endless aeons and inventor of wisdom and knowledge, incomparable Son, magnificence of glory and holiness, you who are of the same nature as the Father and the almighty Spirit and equal in honour to them, you who were born from the Great Intellect¹⁵ in the beginning, who are always in the bosom of the Begetter, who are one of the ineffable and holy Trinity: I beseech you, Lord, save the wholly wretched body of that miserable man from being exposed to public ridicule

ante καὶ tr. γ || 1569 post δὲ add.: ὁσιος C μακάριος δ || τούτων: add. τῶν ῥημάτων γ || ἀκούσας: add. παρὰ τῶν φληναφούντων K add. παρ' αὐτοῖς φληναφουμένων ε || μυκησάμενος MLCE: μηκυσάμενος B μωκησάμενος D (quod malim) om. K || καὶ om. K || ἀνοιαν: ἀγνοιαν ε || 1570 ἐκείθεν ante ἀνεχώρησεν tr. δ om. C || πόλεως: add. ἐκείσε ἡσύχαζεν δ || 1571 ἐθεώρησεν: ἐθεάσατο γ || 1573 ὕφαιμον: add. ὡς δῆθεν δ || ἡύχeto δὲ οὕτως: καὶ δέησιν προσήγαγεν τῷ θεῷ λέγων C sim. δ || 1574 φοβερός: add. ὁ πατήρ γ || 1575 ἐφευρητής: -έτης BLD -ετής C || 1577 ὁμοφυής: add. καὶ συμφυής γ || νοῦ δ. σοῦ βC || 1578 ὁ αἰ: αἰ γ || ἐν ε: om. βCK || τοῖς τοῦ: τοῦ σε K

τῇ πίσσῃ καὶ τῇ τεάφῃ· κάμφθητι, ὁ θεὸς ὁ ἐλεήμων, πρὸς τὴν τοῦ εὐτελοῦς
 δούλου σου δέησιν· ἐπεὶ γὰρ ἡ παμβέβηλος αὐτοῦ ψυχὴ ἀπέστη
 (συνέκλεισε γὰρ αὐτὴν ὁ θάνατος) κἂν τὸ σῶμα αὐτοῦ διατηρηθῇ τῷ ἀπὸ
 τῆς αἰσχύνῃς ταύτης, ὅπως μὴ ὀλοτελῶς εὐφρανθῇσεται ἐπ’ αὐτὸν ὁ
 1585 βύθιος δράκων ὁ κατάρατος, καταπιὼν τὴν ψυχὴν αὐτοῦ σὺν τῷ σώματι,
 καὶ λυπηθῇσεται τὸ ὄνομά σου τὸ ἅγιον.” Ταῦτα τοῦ δικαίου
 προσευχομένου θεία τις ἔλλαμψις γέγονε πρὸς αὐτόν, καὶ ἐν ἐκστάσει
 γενόμενος εἶδεν ἑαυτὸν ἐν τῷ μνημείῳ τοῦ ἀθλίου γενόμενον, καὶ ἰδοὺ
 1590 ἄγγελος κυρίου κατέβη ὥσει τάχος ἀστραπῆς κρατῶν ῥάβδον πυρίνην ἐν
 τῇ χειρὶ αὐτοῦ καὶ ἐκδιώκων τὰ ἀκάθαρτα πνεύματα, καὶ παραυτὰ
 ἠφαντώθησαν καὶ οὐ συνεχωρήθη τὸ σῶμα αὐτοῦ παραδειγματισθῆναι ἐν
 τῇ πίσσῃ καὶ τῇ τεάφῳ. Ταῦτα θεασάμενος ὁ δίκαιος τὸν θεὸν
 ηὐχαρίστησε τὸν ταχύναντα εἰς τὴν δέησιν αὐτοῦ. Εἰς ἑαυτὸν δὲ
 1595 σημείῳ τοῦ σταυροῦ ἀνεχώρησε τῶν ἐκείσε καὶ περιῆι διὰ πάσης νυκτὸς
 προσευχόμενος.

Ὡς δὲ ὀρθρος ἐγένετο, ἐπορεύθη ἐν τῷ ναῷ τῆς ὑπεραγίας θεοτόκου, ἐν ᾧ
 1600 συνήθως εἶχεν ἀπέρχεσθαι ὁ Ἐπιφάνιος, καὶ ἐν τοῖς προθύροις ἐστῶτος
 τοῦ Ἐπιφανίου, διανοιγόντων αὐτοῦ τῶν ἔνδοθεν ὀφθαλμῶν, ἔβλεπε τὸν
 ὅσιον ποτὲ μὲν ὥσει φλόγα πυρὸς γενόμενον, ποτὲ δὲ ὥσει χιόνα, τὸ δὲ
 πρόσωπον αὐτοῦ ὡς ἥλιος ἐξαστράπτων, καὶ ἦν ἑκστασις πολλὴ ἐν αὐτῷ
 καὶ τῷ θαύματι κατεπλήττετο. Τερφθεὶς οὖν καὶ ἀγαλλιασάμενος τῷ
 πνεύματι ταχέως πρὸς αὐτὸν παραγίνεται, καὶ περιβλεψάμενος τῇδε
 1605 κάκεισε, ὡς οὐδένα ἐθεάσατο, πίπτει εἰς τοὺς πόδας αὐτοῦ λέγων·
 “Εὐλόγησον, πάτερ, τὸ πνευματικόν σου τέκνον.” Ὁ δὲ μακάριος, 729A
 θεασάμενος τὸν Ἐπιφάνιον ἐν ἀπορρήτῳ ταπεινώσει, ἔπεσε καὶ αὐτὸς εἰς
 τοὺς πόδας αὐτοῦ λέγων· “Εὐξαι καὶ αὐτὸς ὑπὲρ ἐμοῦ, ᾧ δέσποτα, καὶ
 εὐλόγησόν με μᾶλλον σύ, ἐπειδὴ τοῦτο ἀρμόδιόν ἐστιν, ὡς τεθέσμαι
 σήμερον χάριτι τοῦ δοξαζομένου ἐν τοῖς ἐλπίζουσιν ἐπὶ τὸ ἔλεος αὐτοῦ·

1581 τεάφη: τεάφω CKD τεάφη τοῦ ἐκβάλα (sic) E || 1582 δούλου: οἰκέτου γ || ἐπεὶ:
 ἐφ’ ἣν Cε ἐφ’ ὅσον K || ἀπέστη: ἀπέπη C οὐ κέκτηται ἔλεος K οὐ κέκτηται D
 ἀνάρυσιν οὐ κέκτηται E || 1583 αὐτὴν om. ε || θάνατος: add. τυχὸν (sic D: τυχὸν K τὸ
 τυχὸν E καὶ C) τὰ (τὸ C) κατ’ αὐτὸν ἰκετεύω δεόμενος καὶ ἀντιβόλῳ γ || διατηρηθῇ τῷ: -θῇ
 CE -θῇναι K -θῇ D || 1584 αἰσχύνῃς ταύτης: τοιαύτης αἰσχύνῃς γ || 1587
 προσευχομένου: -ξαμένου γ || 1590 πνεύματα: add. τὰ ὄντα ἐκείσε γ || παραυτὰ om. γ
 || 1591 ἠφαντώθησαν: ἠφάντωσαν αὐτὰ C ἠφάνησεν αὐτὰ δ || οὐ ...
 παραδειγματισθῆναι: ἐπαύθη τοῦ μὴ κατακαυθῆναι τὸ σῶμα αὐτοῦ καὶ θριαμβευθῆναι K
 sim. ε || ἐν om. δ || 1592 τῇ τεάφῳ: τῷ τεάφῳ M τῇ τεάφῃ E || 1593-4 εἰς ἑαυτὸν ...
 θεωρίας om. C || 1593 εἰς ἑαυτὸν: ἐν ἑαυτῷ δ || 1594 ἥδη οὕσης δ: οὕσης ἥδη β δὲ

in pitch and sulphur! Merciful God, listen to the supplication of your humble servant! Even if his altogether unhallowed soul has left—for it has been confined by death—may at least his body be spared this disgrace, lest the accursed dragon in the deep exult over him completely, devouring his body with his soul,¹⁶ and your holy Name be distressed.” As the righteous man said this prayer, a divine light descended upon him. Falling into an ecstasy he found himself transferred to the wretch’s tomb and behold, an angel of the Lord came down as quickly as a flash of lightning holding a fiery sceptre in his hand and chased away the unclean spirits, which disappeared at once so that the man’s body was no longer allowed to be exposed to public ridicule through pitch and sulphur. When the just man saw this he thanked God for responding so quickly to his prayer. When he became himself again after the vision it was already evening. Sealing himself with the sign of the cross he left this place and went about all night praying.

Andrew transfigured. The patriarchate of Epiphanius predicted

At daybreak he went to the church of the Most Holy Mother of God, to which Epiphanius had a habit of going, and while Epiphanius stood at the entrance, his inner eyes were opened and he saw the holy man becoming now like a flame of fire,¹ now like snow, his face dazzling like a sun, and he was filled with great ecstasy, marvelling at the wonder. Delighted and rejoicing in his spirit he at once went up to him and, looking round in all directions and seeing nobody, he fell at his feet and said, “Father, bless your spiritual son!” As the blessed man saw Epiphanius prostrating himself in ineffable humility, he for his part fell down before him, saying, “Pray you too for me, my lord, and bless you rather me! This is fitting, as I saw today by the grace of him who is glorified in those that hope in his mercy.² For a

γενομένης C || κατασφραγισάμενος γ: add. ἐαυτὸν β, sed cf. supra, lin. 955 || 1595 πάσης: add. τῆς CK, sed cf. infra, lin. 4369 || 1597 add. tit. περὶ τῆς ἀποκαλύψεως τῆς ἱερωσύνης Ἐπιφανίου C πρόγνωσις Ἐπιφανίου περὶ ἀρχιερωσύνης E || 1598 συνήθως: πρὸς ἡθοῦς Cε ἔθος K || 1599 διανοιγόντων: διανοιχθέντες γ, qui sententiam aliter construxit || ἐβλεπε: καὶ (om. C) ἐπιστραφεὶς βλέπει γ || 1601 αὐτοῦ ... ἐξαστράπτων: ῥοδινόφυρον ἔχοντα δ || ἥλιος: ὁ ἥλιος C || πολλή ... αὐτῶ: τῷ φιλάτῳ ἐκείνῳ παιδί ἐπὶ τῇ τοιαύτῃ ὁράσει δ || 1602 τῷ θαύματι corr. K: τὸ θαῦμα BMLCE (i.e. βγ) loc. om. D || 1607 αὐτοῦ: Ἐπιφανίου CKD || λέγων post εὐξαι (BL) vel post αὐτὸς (M) tr. β || 1608 με: μοι CE || σύ: σοί CE || ἀρμόδιόν: ἄ. σοι C σοι ἀρμόδιον δ || ἐστὶν om. γ || τεθέαμαι: ἐμοὶ τεθέαται γ

- 1610 τεθέσθαι γάρ σε πρὸ ταύτης τῆς ὥρας χαρίεν τὸ πρόσωπον ἔχοντα καὶ
 ἰστάμενον ἐν τῇ τοῦ θεοῦ μεγάλῃ ἐκκλησίᾳ καὶ στολὴν ἱεραρχίας καὶ τὸ
 ὠμοφόριον οὐρανόθεν κομιζόμενον ἐκ χειρὸς κυρίου παντοκράτορος.
 "Επειτα ἔθεασάμην δύο φωστήρας ἀπαστράπτοντας ὠραίους, καὶ αὐτοὶ
 λαβόμενοι τὴν στολὴν τὴν σὴν ἐνδύσαντες ὠραιότητα ἐκόσμουν, καὶ
 1615 χαριεντιζόμενοι πρὸς ἀλλήλους ἔλεγον· 'Μὰ τὸν δεσπότην Χριστόν,
 εὐπρεπὴ αὐτὸν ἐποίησε τοῦτο τὸ σχῆμα· ἡ γὰρ σύνεσις αὐτοῦ καὶ ἡ γνώσις B
 κατεκόσμησεν αὐτοῦ τὴν ψυχὴν.' Καὶ ὁ μὲν εἰς τὸ σημεῖον τοῦ σταυροῦ
 ἐπὶ τὸ σὸν μέτωπον ποιήσας ἀσπασάμενος ἀνεχώρησεν, ὁ δὲ ἕτερος καὶ
 αὐτὸς πάντα σου τὰ μέλη σφραγίσας καὶ τοὺς ὀφθαλμοὺς ἀσπασάμενος
 1620 ὥχετο. Ταῦτα, ὦ 'Επιφάνιε, εἰς σὲ διεπράχθησαν, κἂν αὐτὸς οὐχ ἑώρακας,
 καὶ πέπεισμαι ὅτι ἐμπιστεύσει σοι κύριος τοὺς οἴακας τῆς ἐκκλησίας
 αὐτοῦ καὶ ποιμανεῖς τὸν λαὸν αὐτοῦ, ὃν περιποιήσατο τῷ ἰδίῳ αἵματι,
 καὶ ἔνεκεν τούτου εὐλόγησον δὴ αὐτὸς ἐμὲ καὶ εὗξαι ὑπὲρ ἐμοῦ τοῦ
 εὐτελοῦς."
- 1625 Ταῦτα εἰρηκότος τοῦ μακαρίου 'Ανδρέου ἀσπασάμενοι ἀλλήλους τῷ C
 ἀγίῳ φιλήματι ἐν ἀποκρύφῳ τόπῳ τοῦ νάρθηκος ἐκαθέσθησαν, καὶ
 ἤρξατο ὁ μακάριος παραινεῖν τὸν 'Επιφάνιον περὶ τῆς ἐκκλησιαστικῆς
 καταστάσεως λέγων· "'Επίσταμαι, ὦ τέκνον, ὅτι εὐθὺς εἰ ἐν ταῖς ἐντολαῖς
 τοῦ κυρίου ἀγωνιζόμενος σωθῆναι, πλὴν ἰκετεύω τοῦ δέξασθαί σε καὶ τὴν
 1630 ἡμετέραν παραινέσιν. Πρόσθες, ὦ τέκνον, περισσότερα δάκρυα πρὸς
 καθαρισμόν τῆς σῆς ψυχῆς καὶ τοῦ σώματος, ἵνα γένῃ ἐν δικαιοσύνῃ
 φιλάγαθος· πρόσθες πραότητα, ἵνα γένῃ καθαρὸς τῇ καρδίᾳ, ἵνα
 χρηματίσης ὅσιος, ἄκακος καθὼς τὸ σκεῦος τῆς ἐκλογῆς ὁ θεὸς Παῦλος D
 ἐντέλλεται· ναί, τὸ ἐμὸν φῶς, ἡ ἐμὴ χαρὰ, ἡ ἐμὴ εὐπρέπεια καὶ ἡδύτης καὶ
 1635 ἀγαλλίασις, πρόσθες ἐν τῷ βίῳ σου καὶ ἄλλην κατάστασιν πλεονα,
 σεμνότητα, ἀγαθότητα, θαυμαστοτέραν σύνεσιν, προσευχὴν ἀδιάλειπτον,
 ἀγάπην ἀνυπόκριτον, σωφροσύνην, κοσμιότητα· χρημάτισον σὺν τούτοις
 συμπαθῆς, φιλόπτωχος, φιλομόναχος, φιλόθεος, φιλάρετος· κατόρθωσον
 σιγὴν, καρτερίαν, ὑπομονήν, τοῦ μὴ κρίνειν, τοῦ μὴ λοιδορεῖν, τοῦ μὴ
 1640 καταλαλεῖν· κτήσαι τὸ ἀόργητον, τὸ ἀκενόδοξον, τὸ ἄτυφον, τὸ

1610–11 καὶ ἰστάμενον: ἰσταμένου σου C ὡς ἴστασο vel ὡς ἴστασαι δ || 1611 μεγάλη om. γ || 1612 κομιζόμενον: -ος CK || 1613 ὠραίους: add. καὶ εὐμεγέθεις (add. καὶ K) ἐν εὐπρεπείᾳ δ || 1614 τὴν στολὴν: τῆς στολῆς ταύτης δ || τὴν σὴν ... ἐκόσμουν: ἐκόσμουν τὴν σὴν ἐνδύσαντες ὠραιότητα C ἐκόσμουν ἐνδύσαντες τὴν σὴν ὠραιότητα δ add. μειδιῶντι (-ες D) δὲ τῷ προσώπῳ δ || καὶ: ὡσπερ E om. CK || 1616 σχῆμα: ἐνδυμα CK ὠμοφόριον D ἀμφίον E || γνώσις: μελίρρυτος γν. δ || 1617 κατεκόσμησεν: γεγράμμικεν (-αν ε) αὐτὸν ὠραίσαντα (-ες ε) δ || 1618–19 καὶ αὐτὸς om. γ || 1619 ὀφθαλμοὺς: add. σου γ || 1620 κἂν: καὶ CKD || 1623 αὐτὸς: καὶ αὐτὸς γ || 1625 μακαρίου: θεοφόρου γ || 'Ανδρέου: ἀνδρὸς ε om. K || 1628 ὅτι: καθότι δ || 1629 σωθῆναι: τοῦ σ. CE τοῦ

moment ago I saw you standing with a comely face in the Great Church of God³ receiving an episcopal vestment and the *omophorion*⁴ from the hand of the Lord Almighty in heaven. Then I saw two luminaries, dazzling, beautiful, take the vestment and adorn your beautiful person with it while they jestingly said to each other, 'By the Lord Christ, this clothing makes him look glorious, for his understanding and insight have adorned his soul!' And one of them, making the sign of the cross on your forehead, kissed you and departed. Also the other one, making the sign of the cross over all your limbs, kissed your eyes and vanished. This was done to you, Epiphanius, although you did not see it yourself, and therefore I am convinced that the Lord will entrust the helm of his Church to you and that you will become the shepherd of his people, which he obtained with his own blood.⁵ And for this reason you should bless me and pray for me in my humbleness."

After blessed Andrew had said this they gave each other the holy kiss and sat down in a hidden corner of the narthex. The blessed man began to advise Epiphanius concerning the virtues of the clergy,⁶ saying, "My son, I know that you are doing what is right according to the commandments of the Lord, striving to be saved, nevertheless I beseech you to accept my advice. Add an abundance of tears, my son, for the purification of your soul and body, that you may become a lover of that which is just and good. Add meekness, that you may become pure in heart, that you may become holy, blameless, according to the command of the chosen instrument, the divine Paul.⁷ Yes, my light, my joy, my beauty and sweetness and delight, add in your life also another, greater composure, dignity, goodness, an insight more marvellous, incessant prayer, genuine love, moderation and modesty. In addition, show sympathy, become a lover of the poor, of monks, of God, of virtue. Accomplish silence, perseverance, endurance, refrain from judging, reviling, and speaking evil against others. Acquire freedom from anger, vanity, arrogance, and pride, that the bountiful Lord may magnify

σώζεσθαι KD || τοῦ² ... σε: ἵνα δέχη δ || 1630 παραίνεσιν: add. καὶ ἐνοτίση τὰ ῥήματά μου γ || 1631 σῆς ψυχῆς: ψυχῆς σου CK ψυχῆς ε || 1633 ὁ θεῖος om. γ || Παῦλος om. δ || 1634 εὐπρέπεια γ: add. ναὶ τὸ ἐμὸν φῶς β || 1637 σωφροσύνην: -ης δ || κοσμιότητα: κοσμίωσιν K || 1638 φιλόθεος: add. καὶ γ || 1639 ὑπομονήν: add. ἐν θλίψει, τὴν εὐσπλαγχνίαν γ || τοῦ¹: τὸ ε || τοῦ²: τὸ ε om. C || τοῦ³: τὸ ε om. C || 1640 ἀόργητον: ἀόργιστον K

ἀνυπερήφανον, ἵνα μεγαλύνῃ σε ὁ μεγαλόδωρος κύριος ἐνώπιον πάντων τῶν ἁγίων καὶ τῶν ἀπείρων ἐκείνων δυνάμεων· ὁξυτέρως ἐπίβηθι τῇ 732A
πρακτικῇ τῶν ἀγαθῶν ἐργασίᾳ, ἵνα ὁ θεὸς πλειοτέρως ἐπιποθήσας ὑψώσῃ
σε καὶ δοξάσῃ καὶ τιμώσῃ σε· ἀπάγαγε σεαυτὸν εἰς περισσοτέραν τιμὴν
καὶ κατὰστασιν καὶ ἀκρίβειαν, ὅπως ἄξιος εὕρεθῇς ἢ μέλλεις ἐπιβαίνειν
ἀξίας χάριτι θεοῦ, μηδαμόθεν καταισχυνόμενος. Φύλαττε ταῦτα μηδενὶ
ἀναγγέλλων, καὶ ἔσται ὁ θεὸς μετὰ σοῦ.”

Καὶ ὡς ταῦτα εἰρήκει ὁ δίκαιος, ἀναστάντες εἰσῆλθον ἔνδον τῆς B
ἐκκλησίας. Καὶ δὴ τῆς ἀναγνώσεως γενομένης ὁ μὲν Ἐπιφάνιος εἰς ἓν τῶν
σκαμνίων ἐκαθέσθη, ὁ δὲ μακάριος ὡς εἰς τῶν πενήτων ἐπὶ τοῦ ἐδάφους,
ἔχων ἐν τῷ σώματι αὐτοῦ ῥάκος εὐτελές. Ὡς οὖν χαμαὶ ἐκαθέσθη,
βλέποντες αὐτὸν οἱ ἐκείσε ὄντες ἔλεγον· “Τί ἄρα γέγονε τῷ δαιμονιαρίῳ
τούτῳ, ὅτι ἐνταῦθα εἰσελήλυθε;” Καὶ τινες ἔλεγον· “Ἰσως ἀνέθη πρὸς
βραχὺ ἀπὸ τοῦ πειράζοντος αὐτὸν πονηροῦ πνεύματος.” Ἄλλοι ἔλεγον·
1655 “Πάροδος αὐτῷ ἐγένετο καὶ ὡς ἄτε εἰς οἰκίαν σκοπῆσας εἰσελήλυθεν, ἐπεὶ
ὅτι ἐκκλησία ἐστὶ, τί ἦδει αὐτός; Δῶν κύριος τοιαῦτα τῷ ταῦτα
κατεργασαμένῳ εἰς αὐτόν!”

Ἐθεώρει δὲ ὁ δίκαιος τὸν τῆς ἀκηδίας δαίμονα ἐνεδρεύοντα καὶ C
πειρώμενον μηχαναῖς τισι τοῦ ἐξεῶσαί τινας τῆς ἐκκλησίας καὶ τοῦ παρὰ
κυρίου μισθοῦ ἀλλοτρίους ἀπεργάσασθαι, ὑποβάλλων αὐτοὺς φροντίσι
καὶ δουλείαις πρὸς τῆς ἀπολύσεως λέγων· “Ἐξελθε καὶ ποιήσον τὸ ἔργον
σου· ὅταν γὰρ δουλεία πρόκειται ἁμαρτία οὐκ ἔστι.” Ταῦτα ἐμβάλλων ὁ
ἐμποδιστὴς τῆς δικαιοσύνης διάβολος ἱκανοὺς πρὸς τῆς ἀπολύσεως ἐποίει
ἐξίεναι, μὴ εἰς νοὺν βαλλομένους τὸ τοῦ σωτήρος ῥητὸν τὸ ἐν εὐαγγελίοις
1665 λεγόμενον· “Μὴ μεριμνήσητε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίητε ἢ τί
ἐνδύσησθε, ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ,” καὶ τὰ ἐξῆς.
Ἐβλεπε δὲ καὶ τὸν τῆς ῥαθυμίας δαίμονα καὶ τοῦ νυσταγμοῦ ἐκείσε
παρεδρεύοντα καὶ τοὺς καθεζομένους ἐν τῇ ἀναγνώσει καὶ ἀκροωμένους D
τῶν θείων λογίων μετατρέποντα εἰς νυσταγμόν. Ὅρων δὲ ὁ δίκαιος τὸ

1641 κύριος om. δ || 1644 σε¹ om. Cε || τιμήση καὶ δοξάση inv. γ || σε² om. K || 1646
ἀξίας: τῆς ἀρχιερωσύνης ante ἧς δ || χάριτι θεοῦ: θεοῦ χάριτι inv. δ παρὰ θεοῦ C ||
1648 καὶ ὡς: ὡς οὖν γ || 1649 γενομένης: ἐχομένης CK ἐναρξιν ἐχομένης ε || εἰς ἓν: ἐν
ἐνὶ δ || 1650 σκαμνίων: σκάμων ε || 1651 ἔχων: γεγυμνωμένον ε. E || ἐν ... εὐτελές: τὸ
σῶμα ῥάκει εὐτελεῖ ἐνειλημένον (-φ K ἐνειληγμένος φασκίας δίκην E) γ || 1652 ὄντες:
συνελεγμένοι E om. CKD || ἔλεγον: πρὸς ἀλλήλους ε. γ || 1653 ἀνέθη CK: ἀνήθη β
ἀνέθηκεν ε || 1655-6 ἐπεὶ ... αὐτός om. C || ἐπεὶ ... ἐστὶ: ἐπεὶ ἐκκλησία ἐστὶν D ἐπεὶ
ὁποῖόν ἐστιν ἐκκλησία E εἰ εἰς ἐκκλησίαν ἐστὶ K || 1656 ἦδει: οἶδεν K || κύριος: ὁ κ.
CKE || τοιαῦτα om. γ || 1657 εἰς αὐτόν: αὐτῷ γ || 1658 add. num. 21 in marg. D ||
add. tit. ὁρασις τῆς ἐκκλησίας KD ὁρασις περὶ τῶν ὄντων ἐν τῇ ἐκκλησίᾳ E || δαίμονα γ:
om. β || 1660 ἀπεργάσασθαι: ἀπ- om. γ || ὑποβάλλων: -οντα K || 1662 ἐμβάλλων:

you in the presence of all the saints and the countless powers of heaven. Enter more eagerly upon the practice of good works, that God may love you still more and exalt you and glorify and honour you. Constrain yourself to show greater reverence and lead a more restrained and scrupulous life, that you may be found worthy of the office you are going to assume by the grace of God without being put to shame by anybody. Keep this to yourself and do not tell anyone, and God will be with you!”

Andrew's vision of the demons at work during divine service

When the righteous man had given this advice, they stood up and entered the church. The reading began and Epiphanius sat down on one of the benches, while the blessed man sat down on the floor like one of the poor, his body covered by a cheap rag. When those present noticed him sitting on the floor they wondered, “What happened to this demoniac, since he has come in here?” And some said, “Perhaps for a moment he was relieved from the evil spirit that disturbs his mind.” Others said, “He happened to pass by and went in to see as if it were an ordinary house, for how could he know that this is a church? May the Lord punish similarly the one who did this to him!”

The righteous man saw the demon of boredom staying there, trying with various tricks to push some worshippers out of the church and make them alien to the reward of the Lord, reminding them of worries and tasks before the dismissal, suggesting, “Leave and do your job! When work is waiting this is no sin.”¹ With these suggestions the devil, the hinderer of righteousness, persuaded many to leave before the dismissal, because they did not consider the word of the Saviour in the Gospels that says, “Do not be anxious about your life, what you shall eat or what you shall drink or what you shall put on, but seek first the kingdom of God,” and so forth.² He also noticed that the demon of indifference and drowsiness busied himself there, putting those who sat listening to the Word of God to sleep during the read-

ἐνθυμήσας C ὑποβάλλων δ || 1664 ἐξιέναι: add. τῆς θείας συνάξεως δ || 1664–6 μὴ ... ἐξῆς om. C || 1664–5 μὴ ... λεγόμενον: καίτοι ὁ κύριος βοᾷ δ || 1665 φάγητε: -ετε ε || πίητε: -ετε ε || 1666 ἐνδύσηθε: περιβάλῃσθε (-εσθε ε) δ || 1667 ῥαθυμίας: χασμωδίας γ || 1668 παρεδρεύοντα: add. ἐπορεύετο δὲ καὶ ἕτερον σὺν αὐτῷ (σὺν αὐτῷ καὶ ἕτερον inv. ε) πνεῦμα ἐξυπηρετοῦν (-ὦν ε) τῷ χαλεπῷ ἐκείνῳ δαίμονι πεφορτωμένον ῥυπῶδη πανία ἐπὶ τῶν ὧμων αὐτοῦ δ || 1669 μετατρέποντα scripsi: -τρέπων BCK -τρέποντες D μετέτρεπεν E

1670 μηχανήμα τοῦ πονηροῦ δαίμονος ἐμμανῆς κατ' αὐτοῦ ἐγένετο καὶ ἐν
 ἐαυτῷ ἔλεγε· “Παμπόνηρε καὶ ὀλέθριε δαίμων, πῶς τῇ σκοτομῇνῃ τῆς
 ματαιότητός σου κεχρημένος ἄλλοτρίους ἡμᾶς τῆς ἀκροάσεως τῶν θείων
 λογίων καθιστὰς καταβαπτίζων τῷ ὕπνῳ τῆς ῥαθυμίας· ἀλλὰ σύ, κύριε
 τῶν δυνάμεων, ἔκχεον ἐπ' αὐτοὺς τὴν ὀργὴν σου καὶ κατάβαλε αὐτούς.” 733A

1675 Καὶ ταῦτα εἰπόντος αὐτοῦ ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου φλόξ πυρὸς καὶ
 κατέκαυσεν αὐτούς. Οἱ δὲ τῷ ὕπνῳ καταχθέντες ὑπὸ τῆς αὐτῶν ἐνεργείας
 ἀνένηψαν εὐθέως ἀκροώμενοι τῆς ἀναγνώσεως.

“Ὅτε δὲ ὁ ἑωθινὸς ὕμνος κατέπανσεν, ἀσπασάμενος ὁ Ἐπιφάνιος τὸν
 ὅσιον εἰς τὸν οἶκον αὐτοῦ ἀνεχώρησε. Μεμνημένος δὲ τῆς νουθεσίας τοῦ
 1680 δικαίου διὰ πάσης τῆς ἡμέρας τῷ θαύματι κατεπλήττετο, καὶ κατὰ μόνας
 ἡσυχάσας ἐν τῷ κοιτῶνι αὐτοῦ στεναγμοὺς βαθυτάτους κεκτημένος ἐκ
 καρδίας ἔλεγε· “Βαβαὶ οἶον φωστήρα ἢ βασιλεύουσα κέκτηται καὶ οὐκ B
 αἰσθάνεται· ἐπ' ἀληθείας γὰρ εἶπεν ὁ κύριος περὶ τῶν τοῖς γηίνους
 ἐπτοημένων ὅτι ‘Βλέποντες βλέψητε καὶ οὐ μὴ ἴδητε,’ καὶ γὰρ ὅσα ἐπὶ τοῦ
 1685 Χριστοῦ γεγόνاسι διατρίβοντος ἐπὶ τῆς γῆς, παραπλήσια καὶ τῷ θεράποντι
 αὐτοῦ ὁρώμεν ἐπιτελούμενα.”

Τῇ οὖν νυκτὶ ἐκείνῃ ἰκέτευεν ὁ Ἐπιφάνιος φανερῶσαι αὐτῷ τὰ περὶ τοῦ
 δικαίου, ὁποῖαν αὐτοῦ λογίζεται τὴν ἐργασίαν ὁ θεὸς καὶ ὁποῖον αὐτὸν
 κέκτηται ἐν τῷδε τῷ βίῳ καὶ οἶός ἐστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
 1690 Ὀλίγον δὲ ὑπνώσας ὁ Ἐπιφάνιος βλέπει κατ' ὄναρ πάντερπνον πεδιάδα
 ἔχουσαν φυτὰ ἀνεξιχνίαστα, τὰ μὲν ξηρὰ πέλοντα, τὰ δὲ κεκαυμένα
 ὑπάρχοντα, τὰ δὲ ἀντὶ καρπῶν ἀκάνθας φέροντα, τὰ δὲ εὐκαρπα, γλυκὺν
 καρπὸν φέροντα, καὶ τὰ μὲν πικρὸν καὶ δυσώδη, τὰ δὲ φύλλοις ἐκόμων C
 μόνοις, ἕτερα σαπρὰ φύλλα ἔφερον. Ἦν δὲ μεταξὺ αὐτῶν φυτὸν ὠραῖον,
 1695 εὐκαρπον, ὑψηλὸν λίαν εἰς τὸ βλέπεσθαι, οἱ δὲ κλάδοι αὐτοῦ ποικίλοι
 λίαν ὑπὴρχον, οἷαν γὰρ ὁπώραν τις ἐπεζῆττει ἐξ αὐτοῦ λαβεῖν ἠὺρσκεν
 ἀδιάλειπτον. Τοιγαροῦν τῷ φυτῷ ἐκείνῳ γλιχόμενος ἐνητένιζεν ὁ

1670 μηχανήμα: μηχανικὸν δ || 1675 ante ἐξῆλθεν add. ὡς εἶδος ἀστραπῆς γ || φλόξ
 πυρὸς: ἐν φλογὶ πυρὸς καιομένου δ om. C || 1676 καταχθέντες: κατασχεθέντες γ || ὑπὸ:
 ἀπὸ Cε || 1677 εὐθέως ἀνένηψαν inv. γ || 1680 τῆς om. Cε || 1681 στεναγμοὺς ...
 κεκτημένος: στεναγμοῖς βαθυτάτοις γ || 1682 καρδίας: add. κεχρημένος ε || 1683
 αἰσθάνεται: -ονται γ || 1684 βλέψητε: -ετε corr. K || 1685 τῷ: ἐπὶ τῷ γ || 1686
 ἐπιτελούμενα: ἀποτελούμενα C τελούμενα E γινόμενα K || 1687 add. tit. ὅρασις τὸ
 ὁποῖός ἐστιν ὁ ὅσιος E || νυκτὶ οὖν inv. γ || Ἐπιφάνιος: add. τὸν θεὸν δ || αὐτῷ: αὐτὸν
 CE || 1688 ἐργασίαν: ἀρετὴν δ || 1690 ὀλίγον δὲ: καὶ δὴ ὀλίγον KD καὶ δὴ
 ἀλεκτρυόνος φωνήσαν (sic) ὡς ἔθος εἶχεν ἐπὶ τοῦ ἐδάφους καθεύδειν ὀλίγον E || κατ' ὄναρ:
 καθ' ὕπνον D καθ' ὕπνους E om. CK || 1692 τὰ δὲ¹: ἕτερα δὲ C τινὰ δὲ ἀπ' αὐτῶν δ ||
 φέροντα: ἔφερον δ || εὐκαρπα: add. ἐχρημάτιζον γ || 1693 καὶ τὰ μὲν: τὰ δὲ δ || τὰ δὲ:

ing. Observing the contrivance of the evil demon the righteous man became furious with him and said to himself, "You wholly evil and destructive demon, how dare you use the darkness of your futility to make us alien to the reading of the Divine Word by plunging us into the sleep of indifference! But you, Lord of the heavenly powers, pour out your wrath on them and strike them down!" As he said this a flame of fire came out of the sanctuary and burned them up. At once those who had been overwhelmed by sleepiness through the influence of the demons became alert again and listened to the reading.

After the morning hymn had finished Epiphanius kissed the holy man goodbye and went home. He remembered the righteous man's admonition and was amazed at the marvel the whole day. Sitting in stillness alone in his room he sighed from the bottom of his heart and said, "Good gracious, what a luminary the imperial city possesses without noticing it!³ Truly the Lord said about those who are excited about earthly matters, 'You shall indeed see but never perceive,'⁴ for that which happened when Christ lived on earth we now see almost equally performed also by his servant."⁵

Epiphanius granted a vision of Andrew in paradise and heaven

That night Epiphanius prayed to God that he would grant him a revelation about the righteous man, and show him how he estimated his way of life, how he regarded him in this life and what he was like in the kingdom of heaven. Having slept for a short while, Epiphanius dreamed that he saw an all-delightful plain covered with inscrutable trees, some being dry, others scorched, still others bearing thorns instead of fruit. There were also trees with fruit, some bearing sweet fruit, others fruit that was bitter and noisome. Some trees carried leaves only, of which some had withered foliage. Among the trees there was one beautiful, full of fruit, and very tall to behold. Its branches were many-coloured, for whatever kind of fruit one wanted to gather from it one could find in never-ending supply. The most venerable young man gazed longingly at the tree, trembling and dazed by

καὶ τὰ μὲν δ || 1693-4 ἐκόμων μόνοις; μόνοις ἐκόμουν C ἐκόμων K μόνοις ἐκόμων D
μόνον ἐκόμουν E || 1694 ἕτερα: τᾶλλα δὲ C τὰ δὲ δ || 1696 ἠϋρίσκειν: ἐφηύ- C ἐφεύ- ε
|| 1697 τῷ ... ἐκεῖνω: τὸ φυτὸν ἐκεῖνο CKE || ἐνητένιζεν: ἐπερείδετο γ

- πάνσεπτος νεανίας, φρίττων καὶ ἰλιγγίων τὸ τί ἂν εἶη τοῦτο. Ἐγγίσας οὖν
 1700 πλησίον αὐτοῦ ὁρᾷ χελιδόνα σεμνοτάτην καθεζομένην ἐν τοῖς κλάδοις
 τοῦ φυτοῦ· οὐ μέντοι πλήρης χελιδῶν· ἀπὸ γὰρ τῆς κεφαλῆς μέχρι τοῦ
 στήθους χελιδόνος εἶδος ἐκέκτιτο, ἀπὸ δὲ τοῦ προσώπου ἀηδόνης θεάν
 εἶχε. Ξένον δὲ τὸ θαῦμα, ὅτι ποτὲ μὲν ὡς χελιδῶν ἐμελέτα συρίζουσα, ποτὲ
 δὲ ὡς ἀηδὼν φθεγγομένη παράδοξα. Ὡς δὲ ἡ θαυμασιωτάτη ἐκείνη D
 χελιδῶν μεταξὺ τοῦ φυτοῦ ἐκείνου τοῦ φοβεροῦ ἐκαθέζετο μελωδοῦσα
 1705 ἡδυφώνως, πετεινὰ ἐκ τοῦ οὐρανοῦ ὑπὲρ τοὺς ἀστέρας ἐκείσε ἦσαν
 ἱπτάμενα καὶ ταῖς ἰδίαις φθογαῖς ἐπιτέρποντα. Ἐξεπλήττετο δὲ ὁ
 Ἐπιφάνιος ἐπὶ τὸ ὥραϊον ἐκεῖνο φυτὸν καὶ ἐπὶ τοῦ εὐπρεπεστάτου ἐκείνου
 στρουθίου τὸν ἄπαστον κελαδισμόν, ὥστε ἀπὸ τῆς χαρᾶς τῆς
 ἀνεκκλήτου δάκρυσι καταβρέχειν τὸ πρόσωπον αὐτοῦ. 736A
- 1710 Ὡς δὲ ἴστατο ἐντρανίζων ὁ παῖς τῷ φυτῷ καὶ τῷ στρουθίῳ,
 παραγίνεται πρὸς αὐτὸν πρεσβύτης ἐν εὐπρεπείᾳ λευκοῖς ἀμφίοις
 ἐστολισμένος, καὶ θεασάμενος τὸν Ἐπιφάνιον εἶπε· “Σοὶ λέγω, νεανία, τίς
 σε παρέστησεν ὧδε ἄνευ τῆς ἐμῆς κελεύσεως;” Ὁ δὲ λέγει πρὸς αὐτόν·
 “Ἀκουσον τοῦ σοῦ οἰκέτου, ὦ τίμιε πάτερ· παροδεύων ταύτην τὴν ὁδὸν
 1715 τὴν ἐπὶ τὰ ἔμπροσθεν ἄγουσαν, ἐν ὅσῳ τοῖς ὧδε ὑπήντησα, ἔθεασάμην τὸ
 ὥραϊον τοῦτο φυτὸν τὸ κατέναντι ἡμῶν ἰστάμενον, καὶ συλληφθεὶς τῇ θέᾳ
 τὰς φρένας, ὡς ὁρᾷς, οὕτως ἴσταμαι ἐναποσκοπῶν ἥνπερ καὶ αὐτὸς
 ἐνωτίζῃ ἡδυτάτην φωνὴν τοῦ στρουθίου· ἀλλὰ συγχώρησόν μοι καὶ δεῦρο
 ψηλάφησόν με, εἰ ἄρα τινὰ ὑπόληψιν ἔχεις, ὅτι σεσύληκα ἐκ τοῦ φυτοῦ B
 1720 τούτου καρπόν.” Ἐφη πρὸς αὐτόν ὁ πρεσβύτης· “Βλέψον εἰς τὸν
 ἀχάριστον, πῶς ἂ μὴ εἰδὼς φθέγγεται ἀρνούμενος· οὐκ ἐγὼ σε εἶδον ὅτι
 ἦρες ἐκ τοῦ καρποῦ αὐτοῦ καὶ ἔφαγες, ἀλλὰ καὶ εἰς κόρον τούτου
 ἀπήλαυσας;” Ὁ δὲ καταθεματίζων ὤμνυε δι᾽ ἰσχυρίζομενος μῆτε ἕως
 1725 ψήγματος ἄψασθαι αὐτοῦ. Εἶτα ἔφησεν ὁ πρεσβύτης· “Παύσον τοῦ
 ψεύδεσθαι, νεανία, οὐ γὰρ ἐγκαλῶ σοι περὶ τούτου δι’ ὧν ἦρες καὶ ἔφαγες,
 καὶ γὰρ κἀγὼ ἐν εὐφροσύνῃ εἰμί, ἀφορῶν ἵνα τις φάγῃ ἐξ αὐτοῦ καὶ
 εὐφρανθήσεται· δεῦρο οὖν μετ’ ἐμοῦ καὶ ἔχω σοί τι καινότερον δεῖξαι.”
- Ἀπῆει τοίνυν ὁ Ἐπιφάνιος ὀπιθεν αὐτοῦ. Εὐαγγέλιον δὲ κατεῖχεν ὁ
 πρεσβύτης ἐκεῖνος ἐν τῇ δεξιᾷ αὐτοῦ καὶ τόμον χάρτου ἐν τῇ εὐωνύμῳ C
 1730 αὐτοῦ. Ὡς οὖν διώδευον ἐν τοῖς περιβάλοις ἐκείνοις, καταλαμβάνουσι
 περίαυλον πλήρη φωτός, ἐν ᾧ ἦσαν καὶ παλάτια ἐξ αὐρας ἡλιακῆς

1698 τοῦτο: add. στοχαζόμενος γ || 1700 οὐ ... χελιδῶν om. C || πλήρης δ: -η β || τῆς om. δ || 1701 ἀπὸ ... προσώπου: ἐπὶ τὰ πρόσω δὲ (τε ε) γ || 1702 ὅτι: ὅτι μὲν (sic) C καθότι E om. KD || συρίζουσα: λυρίζουσα Ce μερίζουσα K || 1703 ἀηδὼν: add. μυριοφθογόγους δόναξιν ἀπλήστῳ ἥχῳ E || 1704 μεταξὺ ... φοβεροῦ om. C || φυτοῦ ... φοβεροῦ: φοβεροῦ ἐκείνου φυτοῦ δ || 1705 ἀστέρας: add. πλείονα K add. πλεον ε || ἦσαν om. γ || 1707 ἐκείνου om. δ || 1711 ἐν εὐπρεπείᾳ: ὥραϊος ἐν εὐ. CK ὥραϊον ἐν εὐ.

wonder what this could be. As he came closer he noticed a most noble swallow sitting in the branches of the tree. It was not entirely a swallow, however, for from the head to the breast it had the appearance of a swallow, while to judge from the face (?) it looked like a nightingale. And what was strange and marvellous, sometimes it chirped like a swallow, sometimes it sang incredibly like a nightingale. While this most wonderful swallow was sitting in this awe-inspiring tree, singing with a sweet voice, birds from heaven more numerous than the stars were flying there and enhancing the delight with their own voices. Epiphanius was so amazed at the beautiful tree and the incessant song of that most comely bird, that he drenched his face with tears for ineffable joy.

Now as the boy stood gazing at the tree and the bird, a venerable old man dressed in white robes appeared. Catching sight of Epiphanius he said, "I say to you, young man, tell me, who brought you here without my permission?" He answered, "Honourable Father, listen to your servant! As I passed by on this road that leads forward and arrived here, I discovered this beautiful tree in front of us, and spellbound by the sight of it I am standing here, as you see, gazing at the bird whose most sweet voice you can hear. Please forgive me, and come and search me, if you suspect that I have stolen fruit from this tree!" The old man said, "Look at this ungrateful youth, how he speaks about things which he does not know, denying them! Did I not see you, not only that you took of its fruit and ate but also that you enjoyed it to repletion?" But he, invoking a curse on himself, swore and insisted that he had not even touched as much as a mouthful of it. Then the old man said, "Stop lying, young man! I do not blame you for what you have taken and eaten, for I am full of gladness myself, as I am anxious to see somebody eating from it and rejoicing. Now come with me, I have something new to show you!"

Epiphanius followed him. The old man held a Gospel in his right hand and a papyrus roll in his left. As they thus walked through these precincts they came to a courtyard filled with light, in which there also was a palace

τὸ εἶδος κεκτημένος E || 1713 ὦδε: ἐνθάδε γ || 1715 ὑπήντησα: ἀπ- γ || 1716-17 τὸ ... φρένας om. C || 1716 ἰστάμενον: add. οὐ τὸ εὐπρεπὲς ταῖς (ταῖς: ἐν εὐθέτοις E) ἀρμονίαις τῶν κλάδων καὶ τῇ τῶν καρπῶν (τοῦ καρποῦ ε) ποικιλίᾳ εὐόπτως ἐνοπτριζόμενον (εὐτρεπιζόμενον E ἐνωτισάμην K) δ || καὶ (om. D) συλληφθεῖς: συλληθεῖς οὖν E || 1716-17 συλληφθεῖς ... ἐναποσκοπῶν om. KD || 1717 ἵσταμαι ἐναποσκοπῶν: ἰστάμενος αὐτῷ ἀποσκοπῶ ἐνωτιζόμενος E || καὶ ἦν περ inv. E || 1719-20 ὅτι ... καρπὸν: καθότι λεληθότως σεσύληκα τοῦ καρποῦ αὐτοῦ δ om. C || 1727 εὐφρανθήσεται: εὐφρανθῇ K || 1728 ὅπιθεν: -σθ- LD || αὐτοῦ: τοῦ γέροντος E om. CD || 1731 πλήρη φωτός: πλήρης φωτός ἀνάπλεον γ || ἦσαν: διῇ γ

οικοδομημένα, καὶ ἀνερωπήτως εἰσῆει ἐν αὐτοῖς. Θάμβει δὲ καὶ φρίκη
 βαλλόμενος ὁ Ἐπιφάνιος κατεπλήττετο ἐπὶ τῷ κάλλει καὶ τῇ εὐπρεπείᾳ
 τῶν ἀνακτόρων ἐκείνων. Εἰσεληλύθαμεν δὲ ἐν ἐνὶ τῶν παραδόξων
 1735 θαλάμων. Ξένα δὲ καὶ παράδοξα μυστήρια ἐκείσε ἐχρημάτιζε καὶ
 ἀκατανόητα. Ὑπῆρχον οὖν ἐκεῖ θρόνοι φοβεροὶ πῦρ ἀπαστράπτοντες.
 Ἐκαθέζετο δὲ ἐν τῷ ἐνὶ αὐτῶν εἰς ἄρρητον ὕψος φοβερός τις βασιλεὺς καὶ
 ἀπόρρητος, ἀστράπτων ὥς ἥλιος, σφαῖραι δὲ πυρὸς ἐκ τοῦ προσώπου
 1740 αὐτοῦ ἐξεπορεύοντο, καὶ ἀπὸ πολλῆς δόξης καὶ αἴγλης καὶ λαμπρότητος D
 καὶ αὐτὸν τὸν αἰθέρα καταλάμπεσθαι· κύκλῳ δὲ αὐτοῦ παρειστήκεισαν
 μύρια μυριάδες καὶ χίλια χιλιάδες ταγμάτων καὶ στρατευμάτων,
 χερουβὶμ καὶ σεραφὶμ καὶ δυνάμεις, καὶ οὗτοι εἰς ὕψος λίαν ἐγγηγερμένοι.
 Ὡς οὖν ἔνδον εἰσεληλύθασι, φόβος καὶ τρόμος ἐπελάβετο τὸν Ἐπιφάνιον.
 Πесόντες οὖν προσεκύνησαν τῷ βασιλεῖ ἐκείνῳ εὐλαβούμενοι ἐπὶ ἱκανὴν
 1745 ὥραν. Ἐξαναστάντες δὲ ἔφησεν ὁ βασιλεὺς τῷ σεβασμῷ ἐκείνῳ
 πρεσβύτῃ· “Οὗτός ἐστιν ὁ παῖς ὁ παρακαλέσας ἡμᾶς ἀποκαλυφθῆναι 737A
 αὐτῷ περὶ τοῦ προσφιλοῦς ἡμῶν, τοῦ μακαρίου ἐκείνου Ἀνδρέου;” Καὶ ὁ
 πρεσβύτης δέει πολλῷ κεχηρημένος ἀπελογήσατο· “Ὡς ἐκέλευσας,
 1750 δέσποτα, αὐτός ἐστιν.” Ἐφη τε πρὸς αὐτὸν ὁ βασιλεὺς· “Ἰδοὺ τὸ φυτὸν ὃ
 τεθέαται, ἐν ᾧ παντὸς εἶδους καρπὸς ἐπιφέρεται, ἡ εἰκὼν τοῦ θεράποντός
 μου κεχηρημάτικε, καὶ γὰρ οὕτως ἐμοὶ προσανάκειται καθάπερ αὐτῷ
 κατεφάνη τοῦ φυτοῦ τὸ ὠραῖσμα. Τὸ δὲ στρουθίον, ὃ ἐώρακεν ὡς χελιδόνα
 καὶ ἀηδόνα, ἡ ψυχὴ τοῦ παιδὸς μου καθέστηκεν, ὅσπερ ταῖς
 1755 ἀκαταπαύστοις δοξολογίαις χρώμενος τὰ ἐμοὶ πρέποντα ἄσματα B
 ἐπανατίθεται, ὥστε τὰ τῶν ἀσωμάτων θεῖα στρατεύματα ἐπ’ αὐτῷ
 ἐπαναπαύεσθαι. Λελάληκε δὲ ὅτι οὐκ ἔφαγεν ἐκ τοῦ καρποῦ αὐτοῦ· καὶ
 γὰρ ἐκ περισσοῦ ἐνεπλήσθη ἐξ αὐτοῦ ἅψ’ ἥς ἡμέρας προσέσχε καὶ
 ἐγνώρισεν αὐτόν. Εἶπε δὲ ὅτι· “Ἦθελον γινῶναι ὅποιός ἐστιν ἐν τῇ βασιλείᾳ
 1760 τῶν οὐρανῶν·” ἄρον αὐτὸν καὶ ἀπάγαγε ἐν τῇ λαμπρότητι τῶν ἀγίων μου
 καὶ δεῖξον αὐτῷ ὁμοίωσχημον εἰκόνα κατὰ τάξιν τῶν ἀγίων.” Ἦρην οὖν ὁ
 θαυμαστὸς ἐκείνος πρεσβύτης καὶ ἀποφέρει αὐτὸν εἰς θάλαμον ὡς
 ἀστραπὴν χρηματίζοντα· καὶ ἰδοὺ ὡς ἐν εἰκόνι ὁ μακάριος Ἀνδρέας

1732 οἰκοδομημένα: φκ- KD add. πάσης θυμηδίας ἀνάπλεα πέλοντα γ || εἰσῆει ἐν γ:
 εἰσιέναι β || 1734 ἐκείνων om. γ || εἰσεληλύθαμεν δὲ: καὶ εἰ. γ malim εἰσεληλύθασι δὲ
 || 1735 δὲ: τε γ || καὶ παράδοξα om. γ || ἐκείσε: ἐν αὐτοῖς γ || 1736 ἀκατανόητα: add.
 κάλλη δ || οὖν BL: δὲ Mγ || 1738 ἀστράπτων: ἀπα- γ || ἥλιος: ὁ ἥ. BK || 1739
 ἐξεπορεύοντο: -ετο BCD || 1740 αὐτὸν ... καταλάμπεσθαι: αὐτὸς ὁ αἰθὴρ κατελάμπετο
 согг. K || 1741 μύρια D || 1742 καί: τε καὶ γ || δυνάμεις: αἱ δ. ε || καὶ οὗτοι ...
 ἐγγηγερμένοι scripsi: καὶ οὗτος ... ἐγγηγερμένος βC ἢ οὕτως εἶπω καθάπερ τινὰ δάση ὁρέων
 εἰς ὕψος λίαν ἐγγηγερμένα ε, sim. K || 1743 ἐπελάβετο: ἐπέλαβεν C ἔλαβεν δ || 1744

built of a solar breeze. Without asking permission he entered. Epiphaneios was struck by amazement and trembled, astounded at the beauty and splendour of this royal dwelling. We¹ went into one of its incredible chambers, in which there were strange and incredible marvels beyond comprehension. It was provided with enormous thrones flashing fire. On one of them, which rose to an immense height, there sat an awe-inspiring and ineffable king, shining like a sun while balls of fire proceeded from his face,² so that the ether itself was illuminated by an abundance of glory, radiance and brilliance. Around him stood myriads upon myriads³ and thousands upon thousands of legions and armies, cherubim and seraphim and powers, these too being elevated to a great height. When they had entered, Epiphaneios was overtaken by fear and trembling. They fell down and worshipped the king, paying him honour for a long while. After they had risen to their feet the king spoke to the venerable old man, asking, "Is this the boy who asked us that it might be revealed to him about our beloved, blessed Andrew?" And the old man answered with great awe, "As you commanded, Lord, it is he." The king said to him, "Behold, the tree which he has seen, which bears every kind of fruit, is the image of my servant,⁴ for he is as devoted to me as the tree appeared beautiful to him. The bird, which he saw as a swallow and a nightingale, is the soul of my servant,⁵ who with his unceasing laudations offers up the songs that are appropriate to me, so that the divine hosts of bodiless angels rejoice in him. He said that he did not eat of its fruit, yet he has had more than his fill of it since the day he began to pay attention to Andrew and learn to know him. Since he said, 'I would like to know what he is like in the kingdom of heaven,' take him and bring him to the splendour of my saints and show him his lifelike portrait according to the rank of the saints!" The admirable old man took him and brought him to a chamber that was like a flash of lightning. And behold, blessed Andrew came out

προσεκύνησαν: -ήσαμεν CK || 1745 ἐκείνῳ om. CK || 1748 ὡς om. γ || ἐκέλευσας: -εν ε || 1749 δέσποτα: ὁ δεσπότης μου γ || αὐτός: οὗτος αὐτός C οὗτός δ || τε om. γ || ἰδοῦ: οὐκ ἰδοῦ CD || 1753 ὅσπερ scripsi: ὡσπερ β ὅπερ γ || 1754 χρώμενος: -ον δ || 1755 ἀσωμάτων: add. μου C add. μου ἀγγέλων vel ἀγγέλων μου δ || 1756 αὐτοῦ om. γ || 1756-7 καὶ γὰρ: καὶ K om. Cε || 1757 ἐκ: ὑπὲρ γ || ἐξ αὐτοῦ: inc. lacuna in K, qui folium inter folia 54 et 55 om.

γ = Cε (ε = DE)

1759 ἄρον Cε: ἄρον οὖν β || ἀπάγαγε: -ον C ἀπαγε ε || 1760 τάξιν: τὴν τ. γ || 1761 θαυμαστός ... πρεσβύτες: θαυμάσιος πρεσβύτες ἐκεῖνος C γέρων ἐκεῖνος ε || αὐτὸν ante ὁ θαυμαστός tr. γ

ἐξήλθε τῶν ἐκεῖσε, σύμμορφον θεῶν κεκτημένος τοῦ βασιλικοῦ καὶ
 φρικτοῦ ὁμοιώματος, ὑπέρλαμπρον ἔχων τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· C
 1765 αἱ χεῖρες αὐτοῦ ὡς εἶδος ἡλέκτρον, οἱ πόδες ὑποδεδεμένοι ἀστραπο-
 μόρφοις ὑποδήμασι, τὰ ἱμάτια ποικίλα ὡς ἀπὸ ἡλιακῆς ἀκτίνος ἢ ὡς ἀπὸ
 ἀστραπομόρφου ἀκτίνος καὶ ἀστραπῆς κατεσκευασμένα· ἦν δὲ στέφανος
 ἐπὶ τῆς κορυφῆς αὐτοῦ καὶ σταυρὸς ἐκ στέμματος βασιλικοῦ ἐπάνω τοῦ
 μετώπου αὐτοῦ· κατεῖχε δὲ σκήπτρον ἐν χειρὶ αὐτοῦ τῇ εὐωνύμῳ, καὶ D
 1770 ἐγγράπτο ἀληθινὰ γράμματα· “ἅγιος, ἅγιος, ἅγιος,” καὶ σταυρὸν ἐν τῇ
 δεξιᾷ αὐτοῦ. “Ὅτε οὖν εἶδε ταῦτα πάντα ὁ Ἐπιφάνιος, ἐξενίζετο ἐπὶ τοῖς
 θαυμασίοις τοῖς δειχθεῖσιν αὐτῷ. Εἶπε δὲ ὁ πρεσβύτες· “Τί θαυμάζεις,
 ὄναρ ἰδών; ὅταν δὲ τὴν ἀλήθειαν ἴδῃς, τί ποιήσεις; Ἰδοὺ γὰρ ἐν ἀληθείᾳ
 δέδεικται σοι ἡ λαμπρότης τῶν δούλων τοῦ θεοῦ καί, ὡς ἦτησας, τὸ
 1775 καταθύμιόν σου πεπλήρωται· σπεύσον οὖν καὶ αὐτὸς ὅπως μὴ στερηθῇς 740A
 τῆς βασιλείας τῶν οὐρανῶν.”

Ταῦτα τοῦ πρεσβύτου πρὸς αὐτὸν εἰρηκότος ἐξυπνος γέγονεν. Ἦν δὲ ἡ
 ἐκκλησία τὸν κανόνα μεσάσασα. Εἰς ἑαυτὸν δὲ ταῦτα ἐνθυμούμενος εἰς
 φρίκην φοβερὰν μετηνέχθη, καὶ ἀποθαυμάζων τὴν ὄρασιν ἔλεγεν· “ὦ
 1780 τάλας ἐγώ, ὅτι ἄνθρωπος τεθραμμένος ἐν ἀμαρτίαις καὶ ἀκαθαρσίαις τὸν
 παντοκράτορα κύριον Ἰησοῦν Χριστὸν τοῖς ὀφθαλμοῖς μου ἠξιώθην
 θεάσασθαι, ἅτε δὴ καὶ τὴν ὠραιότητα τοῦ θεράποντος αὐτοῦ.” Ταῦτα
 εἰρηκῶς ἐπορεύθη ἐν τῇ ἐκκλησίᾳ τὸν κανόνα τελέσαι. Πρωΐας δὲ
 γενομένης ἀπὸ πρώτης ὥρας μέχρι τρίτης ἐν τῷ κοιτῶνι αὐτοῦ μετὰ
 1785 δακρύων πολλῶν προσευξάμενος νύχαρίστησε τῷ θεῷ τῷ ἀποκαλύψαντι
 αὐτῷ τὰ ἄδηλα καὶ τὰ κρύφια τῆς ἀπορρήτου σοφίας αὐτοῦ· καὶ ἀναστὰς B
 πρὸς τὴν ἑμὴν μετριότητα παρεγένετο, τὰ προρρηθέντα μοι ἅπαντα
 ἀναγγέλλων ἐν ἀφάτῳ δέει καὶ ταπεινότητι. Ἐξέστη δὲ ἡ ψυχὴ μου ταῦτα
 ἀκηκοότος, καὶ καταπλαγεὶς εὐθέως ἀνέκραξα· “Τίς θεὸς μέγας ὡς ὁ θεὸς
 1790 ἡμῶν; Σὺ εἶ ὁ θεὸς ὁ ποιῶν θαυμάσια.”

1763 καὶ om. C || 1766 ὑποδήμασι: add. διαχρύσοις λώροις ἀναδεδεμένοι ε || 1766–7 ἡ
 ... κατεσκευασμένα om. C || 1767 ἀκτίνος καὶ om. ε || κατεσκευασμένα: κατα- Με
 add. ἦν δὲ ὑποκάτω πάντων τῇ θεᾷ ὡσεὶ χιὼν τῇ λευκότητι, ὥσπερ ἄνθος ἀρπάζων τὸν
 ὀφθαλμὸν εἰς ἡδύτητα· τὸ δὲ ἀπ' αὐτοῦ ὡς οἴνου (sic), οὐ μέντοι ὡσεὶ πορφύραν (sic),
 ἀλλ' ἀπογλαΐζων (sic) τῷ χρώματι, τὸ δὲ τρίτον ἐπάνω τι ὡς εἶδος χλαίνης ὠραιότητος καὶ
 δόξα κυρίου ἐξ αὐτῆς ἐξεφέρετο D add. τὸ δ' ἀληθὲς ἀπὸ τῆς αἰγλῆς τῆς ἀνερμηνεύτου τῆς
 προσούσης θεῷ. ἦν δὲ ὑποκάτω πάντων τῇ θεᾷ ὡσεὶ χιὼν τῇ λευκότητι, ὥσπερ ἄνθος
 ἀρπάζων τὸν ὀφθαλμὸν εἰς ἡδύτητα· τὸ δὲ ἀπ' αὐτοῦ ὡς ἰόν, οὐ μέντοι ὡσεὶ πορφύραν,
 ἀλλ' ὑπογλαΐζων (sic) τῷ χρώματι, τὸ δὲ τρίτον ἐπάνω τι ὡς εἶδος χλαίνης ὠραιότητος καὶ
 δόξα κυρίου ἐξ αὐτῆς ἐξεφέρετο, περιειλημένος δὲ ὁ μύστης τῆς τριάδος διὰ βύσσου καὶ
 πορφύρας θεϊκῆς ἐχημάτιζεν E || 1768 ἐκ στέμματος: ὡς τοῦ στέμματος τοῦ γ || 1770

from there as if portrayed in a picture, conforming in appearance to the awesome image of the king, his face surpassingly bright like the sun. His hands were like amber, on his feet he wore sandals which were like flashes of lightning, his garments were many-coloured as if made of sun-beams or of flashing rays and lightning. He had a wreath on his head and a cross from the imperial crown on his forehead. In his left hand he held a sceptre with the inscription "Holy, Holy, Holy" in purple letters, and in his right a cross.⁶ When Epiphanius saw all this he marvelled at the wonderful things that were shown to him. The old man said, "Why do you wonder, seeing a vision? What then will you do when you see the reality? Look, the splendour of the servants of God has been shown to you truthfully, and the wish of your heart has been granted, as you demanded: therefore, make haste, you too, lest you be deprived of the kingdom of heaven!"

After the old man had uttered these words to him he woke up. At church the canon was already half over.⁷ As he pondered by himself over what he had seen he passed into a state of fear and trembling. Greatly marvelling at his vision he exclaimed, "Woe is me! Although being a man brought up in sin and impurity I was deemed worthy of seeing the Almighty Lord Jesus Christ with my own eyes, as well as the beauty of his servant!" With these words he went to church to finish the canon. When morning came he prayed in his room from the first hour to the third, shedding many tears, and thanked God, who had revealed to him the secret and hidden things of his ineffable wisdom.⁸ And he stood up and came to my humble person,⁹ telling me all I have said above in fear and humility beyond description. My soul was astonished when I heard his story, and in my amazement I cried out at once, "What God is great like our God? Thou art the God who workest wonders."¹⁰

σταυρὸν: -ὅς γ' || 1777 γέγονεν: add. ὁ Ἐπιφάνιος γ' || 1778 εἰς ἑαυτὸν: ἐν ἑαυτῷ ε' || 1780 τεθραμμένος γ: τετ- β || ἀκαθαρσίαις: λυγρῶς ταῖς ἀκαθαρσίαις ἀντλούμενος γ' || 1781 κύριον: inc. K post lacunam (cf. supra ad lin. 1757)

γ = Cδ (δ = Kε ε = DE)

1782 ἄτε ... αὐτοῦ om. C || 1783 τελέσαι Lγ: ἐκτελέσαι BM || 1786 τὰ ἄδηλα ... αὐτοῦ: ἄδηλα μυστήρια C || τὰ² om. δ || 1790 θαυμάσια: μεγάλα καὶ ἐξαίσια (ἀνεξιχνίαστα K) θαύματα CKE (D ut β) || 1791 num. 29 addidi: num. 22 in marg. D num. carent rell. || περὶ τῆς ἐπισκέψεως (sic ML: προγνώσεως CKD θέας E) τῶν ἁγίων (ἀγ. om. L) ἀποστόλων (ἀπ. om. D) MLγ: om. B

- κθ'. *Περὶ τῆς ἐπισκέψεως τῶν ἀγίων ἀποστόλων.* Ὁ δὲ μακάριος ὡς ἔθος
 εἶχεν ἀγωνίζεσθαι μόνος περιπατῶν ἐν ταῖς νυκτεριναῖς περιόδοις, συνέβη
 εὔρεθῆναι αὐτὸν πλησίον εὐκτηρίου τινὸς τῶν ἀγίων καὶ κορυφαίων
 ἀποστόλων Πέτρου καὶ Παύλου, ὅπερ ἔφασκον οἱ τῆς πόλεως τὸν ἐν
 1795 ἀγίοις Κωνσταντίνον τὸν βασιλέα οἰκοδομήσαι. Παράγοντι οὖν ἐκεῖσε, C
 ἀσελήνου οὔσης τῆς νυκτὸς καὶ τῶν νεφῶν ἀποκρυψάντων τοὺς ἐν τῷ
 στερεώματι ἀστέρας, ἔτυχεν εἶναι κατὰ τὸ μέσον τῆς ὁδοῦ βόθρον τινὰ
 ὀρύγματος, εἴτε διὰ νομὴν ὕδατος εἴτε ἄλλω τινὶ τρόπῳ ὁ θεὸς ἐπίσταται·
 ὡς οὖν πλησίον ὁ μακάριος διώδευε, τοῦ θεοῦ παραχωρήσαντος ἰδοὺ ὁ
 1800 σατανᾶς ὡς Αἰθίοψ παραφανεὶς συμποδίσας αὐτὸν ἔρριπεν εἰς τὸν ὑλῶδη
 βόθρον. Παρευθὺς οὖν ἐξεβόησεν· “Οἱ τὴν τετραπέρατον φωταγωγῆσαντες
 πυρίναις διδαχαῖς ἀπόστολοι τοῦ Χριστοῦ, βοηθήσατε τῷ εὐτελεῖ οἰκέτῃ
 ὑμῶν ἐκ τοῦ βαθυτάτου ἐξαγαγόντες ὀρύγματος!” Καὶ εὐθέως ἐφάνη
 σταυρὸς ἀπὸ τοῦ εὐκτηρίου οἴκου ἐπὶ τοῦ ἀέρος κρεμάμενος ὡς πῦρ,
 1805 μαρμαρυγὰς λαμπηδόνης ἐπὶ τὸν λάκκον ἐκπέμπων πρὸς τὸν μακάριον. D
 Εὐθὺς οὖν θεασάμενος ἐξεβόησε· “Σημειωθήτω ἐφ’ ἡμᾶς τὸ φῶς τοῦ
 προσώπου σου, κύριε!” Παραχρῆμα δὲ ἐφάνησαν δύο ἄνδρες ὠραῖοι
 σφόδρα ἐπὶ τοῦ ἀέρος φερόμενοι, εἰς ἐντεῦθεν καὶ εἰς ἐντεῦθεν γενόμενοι,
 τοῦ φωτοφόρου ἐκείνου σταυροῦ ἐπὶ τοῦ ἀέρος ἐστῶτος καὶ φωτίζοντος,
 1810 καὶ ὁ μὲν εἰς τῆς δεξιᾶς αὐτοῦ χειρὸς κρατήσας, ὁ δὲ ἕτερος τῆς εὐωνύμου,
 ἀπὸ τοῦ πηλοῦ καὶ τοῦ βόθρου ἀνήγαγον καὶ ἐπὶ τῆς εὐθείας ὁδοῦ
 παρέστησαν (ἦν γὰρ χωσθεὶς ἕως τῶν γονάτων), καὶ παραυτὰ ἐξ
 ὀφθαλμῶν αὐτοῦ ἐγένοντο.
 Ὁ δὲ σταυρὸς ἦν προάγων ἔμπροσθεν αὐτοῦ ἐπὶ τοῦ ἀέρος, οὐ διέλιπε 741A
 1815 δὲ φωτίζων αὐτοῦ τὴν πρόοδον ἕως οὗ εἰσῆι ἐπὶ τὸν ἔμβολον.
 Ἐπιστραφεὶς οὖν τοῦ ἰδεῖν ἐκείνον τὸν θείον σταυρὸν ποῦ ἀπελεύσεται
 εἶδε, καὶ ἰδοὺ καθάπερ πτέρυξι διαχρύσοις εἰς τὸ ὕψος ἦρθη κατὰ τὸ μέσον
 τῆς πόλεως· τῇ οὖν ἀνόδῳ αὐτοῦ πυροειδεῖς ἀκτῖνας διὰ τοῦ ἀέρος
 ἀπέστελλεν. Ὅτε δὲ ὁ σταυρὸς ἐκρύβη ἐξ ὀφθαλμῶν αὐτοῦ, σταθεὶς μέσον
 1820 τῆς πλατείας κατὰ τὴν ὁδὸν ἐκείνην εἶδε, καὶ ἰδοὺ τὸ εὐκτήριον ἐκεῖνο τῶν
 κορυφαίων ἀποστόλων νεύσει θεοῦ μετασκευασθὲν πεντακόρυφος ναὸς

1792 ἀγωνίζεσθαι: add. ἐν τῷ ξιάρῳ (τοῖς ξιάροις δ) γ || μόνος περιπατῶν: μόνου -οῦντος γ || ἐν om. γ || 1794 ὅπερ γ: ὄνπερ β || οἱ: add. παλαιοὶ δ || 1799 τοῦ ... παραχωρήσαντος: π. τοῦ φιλανθρώπου θεοῦ γ add. πρὸς δοκιμὴν τοῦ οἰκείου θεράποντος καὶ αἰσχύνῃν τοῦ παμπονήρου διαβόλου ἵν' ὅπως στεφανοῦνται καὶ οἱ δοῦλοι Χριστοῦ, τοῖς πειρασμοῖς γινόμενοι δοκιμώτεροι E || 1800-1 ἔρριπεν ... βόθρον: παρενέπειρεν τῷ ὑλῶδη βόθρῳ συσχεθῆναι C εἰς τὸν βόθρον παρενέπειρεν· ἐκεῖσε τοίνυν (ὡς δὲ ἐκεῖσε K) τῷ ὑλῶδη

Andrew rescued by Sts Peter and Paul.

The prefiguration of the new church of the Holy Apostles

29. *On the help of the Holy Apostles.* Once when the blessed man, true to his habit, was struggling by walking about alone in his nightly roamings, he happened to be near an oratory dedicated to the Holy Chief Apostles Peter and Paul, which according to the people of the city had been built by the Emperor Constantine, now among the saints.¹ As he passed this way—the night was moonless and the stars in the firmament were concealed by clouds—it so happened that a pit had been dug in the middle of the street, whether for the diversion of water or for some other reason, God knows. Now as the blessed man passed close by, with God's permission behold, Satan appeared in the shape of an Ethiopian and tripped him up and threw him into the muddy pit.² At once he cried out, "Apostles of Christ, you who illuminated the whole world with fiery teachings, help your humble servant come up from this bottomless pit!" And immediately a cross appeared from the oratory, hanging in the air like a flame of fire, sending flashes of light towards the blessed man in the pond. At this sight he called out at once, "Let the light of thy countenance, O Lord, be manifested towards us!"³ Instantly two very beautiful men appeared hovering in the air. While the shining cross stood in the air and gave them light, they placed themselves on either side of him and, one of them taking his right hand, the other his left, pulled him out of the pit, in the mud of which he had been stuck to his knees, and put him on the straight road, after which they at once vanished from his sight.

But the cross went before him in the air and did not cease to light his way until he entered the portico. Turning round to see whither the divine cross would go he looked up, and behold, it was lifted on high on golden wings, as it were, above the middle of the city. As it ascended, it sent out fiery rays through the air. When the cross was hidden from his eyes he placed himself in the middle of the adjacent street and looked up, and behold, with God's consent, the oratory of the Chief Apostles had been transformed and become a five-domed church, very impressive in its propor-

πηλῷ συγχωσθεὶς δ || 1801 οὖν: δὲ C om. δ || 1804 ὡς πῦρ: καὶ ἦν ὡς πῦρ φλέγον γ || 1806 εὐθὺς οὖν: ὡς εὐθὺς C ὄνπερ KD ὅπερ E || 1808 φερόμενοι CD: φαινόμενοι βΚΕ || γερόμενοι: add. καὶ γ || 1810 καὶ om. γ || 1812–13 παραντὰ ... αὐτοῦ: εὐθέως ἄφαντοι ἀπ' αὐτοῦ γ || 1813 ἦν om. γ || 1814 αὐτοῦ: τοῦ ὁσίου γ || post ἄερος add.: πορευόμενος C πορορευόμενος δ || 1815 δὲ om. γ || 1816 τοῦ om. γ || πού: add. μετὰ ταῦτα γ || 1817 τὸ ὕψος: ὕψος γ || 1818 τῇ οὖν: καὶ τῇ γ || 1819 ante σταθεὶς add. tit. πρόγνωσις περὶ τοῦ ναοῦ τῶν ἁγίων ἀποστόλων E || 1820 εἶδε καὶ γ: om. β || 1821–7 ναὸς ... ἐκείνην om. L || 1821 ναὸς: add. σταυροειδῶς (sic) γ

ἐγγόνει, περικαλλῆς τε τῷ μεγέθει καὶ τῷ εἶδει ἀμίμητος. Εἶδε δὲ τὸν
 κύριον ἐν μέσῳ τοῦ ναοῦ ἐπὶ θρόνου καθήμενον καὶ χερουβὶμ καὶ σεραφὶμ ^B
 κύκλῳ αὐτοῦ σὺν πάσῃ τῇ στρατιᾷ τῶν ἐπουρανίων δυνάμεων φόβῳ καὶ
 1825 τρόμῳ παριστάμενα. Ὁ δὲ ὅσιος ἐκτείνας τὰς χεῖρας πρὸς αὐτὸν
 ἀνεβόησε: “Μνήσθητί μου, κύριε, ἐν τῇ βασιλείᾳ σου!” Κατὰ τὴν ὥραν
 οὖν ἐκείνην προεῖπε τοῦ ναοῦ τὴν ἐπὶ τὸ κρεῖττον βελτίωσιν, φήσας ὅτι
 “Καιρῷ προβαίνοντι ἀναστήσει αὐτὸν εὐσεβῆς βασιλεία καθ’ ὃν τρόπον
 ἐθεασάμην αὐτόν.”

1830 λ’. Τῷ δὲ καιρῷ ἐκείνῳ γέγονε θανατικὸν πολὺ ἐν ταύτῃ τῇ βασιλίδι τῶν
 πόλεων, καὶ ἦν ἰδεῖν τὸν μακάριον μέσον εἰς τὰς πλατείας καὶ ῥύμας τῆς
 πόλεως καὶ ἐν τοῖς ἐμβόλοις καθεζόμενον ἐπὶ τοῦ ἐδάφους καὶ θρῆνον μετ’
 ὀδυρμῶν μέγαν ποιούμενον· καθικέτευε γὰρ τὸν φιλάνθρωπον κύριον τοῦ ^C
 φείσασθαι τῶν ἁμαρτιῶν ἡμῶν καὶ σπλαγχνισθῆναι καὶ παῦσαι τὸν
 1835 δεινὸν θάνατον. Οἱ οὖν διοδεύοντες βλέποντες αὐτὸν οὕτω διακείμενον
 ἔλεγον· “Θεάσασθε πῶς θρηνῶν ἀποδύρεται τὴν ἑαυτοῦ μάρμην
 τεθνηκυῖαν ἀρτίως.” Ἄλλοι ἔλεγον· “Ἴδε ὁ παρατετραμμένος ἐπὶ ταῖς
 ἁμαρτίαις αὐτοῦ πῶς ὀδύρεται, καθὼς φησιν ἡ θεία γραφή, ὅτι ἔστι καὶ
 1840 δάκρυα, ὅπως κατεπόντισε τῶν ἑαυτῶν πλημμελημάτων τὴν ἄβυσσον.”
 Ἄλλοι ἔλεγον· “Τίς οἶδεν εἰ ἄρα εἰς νῆπιν γενόμενος τὴν ἑαυτοῦ
 ἀποδύρεται τύχην;” Ταῦτα λέγοντες ἀνεχώρουν.

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Ὁ δὲ δοῦλος τοῦ θεοῦ οὐκ ἐπαύσατο μετὰ δακρύων ποιεῖσθαι τὴν
 αἵτησιν, μέχρις ἂν τὴν θραῦσιν ἔπαυσεν. Εἶδε γὰρ ἑαυτὸν ἐν ἐκστάσει
 1845 γενόμενον καὶ εὐρεθέντα πρὸς τὸν δοῦλον τοῦ θεοῦ Δανιὴλ ἐν τῷ
 Ἀνάπλῳ· καὶ γὰρ καὶ αὐτὸς αἵθριος ἐστὼς ἠγωνίζετο, ἅπειρα θαύματα
 εἰς δόξαν θεοῦ ἐργαζόμενος, δι’ ὧν καὶ Λέων ὁ βασιλεὺς σὺν τῇ αὐγούστῃ
 συχνῶς πρὸς αὐτὸν εὐχῆς χάριν ἀπήεσαν. Ἐκεῖσε τοίνυν ὁ δίκαιος τῇ
 θεωρίᾳ γεγονώς, βλέπων αὐτὸν ὁ ὅσιος Δανιὴλ ὡς ἅτε χαριεντιζόμενος ^B
 1850 ἔλεγε· “Δεῦρο, ὁ καλὸς δρομεὺς καὶ σεμνὸς σταδιάρχης, ὁ ἐν μέσῳ τοῦ

1822 περικαλλῆς τε: καὶ π. γ || ἀμίμητος: ἄμωμος C || δὲ: οὖν γ || 1824 ἐπουρανίων:
 οὐρανίων γ || 1826 ἀνεβόησε: ἐβόησε CD || 1827 προεῖπε ... βελτίωσιν: ἐν ἐκστάσει
 γενόμενος προεῖπεν περὶ τοῦ ναοῦ δ || φήσας ὅτι: φήσας C φησὶ post καιρῷ δ || 1829
 post αὐτόν add.: εὐσθενῇ καὶ περικαλλέστατον τῷ μεγέθει καθὼς καὶ ἀπεκαλύφθη τὰ περὶ
 αὐτοῦ C εὐσθενῇ καὶ περικαλλέστατον (-καλλὲς D) τῷ μεγέθει καὶ οἴφ εἶδει (καὶ οἴφ εἶδει:
 οἶον δὴ D) καὶ σχήματι ἐθεασάμην αὐτόν KD τάδε μοι λέγει τὸ πνεῦμα τὸ ἅγιον E ||
 1830 num. 30 addidi: num. 23 in marg. D num. carent rell. || add. tit. περὶ τῆς λύτης τῆς
 γενομένης ἐν τῇ πόλει ML π. τῆς αἰτήσεως τοῦ ἀναστεῖλαι (ἀνα- om. C) τὴν θνήσιν γ tit.

tions and inimitable in its beauty. He saw the Lord sitting on a throne in the centre of the church and the cherubim and seraphim standing in fear and trembling in a circle around him with the whole host of the heavenly powers. The holy man stretched out his hands towards him and cried aloud, "Lord, remember me in your kingdom!"⁴ Thus at this time he predicted the repair and improvement⁵ of the church, saying, "In time, a pious emperor will rebuild it the way I saw it".⁶

The plague

30. At that time a great plague broke out in this queen of cities, and one could see the blessed man sitting on the ground in the middle of the avenues and streets of the city, as well as in the porticoes, wailing and lamenting loudly, for he was entreating the Lord, who loves mankind, to forgive us our sins and have pity on us and stop the terrible pestilence. When the passers-by saw him thus upset they said, "Look how he wails and laments over his mother who just passed away!"¹ Others said, "Look how the crazy man bewails his sins, as the Holy Writ says,² for one can also shed tears under the influence of demons. O that there were Christians who had such tears, so that they could drown the abyss of their trespasses!" Still others said, "Who knows? Maybe regaining his reason for a moment he laments over his own fate?" With these remarks they went away.

The servant of God did not stop making his supplication with tears until he had put an end to the destruction. He fell into ecstasy and found himself transported to the servant of God Daniel at Anaplous—for he was also struggling, standing in the open air working countless miracles for the glory of God, because of which even the Emperor Leo used to go out to him with his Augusta to partake of his prayer.³ Now as the righteous man had arrived there in his vision, the holy Daniel caught sight of him and said jokingly, as it were, "Come, good runner and holy Master of the stadium,⁴ you

caret B || πολὺ ML: πολλὺν Bγ || 1831 εἰς ... ῥύμας: τῆς πλατείας καὶ ἐν ῥύμας γ || 1831–2 τῆς πόλεως om. γ || 1832 ἐν om. γ || 1833 ὀδυρμών: ὀδυρμοῦ KD δακρύων C || 1834 τῶν ... ἡμῶν: τὰς ἡμῶν ἀμαρτίας γ || παῦσαι: στήσαι C || 1834–5 τὸν ... θάνατον: τὸ ... θανατικόν δ || 1836 ἔλεγον: add. τὰ τῶν λήρων αἴσια ποιεῖ φληναφῶν δ || 1839 εἶθε: add. ἴνα γ || 1840 ὅπως: καὶ CKD om. E || κατεπόντισε: -ζε γ || 1841 οἶδεν KD: εἶδεν BCE || ἄρα ante οἶδεν tr. K || 1844 ἐαυτὸν CD: αὐτὸν BKE add. ἐν μιᾷ δ || ἐν: ὡς ἐν CD || 1845 καὶ εὐρεθέντα: ὡς ὅτι εὐρέθη γ || 1846 καὶ² Mγ: om. BL || αὐτὸς: add. τῆνικαὐτα (τῷ τ. D τὸ τ. E) δ || ἐστὼς: add. ἐπὶ τοῦ στύλου γ || 1847 θεοῦ: κυρίου Cε τοῦ θεοῦ K || δι' ὧν: ἐν οἷς γ || 1848–9 ἐκέισε ... γεγονώς: ὡς οὖν (οὖν om. C) ἐκέισε τῇ θεωρίᾳ ὁ δίκαιος γέγονεν γ

θορύβου ἀπαστράπτων ὑπὲρ τὸν ἥλιον, δεῦρο δεηθῶμεν ἀμφοτέροι τοῦ κυρίου, καθότι οἰκτίρμων ἐστί, μακρόθυμος καὶ πολυέλεος, ὅπως ῥύσῃται τὴν βασιλίδα πόλιν ἀπὸ τοῦ ὀλοθρευόντος.” Ὡς οὖν ἐδεήθησαν τοῦ θεοῦ, εὐθέως κατῆλθε πῦρ ἐκ τοῦ οὐρανοῦ καὶ ἐπελάβετό τινος Αἰθίοπος, οὗτινος ἦσαν αἱ χεῖρες μεμελανωμέναι, πλήρεις αἵματος, ἀποστάζουσαι ὀλεθρον. Κατεσθίον οὖν τὸ πῦρ ἐκείνο ὥθει αὐτὸν διὰ τοῦ ἀέρος καὶ βιάζον ἐξεδίωκεν ἐκ τῆς βασιλευούσης πόλεως καὶ τῶν ὀρίων αὐτῆς, καὶ οὕτως ἐπαύθη ὁ ὀλεθρος.

λα΄. *Peri* τοῦ λωποδύτου. Μεθ’ ἡμέρας οὖν τινας ἐτελεύτησε θυγάτηρ ^c μεγιστάνου τινός· ἦν δὲ ἡ κόρη παρθενεύουσα καὶ σεμνῶς διάζασα τὸν βίον αὐτῆς. Κατῶρκισε δὲ τὸν πατέρα αὐτῆς, πρὸ τοῦ ἄστεως κτήματος αὐτῷ ὑπάρχοντος, ἐν τῷ εὐκτηρίῳ τῷ ὄντι ἐν τῷ ἀμπελῶνι, ἐκεῖ αὐτὴν κατατεθῆναι· ὥς δὲ ἐτελεύτησεν, ἄραντες ἀπῆσαν εἰς ὃν ἔκρινε τόπον. Κατ’ ἐκείνον δὲ τὸν καιρὸν ἦν τις λωποδύτης συλῶν τὰ ἐντάφια τῶν τεθνεώτων· ἰστάμενος οὖν παρετήρει τοὺς τεθνεώτας, ποῦ μέλλουσι θάπτεσθαι, καὶ μετὰ τὸ ἀναχωρῆσαι ἅπαντας ἀνορύττων ἐσύλα τὰ τούτων ἐντάφια. Ὡς οὖν καὶ τῆς κόρης ταύτης τὸ ἐξόδιον ἐθεάσατο καὶ ἐν ποίῳ κατετέθη τόπῳ, ἡβουλήθη καὶ ἐπ’ αὐτῇ τὰ ὅμοια καθεισπράξασθαι. ^{745A} Ἐτυχε δὲ διαβαίνειν ἐκεῖσε τὸν μακάριον Ἀνδρέαν, τὰ διὰ Χριστὸν ἔθη ποιοῦντα, καὶ ἰδοὺ τοῖς νοεροῖς ὄμμασιν ἔγνω τῷ πνεύματι τὸν μοχθηρὸν ἐκείνον σκοπὸν τοῦ δολίου, καὶ βουλόμενος ἀναστεῖλαι τὴν τούτου ἐγγχείρησιν, πλησιέστερον ἐγγίσας, βλοσυρῶς ἀπιδὼν εἰς τὴν αὐτοῦ ὄψιν ἔφη πρὸς αὐτόν· “Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον τῷ ἐσθίοντι τὰ ἀμφία τῶν ἐν τοῖς μνημείοις κατατιθεμένων· ‘Οὐκέτι ἰδῆς τὸν ἥλιον, οὐκέτι θεάσῃ τὴν ἡμέραν, οὐκέτι θεάσῃ μορφήν ἀνθρώπου· κλεισθήσονται γὰρ αἱ θυρίδες τοῦ οἴκου σου καὶ οὐκέτι διανοιγῇσονται, καὶ σκοτάσει ἡ ἡμέρα καὶ οὐ μὴ διαφαύσῃ εἰς τὸν αἰῶνα’.” Ὁ δὲ ταῦτα ἀκούσας οὐ συνήκε τὰ ^B παρὰ τοῦ δικαίου ῥηθέντα, καὶ μηδὲν μελήσας ἐπορεύετο. Ὁ δὲ ὁσιος

1851 ἀπαστράπτων BMC: ἀστράπτων Lδ || δεῦρο om. γ || 1853 ὥς οὖν: καθότι οὖν C εἶδεν οὖν καθότι ε εἶδον οὖν καθὼς K || 1854 κατῆλθε: κατέβη γ || 1855 χεῖρες Lδ: χεῖραι βC || πλήρεις ε: -ης βK -ις C || 1856 κατεσθίον: -ἐσθιον C || αὐτὸν ante τὸ πῦρ tr. γ || 1858 οὕτως: παραντίκα γ || 1859 num. 31 scripsi: 24 in marg. D num. carent rell. || *peri* ... λωποδύτου MLγ: om. B || 1860 μεγιστάνου: πριμικηρίου δ || καὶ om. Cε || διάζασα: διάγουσα γ || 1861 κατῶρκισε (sic β): κατέκρινε γ || 1862 αὐτῷ scripsi: -ῶν β -οῖς KD -ῆς E om. C || ὑπάρχοντος om. C || ἐκεῖ: ἐκεῖσε γ || 1863 κατατεθῆναι: ἐνταφιασθῆναι γ || 1865 τοὺς: τοῖς C || τεθνεώτας: ἀποικομένους ε ἀποικομένοις C ἀπάγοντας K || 1866 θάπτεσθαι: θάψαι δ || 1867 ἐντάφια: ὀθόνια C ἐνδύματα δ || καί²: καὶ μεμαθηκὼς τὸ E om. CKD || 1868 τόπῳ κατετέθη inv. γ, post quod add.: τὸ

who outshine the sun in the middle of the turmoil, come, let us invoke the Lord together, for he is compassionate, forbearing and abounding in mercy,⁵ that he may save the imperial city from the destroyer!" As they began to invoke God, at once fire descended from heaven and seized an Ethiopian whose hands were darkened, full of blood and dripping destruction. The fire devoured him and pushed him through the air, driving him out of the reigning city and its vicinity by force, and thus the destruction ended.

The grave robber

31. *On the grave robber.* After a few days a daughter of one of the nobles passed away.¹ The girl was a virgin and had led a modest life. She had adjoined her father, who owned an estate outside the city, to let her be buried in the oratory that was in its vineyard.² Thus when she had died they carried her to the place she had chosen. At that time there was a thief robbing the dead of their grave-clothes. He used to keep watch to see where the dead were to be buried, and when all had left he broke in and took away their grave-clothes. Now as he had also seen the funeral procession of this girl and the place where she had been laid down, he wanted to do the same to her. Blessed Andrew happened to pass by, however, playing the fool for Christ's sake as usual, and behold, with the eyes of his mind he knew in his spirit the evil purpose of the impostor. Wanting to prevent his undertaking he approached him, looked him fiercely in the face and said, "This is what the Holy Spirit says to one who lives from stealing the garments of those who have been laid in their tombs: 'You shall no longer see the sun, no longer see the light of day, no longer see the form of man, for the windows of your house will be closed and never opened again, and the day shall grow dark and never dawn again.'"³ He however did not understand what the righteous man said but prepared to go without paying attention. But the

λείψανον αὐτῆς C τῆς τεθνεώσης τὸ λείψανον δ || καθεισπράξασθαι: διαπραξ. K || 1869 Ἀνδρέαν om. γ || 1870 ἰδοῦ: ὡς βλέπων C ὡς ἄτε βλέπων KD ὡς ἄτε ἐμβλέπων E || 1872 εἰς: πρὸς C || 1873 ἅγιον: ἔγκριτον δ || 1874 τοῖς om. CKD || 1875 τὴν om. δ || οὐκέτι ... ἀνθρώπου: οὐδὲ μορφὴν ἀγγέλου C || 1876 σκοτάσει: σκοτιάσει ε

- ἀπιδὼν εἰς αὐτὸν ἔφη· “Ἀπιθι, μάταιε, κλέψον· μὰ τὸν Ἰησοῦν, εἰ ταῦτα
 1880 δράσεις, οὐκέτι θεάσῃ τὸν ἥλιον.” Ὁ δὲ συνιείς τὰ ῥηθέντα αὐτῷ
 διεχλεύασε τὸν δίκαιον εἰπών· “Ναί, παρατετραμμένε, ἄδηλα λέγεις σὺ
 καὶ τῶν δαιμόνων ἐφάμιλλα· ἐγὼ ἐκεῖ ἀπέρχομαι καὶ ἴδω εἰ ἐνεργεῖ σου τὰ
 ῥήματα.” Ὁ δὲ ὅσιος μετριοπαθὼν διέβη τὸν τόπον.
- Ἐσπέρας δὲ ἥδη γενομένης, ἄδειαν εὐρὼν ὁ ἀτυχέστατος, ἀπελθὼν καὶ
 1885 ἀποκυλίσας τὸν λίθον τοῦ μνήματος εἰσῆει ἐν αὐτῷ. Καὶ πρῶτα μὲν
 ἐπῆρεν αὐτῆς τὸ ὠμοφόριον, ἔπειτα δὲ καὶ τὸ σάβανον. “Ὅτε οὖν ταῦτα
 ἦρεν, ἐβουλεύσατο ἀναχωρῆσαι· ὁ δὲ μισάνθρωπος δαίμων ὑπέβαλλεν
 αὐτὸν ἄραι καὶ τὴν ὀθόνην καὶ γυμνὸν τὸ σῶμα καταλιπεῖν, ὃ καὶ
 1890 πεποίηκε. Νεύσει δὲ θεοῦ (ὡς ἀπόρρητόν ἐστι τὸ διήγημα!) τὴν δεξιὰν
 αὐτῆς χεῖρα κουφίσασα ἡ κόρη δίδωσιν αὐτῷ ῥάπισμα, ὥστε παραχρήμα
 τοὺς δύο ὀφθαλμοὺς ἀποτυφλωθῆναι. Συνέσχε δὲ αὐτὸν τρόμος φοβερὸς
 καὶ φόβος ἀσύγκριτος, ὥστε ἀπὸ τοῦ κλόνου τὰς σιαγόνας αὐτοῦ σὺν τοῖς
 ὁδοῦσι συντρίβεσθαι, ὁμοίως δὲ καὶ τὰ γόνατα. Ἀνοιξάσα δὲ ἡ νεκρὰ
 1895 κόρη τὸ στόμα αὐτῆς τάδε πρὸς αὐτὸν ἀπεφθέγγετο· “Ἀθλιε καὶ
 ταλαίπωρε, ἔστω οὐκ ἐφοβήθης τὸν θεὸν οὔτε τοὺς ἀγίους ἀγγέλους
 αὐτοῦ, κἂν ὡς εἰς τῶν ἀνθρώπων ἃς ἡδέσθης θεάσασθαι θηλείας σῶμα
 γεγυμνωμένον, ἃς ἡρκέσθης ἅπερ πρότερον ἔλαβες καὶ κἂν τὴν εὐτελῆ
 ὀθόνην ἃς ἐχαρίσω τῷ σῶματί μου. Ἀλλ’ ἀνελεῖς καὶ ὠμὸς εἰς ἐμὲ
 1900 ἀπεφάνθης καὶ ἐβουλεύσω γέλοιόν με ὀφθῆναι ἐν τῇ δευτέρᾳ ἐλεύσει
 πάσαις ταῖς ἀγίαις παρθένοις· ἰδοὺ οὖν ἐγὼ σοι δεῖξω μηκέτι κλέπτειν,
 ἔπειτα ἵνα γινώσκῃς θεὸν ζῶντα εἶναι τὸν Χριστόν, καὶ ὅτι κρίσις ἐστὶ καὶ
 1905 ἀνταπόδοσις καὶ μετὰ θάνατον ζῶσι καὶ εὐφραίνονται οἱ ἀγαπῶντες τὸν
 θεόν.” Ταῦτα εἰπούσα ἡ κόρη ἀνέστη καὶ λαβοῦσα τὴν ὀθόνην ἐφόρεσεν,
 ὁμοίως καὶ τὸ σάβανον καὶ τὸ ὠμοφόριον λαβοῦσα ἐστολίσασα, εἰπούσα·
 “Σύ, κύριε, κατὰ μόνας ἐπ’ ἐλπίδι κατῴκισάς με.” Ἀναπεσοῦσα δὲ ἐν
 εἰρήνῃ ἐπὶ τὸ αὐτὸ ἐκοιμήθη. Ὁ δὲ μάταιος ἐκεῖνος μόλις εὐρεῖν δυνηθεὶς
 τὸν τροχὸν τῶν ἀμπελώνων ἐξῆλθε, καὶ πλησίον ὑπάρχων τῆς δημοσίας
 1910 ψηλαφῶν τοίχον πρὸς τοίχον ἐν τῇ πόρτῃ ἐγένετο. Καὶ τοῖς θέλουσι μαθεῖν
 τὴν αἰτίαν τῆς τυφλώσεως ἄλλην ἄλλως ἀπελογεῖτο καὶ οὐχ ὡς ἐγένετο·
 ὕστερον δὲ κατανυγεῖς τὸ πᾶν τῆς ἀληθείας ἐξηγήσατο.

1879 εἰς: πρὸς γ || 1880 -ση τὸν ἥλιον: inc. A

Aβγ (β = BML γ = Cδ δ = Kε ε = DE)

1881 διεχλεύασε: -ζε β || 1882 τῶν δαιμόνων: τοῦ φυρμού τῶν δαιμόνων δ || 1886
 ἐπῆρεν: ἀπ- β ἦρεν δ || ὠμοφόριον: μαφόριον γ || 1887 ὑπέβαλλεν: -βαλεν βΚ -λαβεν

holy man looked at him and said, "Go, you fool, and steal! By Jesus, if you do this, you will never see the sun again! Now he understood what the just man had said to him. And he mocked him and said, "Yes, you crazy man, who talk obscurely, saying things that can rival the talk of the demons, I shall go there and see if your words come true!" The holy man went on his way, joking.

When evening came the hapless thief saw his chance. He went to the tomb, rolled back the stone and entered.³ First he took her veil, then also her linen garment. After that he intended to go, but the malevolent demon suggested that he should take her shift, too, and leave her body naked, which he did.⁴ But with God's permission—is not this story fantastic?—the girl raised her right arm and struck him on his face so that he was immediately blinded in both his eyes. He was overcome by terrible trembling and unparalleled fear, the shock making his cheeks quiver and his teeth chatter as well as his knees shake. The dead girl opened her mouth and spoke to him thus, "You poor wretch, even if you were not afraid of God or his holy angels, as a male you should at least have felt ashamed to look at the naked body of a female! You should have been content with what you had already taken and at least granted my body its cheap shift. You have behaved mercilessly and cruelly towards me, wanting to make me a laughing-stock to all the holy virgins at the Second Coming. Look, I shall teach you not to steal again and show you that Christ is the Living God and that there are judgment and recompense and that after death those who love God live and rejoice." With these words the girl, rising to her feet, took her shift and put it on again, and likewise she took her linen garment and her veil and arrayed herself in them, saying, "Thou alone, O Lord, hast caused me to dwell in safety."⁵ She lay down, and in the same moment she slept in peace.⁶ But the foolish man, who could hardly find the fence⁷ of the vineyard, went out. As he was near the public street he groped his way along the walls⁸ until he came to the city gate. And to those who wanted to know the reason why he was blind he gave now one answer and now another, not telling how it really happened. Later however he was stirred by contrition and told the whole truth.

C || 1888 αὐτὸν: αὐτῷ E || 1891 συνέσχε δὲ corr. βD: συνέσχεν τὲ ACK συνέσχε τοῖνον
E || 1897 ἅπερ: οἷς β || 1898 ἀλλ': ἀλλὰ βε ἀλλ' εἰ K || 1904 ὁμοφύριον: μαφύριον γ
|| 1908 πρὸς: παρὰ β || 1909 οὐχ ὥς: οὐκ β

Ἀπὸ τότε οὖν ἦν ἐπαιτῶν καὶ οὕτως τὴν καθημερινὴν ζωὴν ἐπορίζετο. ^B
 Πολλάκις δὲ καθεζόμενος πρὸς ἑαυτὸν ταῦτα ἔλεγε· “Κατάθεμά σε,
 ἀκόρεστε λαίμῃ, ὅτι διὰ σέ καὶ τὴν τῆς γαστροῦ μου ἀπόλαυσιν ταύτην
 τὴν τύφλωσιν κέκτημαι.” Καὶ πάλιν ἔλεγεν· “Εἴ τις εἰς κόρον τρυφᾷ καὶ
 1915 κλέπτει, οὗτος καὶ πομπεύει.” Πολλοὶ δὲ τῷ καιρῷ ἐκείνῳ ἀπετάζαντο τῷ
 σατανᾷ πληροφορηθέντες ἐξ ὧν ἔπαθεν ἐκεῖνος, καὶ γεγονόνασι χρηστοὶ καὶ
 τοῖς ἦθεσι καὶ τοῖς πράγμασι. Μεμνημένος δὲ καὶ τῆς τοῦ ἁγίου
 προρρήσεως καὶ ἀποθανυμάτων ἐξεπλήσσετο δοξάζων τὸν θεόν.

Μιᾷ δὲ τῶν ἡμερῶν μεσοῦσης τῆς ἁγίας τεσσαρακοστῆς ἦν ὁ ὁσιος ^c
 1920 παίζων ἐν τῷ τοῦ φόρου πλακώματι καὶ ὥς ἔχων ἔθος ποτὲ μὲν τρέχειν,
 ποτὲ δὲ σάσσειν, γενόμενος κατέναντι τῆς μεγάλης πύλης τοῦ Σινάτου
 κατεσκοπεῖ τοὺς ἐκείσε ὄντας λωρόποδας. Εἷς δὲ τῶν διερχομένων ἰδὼν
 τὸν ὅσιον τούτοις ἐντρανίζοντα, δίδωσιν αὐτῷ κόσσον κατὰ τοῦ αὐχένος,
 λέγων· “Σαλέ, τί ἴστασαι βλέπων;” Ὁ δὲ μακάριος ἔφη πρὸς αὐτόν·
 1925 “Ἐξηχε τῷ νοί, τῶν εἰδῶλων τοῖς αἰσθητοῖς ἐντρανίζων ἔστηκα, καὶ γὰρ
 καὶ αὐτὸς νοητὸς λωρόπους καθέστηκας καὶ ὄφιν καὶ γέννημα ἐχιδνῶν· οἱ
 γὰρ ἄξονες τῆς ψυχῆς σου καὶ τὰ νοητὰ διαβήματα τῆς καρδίας σου
 διεστραμμένα εἰσὶ καὶ ἐπὶ τὸν ἄδην βαδίζοντα· ἰδοὺ γὰρ ἔχανεν ὁ ἄδης
 καὶ καταπιεῖν σε ἐκδέχεται, πορνεύοντα καὶ μοιχεύοντα καὶ τὸν διάβολον
 1930 καθ’ ἐκάστην θυσίαν προσφέροντα.” Ὡς δὲ ἤκουσεν ὁ ἄνθρωπος, φρίκη ^D
 συσχεθεὶς ἐν ἑαυτῷ διελογίζετο, λέγων· “Ἄρα ἀπὸ θεοῦ ταῦτα οἶδεν ἢ
 ἀπὸ δαιμόνων; ἀλλ’ αὐτὸς πόθεν ἐπίσταται θεόν, ἄνθρωπος ἐξηχος καὶ
 παρατετραμμένος;”

Ὁ δὲ μακάριος ἀναχωρήσας τοῦ τόπου ἐκείνου ἔρχεται ἐν τῷ
 1935 πλακώματι τοῦ φόρου, ἐν ᾧ καθεζόνται αἱ λεγόμεναι πράτριαι
 πιπράσκουσαι τὸν πολυτελεῖ κόσμον ἐκείνον. Στὰς οὖν ἐκείσε καὶ ^{749A}
 προσσχὼν τοῖς πιπρασκομένοις ἔλεγε· “Βαβαί, ἄχυρα καὶ κονιορτός!”
 Τινὲς οὖν τῶν ἐκείσε ἐστῶτων ἀγνοοῦντες ἔλεγον· “Τί ἐστὶν ὃ φλυαρεῖ ὁ
 σαλός;” Καὶ οἱ μὲν ἐγέλων, οἱ δὲ ἐκωμῶδουν, ἕτεροι δὲ ἐρράπιζον αὐτοῦ
 1940 τὸν αὐχένα, ὠθοῦντες καὶ ἐμπύοντες αὐτόν. Ὡς οὖν ἴστατο ὁ δίκαιος καὶ
 ἅπαν τὸ τοῦ φόρου ἐσκόπευε, γέρων τις διερχόμενος λέγει πρὸς αὐτόν·
 “Τίνος ἔνεκεν, ὦ πάρετε, ἄχυρα ἐπιφωνεῖς καὶ φαντάσματα; Ἐὰν γὰρ

1911 ἦν ... οὕτως· ἐπαιτῶν ὁ τοιοῦτος β || ἦν ἐπαιτῶν· ἐπαίτει δ || 1912 ἑαυτὸν· τὴν
 γούλαν αὐτοῦ δ || σε· σοι βCE || 1914 εἰ τις (= ὅστις?) β || 1914–15 εἰς ... κλέπτει·
 ἐστὶ γαστροῦ τρυφητῆς, ἀκαμάτης καὶ κλέπτης E || 1918 ἐξεπλήσσετο· -ττ- BKE || 1919
 add. tit. περὶ τοῦ σινάτου καὶ τῶν πρατριῶν K || 1920 ἔχων· εἶχεν βCE || 1922
 λωρόποδας· λου- D || 1923 κόσσον corr. CK· κοσσόν A κόνσον BM κίνσον L om. ε

From that day he earned his daily living by begging. Often as he sat begging he said to himself, "Curse upon you, insatiable throat,⁹ for it is because of you and the pleasure of my stomach that I have incurred this blindness!" And again he said, "He who eats excessively and steals, he will also be paraded."¹⁰ At this time there were many who renounced Satan, convinced by what this man had suffered, and became good both in their morals and in their deeds. And when he remembered the holy man's prediction he marvelled and was amazed and praised God.

Two episodes at the Forum

One day in the middle of Holy Lent the sainted man was playing his game on the paved surface¹ of the Forum, true to his habit sometimes running, sometimes dancing.² When he had come in front of the great door of the Senate he looked closely at the "thong-legs" represented there.³ One of the passers-by, seeing the holy man gazing at them, gave him a slap on the neck, saying, "You idiot, what are you staring at?" The blessed man replied, "You fool in your spirit! I am looking at the visible idols, but you are a spiritual 'thong-leg', and a serpent, and of the viper's brood, for your soul's axles and your heart's spiritual legs are crooked and going to Hades.⁴ Behold, Hades has opened its mouth waiting to swallow you up,⁵ for you are a fornicator and an adulterer and offer sacrifice to the devil every day." When the man heard this he was overcome by shudders and wondered in his heart, "Does he know this from God or from demons? But how can he know God, a foolish and crazy man?"⁶

Leaving this spot the blessed man came out on the paved surface of the Forum, where the so-called saleswomen are seated, selling those costly embellishments.⁷ There he stopped, contemplated the wares offered for sale and exclaimed, "My goodness, straw and dust!"⁸ Some of those who stood there did not understand but said, "What is this nonsense that the fool is talking?" And some laughed, others mocked him, still others slapped him on the neck, jostling him and spitting on him. Now as the righteous man stood there contemplating the whole Forum, an old man passing by said to him, "O fool, why do you shout 'straw and phantoms'? If you are selling

|| 1926 καὶ¹ om. β || λωρόπους: λου- C || 1929 τὸν διάβολον: τῷ διαβόλῳ corr. β al. δ
|| 1930 καθ' ἐκάστην: add. ἡμέραν δ || 1932 ἀλλ': ἀλλὰ β || πόθεν: πῶς β || 1938
ἐστῶτων ἐκείσε in. β || 1938-9 τί ... σαλός: πάρετός ἐστι β || 1940 αὐχένα: τέναντα γ

ἄχυρα πωλείς, πορεύου ἐν τῷ Ἀνεμοδουλίῳ κἀκεῖ πιπράσκεις αὐτά.” Ἐφη
 1945 πρὸς αὐτὸν ὁ ὄσιος· “Ὑπαγε σκόπευσον, ἔζηχε, ποιὸς σε τάφος μετὰ
 τρίτην ἡμέραν ὑποδέξεται.” Καὶ ὡς εἶπεν αὐτὸν ὁ ὄσιος, οὕτως καὶ
 ἐγένετο· μετὰ γὰρ τρίτην ἡμέραν τὸν ἑαυτοῦ βίον κατέλυσεν. Ὁξέως δὲ
 ἐναποσκοπούντος αὐτοῦ ὧδε κἀκείσε καὶ κράζοντος νεώτερός τις μετὰ
 1950 πραότητος ἔφη πρὸς αὐτόν· “Τὸν θεὸν τοῦ οὐρανοῦ, τίνα εἰσὶν ἅπερ
 βλέπεις ἰστάμενος;” Ὁ δὲ λέγει· “Ὁναρ θεωρῶ, τέκνον· σκιά γὰρ καὶ
 1950 καπνὸς ἐστὶν ὁ μάταιος βίος οὗτος.” Καὶ ταῦτα εἰρηκῶς δρομαίως τῶν B
 ἐκεῖ ἀνεχώρησε καὶ ἐν τῷ Σταυρίῳ παρεγένετο.

ΛΒ'. Περὶ τοῦ μοναχοῦ τοῦ ἐν τῷ Σταυρίῳ

Ἐν ὅσῳ οὖν τοῖς ἐκείσε ἐπέστη, εὗρε μοναχόν τινα ἐν εὐλαβείᾳ ἐπευ-
 1955 φημιζόμενον μεθ' ἑτέρου τινὸς καὶ ὡς δῆθεν περὶ ὠφελείας ψυχῆς λόγον
 κινούντας· ἐπ' ἀληθείας γὰρ ἐπὶ τῇ βιώσει αὐτοῦ εὐλαβῆς ὑπῆρχε καὶ
 εὐσεβῆς, πάντα ἐργαζόμενος τὰ τοῖς μοναχοῖς εὐάρμοστα, ἐν τούτοις
 μόνον σφαλλόμενος, φειδωλὸς ὢν. Τινὲς δὲ τῶν πολιτῶν ἐξαγορεύοντες
 τὰς ἁμαρτίας αὐτῶν παρείχον αὐτῷ ἱκανὴν χρυσίου ποσότητα τοῦ C
 1960 διανεῖμαι τοῖς πένησιν ὑπὲρ ψυχικῆς σωτηρίας αὐτῶν, ὁ δὲ τῷ πάθει τῆς
 φιλαργυρίας ἡττώμενος οὐδὲν ἐξ αὐτῶν παρείχεν τι, ἀλλὰ πάντα εἰς τὸν
 κορβανὰν ἐταμιεύετο καὶ οὕτως ἦν ὡς ἅτε τῷ βίῳ ζῶν, οὐ τῷ Χριστῷ.
 Οὕτω τῇ φιλαργυρίᾳ μαινόμενος καὶ βλέπων ἑαυτὸν πληθυνόμενον
 ἡγάλλετο. Ὁ οὖν μακάριος Ἀνδρέας ἐκείσε παραγενόμενος τῷ διορατικῷ
 1965 τε χαρίσματι κοσμούμενος ἐθεάσατο δράκοντα φοβερὸν εἰλημένον περὶ
 τὸν τράχηλον αὐτοῦ, τρεῖς ἔχοντα κεφαλὰς· τὸ σὺραῖον ἐκρέματο μέχρι
 τῶν ποδῶν αὐτοῦ· αἱ δὲ κεφαλὰὶ ὑπῆρχον μία μὲν τῆς κνιπίας, ἡ δευτέρα
 τῆς μανίας, ἡ τρίτη τῆς ἀσπλαγχνίας. Ὡς οὖν ταῦτα εἶδεν ὁ δίκαιος
 1970 ξενιζόμενος, πλησίον τοῦ μοναχοῦ ἐγγίσας, κατενόει τὰ τούτου μορφώ- D
 ματα. Δοκῶν δὲ ἐκεῖνος ὅτι πένης ἐστὶ καὶ ἔνεκεν τοῦ λαβεῖν τι παρ' αὐτοῦ
 ἐκδέχεται λέγει αὐτῷ· “Ὁ θεός, ἀδελφέ, ἐλεήσει σε.” Ὁ δὲ ὄσιος ὀλίγον

1943 Ἀνεμοδουλίῳ: -ρίῳ CKE || 1944 Ὑπαγε: Ὑπαγον D || 1945 αὐτόν: αὐτῷ corr. β
 om. C loc. om. δ || 1946 κατέλυσεν: κατέλιπεν β || 1950-1 καὶ ταῦτα ... παρεγένετο:
 μετὰ ταῦτα ἀπάρας ἐκεῖθεν ἔρχεται δρομαίως ἐν τῷ σταυρίῳ δ || 1951 ἐκεῖ: ἐκείσε β ||
 Σταυρίῳ scripsi, codd. βδ secutus: σταβρίῳ A στρίῳ breviser scripsit C || 1952 ΛΒ': λόγος
 κε' in marg. D num. carent rell. || Περὶ ... Σταυρίῳ: π. τ. μοναχοῦ τοῦ τὴν φιλαργυρίαν
 ἔχοντος C π. τ. φιλαργύρου μοναχοῦ ante μετὰ ταῦτα δ om. β add. π. τ. μοναχοῦ in
 marg. L || Σταυρίῳ scripsi: σταβρίῳ A || 1953-4 ἐν² ... ἐπευφημιζόμενον: ἐπ'εὐλαβείᾳ

straw, go to the Anemodoulion and sell it there!”⁹ The holy man answered him, “You fool, go and look out a tomb that can receive you after two days!” And as the holy man had told him, so it turned out: after two days he brought his life to an end. While he was looking sharply in all directions and shouting, a young man asked him with meekness, “By the God of heaven, what do you see, standing there?” He answered, “I see a dream, my son, for this vain life is shadow and smoke.”¹⁰ And with these words he quickly left that place and came to the Staurion.¹¹

32. On the monk at the Staurion

As he reached this place he found a monk much praised for his piety taking up a discussion with another man,¹ seemingly about the edification of the soul. He indeed led a devout and pious life, doing everything that befits a monk, erring only in one respect: he was a miser. Some of the citizens as they confessed their sins gave him an adequate sum of money to distribute among the poor for the sake of the salvation of their souls.² He, however, overtaken by the passion of greed did not give away any of it but stored it all up in his treasury, behaving as if he lived for this life and not for Christ. Thus driven mad by his greed he rejoiced when he saw himself growing rich. Now when blessed Andrew arrived there, being adorned with the gift of insight he saw a terrible dragon coiled around his neck. It had three heads, and its tail hung down to his feet.³ Of its heads the first was that of miserliness, the second that of madness, and the third that of heartlessness. While the righteous man gazed at this in surprise he approached the monk to take a close look at the shape of the monster. The monk, who thought that he was a beggar expecting alms, said, “My brother, God shall have mercy on you.”⁴ The holy man, withdrawing a little from him, saw an in-

ἐπιφημιζόμενον β ὡς ἐπιφημιζόμενον C ὡς (om. K) ἐπὶ εὐλαβείᾳ διαφημιζόμενον δ || 1954 καὶ om. γ || 1955 κινούντας: κινούντων CKD κινούντος E || 1956 εὐάρμοστα: εὐάρεστα β || 1957 δὲ: γὰρ β || 1958 τοῦ om. β || 1959 αὐτῶν σωτηρίας inv. βK || 1960 εἰς: πρὸς β || 1961 κορβανάν: κορβω- βγ || οὕτως ἦν om. γ || ζῶν: add. καὶ β || 1962 καὶ om. δ || 1964 τε om. βγ || 1965 τὸ οὐραῖον: οὐ τὸ οὐραῖον β οὐ ἢ οὐρὰ δ || 1966-7 αἱ δὲ ... ἀσπλαγχνίας om. C || 1966 κνιπίας: σκνιπίας BL || 1967 ἡ τρίτη: καὶ ἡ τρίτη β || ἀσπλαγχνίας corr. βδ: ἀσπλαχνίας A in fine lineae (loc. om. C) || 1968 τοῦ μοναχοῦ: αὐτοῦ β || 1968-9 τούτου μορφώματα: συνθήματα τοῦ δράκοντος C συνθήματα τοῦ δράκοντος καὶ τὰ τούτου μορφώματα δ

1975 ἀπ' αὐτοῦ μακρυνθεὶς εἶδε γραφὴν κύκλῳ αὐτοῦ ἐπὶ τοῦ ἀέρος φερομένην 752A
 σκοτεινοῖς γράμμασι· “Δράκων ὁ τῆς φιλαργυρίας, ἡ ρίζα πασῶν τῶν
 ἀνομιῶν.” Ἀπιδὼν οὖν ὅπιθεν αὐτοῦ βλέπει δύο τινὰς τῇ φύσει εὐνούχους
 δι’ αὐτὸν δικαζομένους. Ἦν δὲ ὁ μὲν εἰς μέλας ἐσκοτισμένους ἔχων τοὺς
 ὀφθαλμούς, ὁ δὲ ἕτερος ἦν λευκὸς ἐξαστράπτων ὑπὲρ τὸν ἥλιον. “Ἐλεγε δὲ
 ὁ μέλας ἐκεῖνος πρὸς τὸν φαεινότατον ἄγγελον τὸν φυλάσσοντα αὐτόν·
 “Μάτην παρεδρεῦεις τῷ μοναχῷ καὶ φυλάττεις αὐτόν· ἐμὰ γὰρ εἰσιν
 αὐτοῦ τὰ πρωτόλεια, ὅτι τὸ ἐμὸν θέλημα εἰσπράττεται· ἀνελεῖμων γὰρ καὶ
 1980 φιλάργυρος μετὰ τοῦ θεοῦ μερίδα οὐ κέκτηται, ἀλλὰ γε ὡς δευτέρᾳ
 εἰδωλολατρεῖα σεμνυνόμενος ἐμοὶ δουλεύει καὶ ἐμοὶ ὑπέκει καὶ
 ὀφείλουσιν εἶναι καὶ τὰ πρωτόλεια ἐμὰ.” Πάλιν ὁ ἕτερος ἔλεγεν· “Ἀπεχε,
 βεβορβορωμένε, ἀπὸ τῆς Ἰησοῦ Χριστοῦ κληρονομίας· ἐμοὶ γὰρ
 κεκληρήρωται κατέχειν αὐτοῦ τὰ πρωτεία, ἐπεὶ καὶ νηστεύει καὶ εὐχεται καὶ
 ἐστὶν ἄκακος, πραύς, ταπεινὸς καὶ ἡσυχος.” Ἐδικάζοντο οὖν οἱ δύο καὶ B
 1985 οὐκ ἦν εἰρήνη μετὰ τῶν ἀμφοτέρων. Ἐσχάτον δὲ ἔφη ὁ μέλας· “Τάδε
 εἰσὶν ἅπερ ἔφη ὁ κριτής· ‘δεῦτε,’ λέγων, ‘τίνες οἱ φιλάργυροι, οἱ
 ἀπροαίρετοι;’” Ἡ τοὺς ἐλεήμονας προσκαλεῖται καὶ τοὺς συμπαθεῖς καὶ
 τοὺς οἰκτίρμονας καὶ τοὺς αὐτὸν μιμουμένους διὰ φιланθρωπίας;” Ἐφη ὁ
 1990 ἄγγελος· “Καὶ τί λέγει ὁ κύριος· ‘ἐπὶ τίνα ἐπιβλέψω ἄλλ’ ἢ ἐπὶ τὸν πρᾶον
 καὶ ἡσύχιον καὶ τρέμοντά μου τοὺς λόγους;’ καὶ ὅτι ‘μακάριοι οἱ πραεῖς,
 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,’ καὶ τὰ τούτων παραπλήσια.” Λέγει ὁ
 μέλας· “Βλέψον καὶ ἴδε πῶς τρέμει οὗτος ἐπὶ τῷ λόγῳ τούτῳ ὅτι ‘μακάριοι
 οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται,’ καὶ ἄλιν· ‘γίνεσθε οἰκτίρμονες
 1995 καθὼς καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος οἰκτίρμων ἐστίν,’ καὶ ἄλλαχού·
 ‘ἔλεον θέλω καὶ οὐ θυσίαν,’ καὶ ‘διάθρυπτε πεινῶντι τὸν ἄρτον σου,’ καὶ C
 ἄλλα πλείονα παραγγέλματα τοῦ θεοῦ ἃ οὐ φέρω λέγειν βδέλυγμά μου
 ὑπάρχοντα, ὅτι ἐναντία μου εἰσι· πῶς οὖν σὺ τὰ πρωτεία αὐτοῦ ἐπέχειν
 βούλει;” Ἀποκριθεὶς τοιγαροῦν ὁ τοῦ φωτὸς ἄγγελος καὶ φησι· “Δίκη
 2000 μεγάλη σήμερον μετὰ τῶν ἡμῶν καὶ οὐκ ἀφίσταμαι, μέχρις ἂν τὸν κριτὴν
 ἐρωτήσωμεν.” Ταῦτα ἀκούσας ὁ μέλας ἐδυσχέρανε καὶ φησι πρὸς τὸν
 λευσχίμονα· “Ἐπειδὴ ἀπὸ φιλανθρωπίας ἄρχεται ὁ φιλάνθρωπος καὶ
 λήγει εἰς ἀγαθότητα, ἔνεκεν τῆς αἰτίας ταύτης πρὸς τὸν θεὸν κατέφυγες
 καὶ οἶδα τοῦτο, ὅτι κατ’ ἐμοῦ ἔχει ἐξενέγκαι αὐτοῦ τὴν ἀπόφασιν, καὶ
 ἀπαναίνομαι, τῷ τοιοῦτῳ σκοπῷ μὴ ἀρεσκόμενος.” Ὁ δὲ ἄγγελος κυρίου D
 2005 ἔφη πρὸς αὐτόν· “Δόλιε καὶ ἀπατεῶν, ὁ νομοθετῶν τοὺς υἱοὺς τῶν

1972 γράμμασι: add. καὶ δηλοῦσαν β || δράκων: add. φησὶν γ || πασῶν: πάντων βK ||
 1973 ὅπιθεν: -σθ- L || 1975 ἦν om. β || ἔλεγε δὲ: καὶ ἔλεγεν β || 1977 αὐτόν corr. β:
 αὐτῷ AC loc. om. δ || 1978 πρωτόλεια: προτέλεια D || 1979 τοῦ om. β || οὐ κέκτηται

scription in dark letters hovering in the air around him, saying, "The dragon of greed, the root of all iniquities."⁵ When he looked behind him he saw two men who were⁶ eunuchs engaged in a trial for his sake. One of them was black with darkened eyes, the other was white, shining with a brilliance eclipsing the sun. The black one said to the dazzling angel who guarded him, "You are waiting upon the monk and guarding him in vain, for I have a right to him first, because he does my will. A merciless and greedy man has nothing in common with God, but as if priding himself upon a second idolatry⁷ he serves me and submits himself to me and therefore the first share in him must be mine." The other replied, "You filthy demon, stay away from the inheritance of Jesus Christ! For I have been allotted the first share in him, because he both fasts and prays and is guileless, meek, humble and quiet." Thus the two argued, and there was no peace between them. At last the black one said, "Is this what the Judge said, 'Come, where are the greedy and the disobliging?' Does he not summon the compassionate and the merciful and the pitying and those who imitate him by showing love of their fellow creature?"⁸ The angel answered, "And what does the Lord say? Does he not ask, 'To whom shall I look but to the man who is meek and quiet and trembles at my word?'⁹ and utter, 'Blessed are the meek, blessed are the pure in heart'¹⁰, and similar sayings?" The black one said, "Look and behold how he trembles at the word, 'Blessed are the merciful, for they shall obtain mercy,'¹¹ and further, 'Be merciful, even as your Heavenly Father is merciful,'¹² and in another passage, 'I desire mercy, and not sacrifice,'¹³ and further, 'Break your bread to the hungry,'¹⁴ and many other commandments of God which I cannot bear to pronounce because they are an abomination to me, as they are against me. So how do you think you can obtain the first right to him?" The angel of light answered,¹⁵ "Today there is a great trial between us and I shall not leave until we have asked the Judge." When the black one heard this he was annoyed and said to the man in white garments,¹⁶ "Since the lover of mankind begins with love of mankind and ends with goodness, for this reason you seek refuge with God! And this I know, that he will pass his sentence on me. I reject your suggestion, for I am not pleased with such a purpose." The angel of the Lord replied, "You treacherous deceiver, he who ordains by

μερίδα inv. β || ἀλλά γε scripsi ut βCKE: ἀλλ' ἄγε A ἀλλὰ γὰρ D || 1980 ὑπείκει: ὑπόκειται β || 1981 πρωτόλεια: προτέλεια D || 1983 πρωτεία: πρωτόλεια CKE
 προτέλεια D || 1984 ταπεινός om. β || 1988 μιμουμένους: μισ- β || 1990 ἡσύχιον:
 ἡσυχον β || 1994 ὑμῶν: ἡμῶν βKE || 1996 τοῦ θεοῦ παραγγέλματα inv. β || μου: μοι
 βK || 1997 σὺ post αὐτοῦ tr. β || πρωτεία: πρωτόλεια γ || 1998 βούλει: add. καὶ β ||
 τοιγαροῦν: τοίνυν KE οὖν D om. β al. C || καὶ om. βδ al. C || 1999 μεγάλη: add.
 ἐστὶ β || 2001 λευσχήμενα: λευχείμονα βC || 2005 τοὺς υἱοὺς: τοῖς υἱοῖς βKE

- ἀνθρώπων κρίνειν δίκαια καὶ μὴ ἐλεᾶν πτωχὸν ἐν κρίσει καὶ μὴ λαμβάνειν πρόσωπον δυνάστου, αὐτὸς ὢν ὅρος σοφίας καὶ δικαιοσύνης, ἔνεκεν σοῦ τοῦ μιαιωτάτου ἀρτίως ἔχει ἐν τῇ κρίσει ταύτῃ παροιστρήσαι; Δεῦρο τοίνυν ἅμα ἐμοὶ καὶ διὰ κρίσεως θεοῦ ἡ πείσων ἡ πείσθητι.” Τούτοις τοῖς ῥήμασι θαρρήσας ὁ μέλας ἐπένευσε παρὰ κυρίου τὸ κρίμα τῆς ἐρωτήσεως αὐτῶν ἔσεσθαι, καὶ στραφέντων κατὰ ἀνατολὰς ἠρώτησε τὸν κύριον ὁ λαμπρὸς νεανίας ἐκεῖνος περὶ τῶν ἀμφισβητουμένων καὶ κινηθέντων παρ’ αὐτῶν· ὁ γὰρ μέλας ἐκεῖνος, εἰ καὶ σὺν αὐτῷ ἐπέιδε κατὰ ἀνατολὰς, ἀλλ’ εὐθέως ἀπέστρεψε τὸ πρόσωπον αὐτοῦ ἐπὶ δυσμὰς. Ὡς οὖν ἠρώτησεν ὁ ἄγγελος κυρίου, εὐθέως φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, λέγουσα· “Ἐγὼ ἐνετείλαμην τοῖς ἀποστόλοις μου λέγων· ‘λάβετε πνεῦμα ἅγιον, καὶ ἂν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφεθήσεται αὐτοῖς,’ ἐπεὶ οὐκ εἶρηκα τοῖς φίλοις μου· ‘λάβετε χρυσίον ἀντὶ πνεύματος ἁγίου καὶ τότε συγχωρεῖται τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,’ καὶ τὰ νῦν οὐκ ἔστι σοὶ τι ἐν αὐτῷ, ἐπεὶ τῶν ἐλεημόνων ἐστὶν ἡ ἐμὴ βασιλεία καὶ οἰκητήριον καὶ ἀνάπαυσις.” Ταύτης τῆς φωνῆς γεγονῆναι παρεχώρησεν ὁ ἄγγελος κυρίου ἐκείνῳ τῷ ζεζοφωμένῳ τὰ πρωτεῖα, καὶ αὐτὸς προσκυνήσας μῆκοθεν τοῦ μοναχοῦ ἐπορεύετο.
- Ταῦτα ἅπαντα θεασάμενος ὁ μακάριος ἐξέστη τῷ πνεύματι καὶ ἱλιγγιάσας ἔφριξεν, ὅτι ὁ πονηρὸς δαίμων ἐκεῖνος ἀπὸ γραφῆς τὸν τοῦ φωτὸς ἄγγελον ἔπεισε. Καὶ πρὸς ἑαυτὸν ἀπεφθέγγετο· “Ὡ τῆς τοῦ μιαινοῦ κακοβουλίας, ὅτι τοῖς ἡμετέροις ὅπλοις βαλλόμεθα, καὶ γὰρ οὗτος ὁ λυμεὼν καὶ ληστὴς καὶ γραφῶν ἔμπειρός ἐστιν.” Τοῦτο εἰπὼν προέλαβεν ἓν τι νῆπιον, δι’ ἧς ἔμελλεν ὁ μοναχὸς διέρχεσθαι, καὶ καθεστὴς ἐκείσε αὐτὸν ἐξεδέχετο. Ὅτε οὖν ἐθεάσατο αὐτὸν μονώτατον ἐρχόμενον, ἐχάρη λίαν, τοῦτο γὰρ καὶ προσήυχετο, καὶ ἀναστὰς ἤρξατο εἰς συνάντησιν αὐτοῦ πορεύεσθαι. Ἐγὼ οὖν ὁ διάβολος, καθότι ἐπὶ διορθώσει τοῦ ἀββά ἀφίκετο ὁ μακάριος, καὶ θρονηθεὶς ἤρξατο κράζειν· “Πάλιν, Ἀνδρέα, κατ’ ἐμοῦ ἦκει; Ἀρά γε ἐγὼ ἐξενιζόμην, καθότι πρὸ τῆς νενομισμένης ὥρας ἐστηκὼς ἡκροῦ τῆς δίκης μου, ἢ πάντως τι δεινὸν μοι βουλόμενος ἐργάσασθαι; Ἀπιθι τοίνυν ἀπὸ τῶν ὧδε καὶ μὴ τυραννήσης ἐνταῦθα ἀδίκως· τί γὰρ σοὶ καὶ τῷ ἀββᾷ τούτῳ; Οὐ γὰρ προσφιλὴς σοὶ ἐστὶν οὐδὲ μέχρι τῆς ἄρτι ὥρας αὐτὸν ἐθεάσω· συγγενὴς σου οὐκ ἔστι, διδασκαλίας σου οὐ δέεται. Ἀπιθι τοίνυν ἀπὸ τῶν ὧδε καὶ μὴ ἀδικῶν με καθέστηκας.” Ταῦτα τοῦ ἀλαζόνο ἐπιτιθεμένου καὶ φλυαροῦντος ὁ μακάριος ἐσιώπα,

2006 ἐλεᾶν: ἐλεεῖν β || 2014 ἀπέστρεψε: ἐπέ- β || 2017 καὶ om. β || ἀφεθήσεται: ἀφίενται β || 2022 πρωτεῖα: πρωτόλεια γ || 2024 ἐξέστη corr. βγ: ἐξέστιν (= -ην) Α || 2025 γραφῆς: τῆς γρ. β || 2025–6 ἄγγελον τοῦ φωτὸς in. β || 2026 μιαινοῦ: πονηροῦ

law that the sons of men shall give righteous judgments and not spare a poor man in judgment nor be partial to the mighty,¹⁷ being himself the norm of wisdom and righteousness, shall he now go mad in this trial for the sake of you, most impure that you are? Therefore, come on, join me and through God's judgment either prove your case or let yourself be persuaded!" Reassured by these words the black one agreed to submit the question to the judgment of the Lord. They turned towards the east and the shining youth asked the Lord about the issue they had raised and were arguing over. The black one, however, although he looked towards the east together with the other, immediately turned away his face towards the west. As soon as the angel of the Lord asked his question a voice came from heaven, saying, "I commanded my Apostles, saying, 'Receive the Holy Spirit, and if you forgive the sins of any, they will be forgiven,'¹⁸ for I did not say to my friends, 'Receive money instead of the Holy Spirit, then men will be forgiven their transgressions.' For the time being you have no share in him, for my kingdom and my dwelling and my rest belong to the merciful." When this voice was heard the angel of the Lord conceded the first right to the darkened one, while he himself made obeisance and distanced himself from the monk.

When the blessed man saw all this he was amazed in his spirit, and felt dizzy and shuddered at the thought that the evil demon had convinced the angel of light with the help of Holy Writ.¹⁹ And he said to himself, "O malevolence of the Filthy One! We are hurt by our own weapons, for this destroyer and robber is also familiar with the Scriptures!" With these words he went on ahead to a place which²⁰ the monk would pass, and there he sat down and waited for him. As he saw him coming quite alone he was very glad, for this was what he had prayed for. He stood up and walked towards him. But the devil, knowing that the blessed man had come for the sake of the father's reformation, was alarmed and began to cry out, "Are you coming against me again, Andrew?²¹ Do not think that I am surprised, for you stood listening to my lawsuit before the proper time, certainly planning to do me harm! Get out of my way, do not stay here harassing unjustly! What have you to do with this father? He is not your friend, you did not even see him until a moment ago, he is not a relative of yours, nor does he need your teaching. Get out of my way and stop wronging me!" While the Impostor attacked him like this, speaking this nonsense, the blessed man remained

β || 2028 ἐστιν ἔμπειρος inv. β || 2029 τόπω: ῥύμη KE ῥυμίδι D || ἦς: οὐ β, sed cf. Lc. 19:4-5 || 2031 προσήυχετο: -ηύξατο γ || 2032 καθότι: ὅτι β || 2033 κράζειν: λέγειν β || 2035 ἡ scripsi: ἡ Αγ om. β || 2036 τυραννῆσης: add. με καὶ β || 2040 ἐπιτιθεμένου καὶ om. δ || ἐπιτιθεμένου: ἐπιθεμένου β

μηδὲν ἀποκρινόμενος. Ὡς δὲ πλησίον αὐτοῦ ὁ μοναχὸς ἐγένετο, ποιήσας
 εὐχὴν ὁ ὅσιος μετὰ δακρύων περιεβλέψατο τῇδε κάκεισε, καὶ μὴ ἑωρακώς
 τινὰ κατέσχε τὸν μοναχὸν ἀπὸ τῆς δεξιᾶς χειρὸς αὐτοῦ καὶ στήσας αὐτὸν
 2045 τῆς πορείας ἔφη πρὸς αὐτόν· “Δέομαί σου, ἀνεκτῶς ἄκουσόν μου τοῦ
 οἰκέτου σου καὶ ἴλεω προθέσει δέξαι τὰ εὐτελῆ ῥήματά μου, ἐπειδὴ θλίψις 756A
 με διὰ σὲ μεγάλη καθέστηκε καὶ οὐχ ὑποφέρω ἀπὸ τῆς ὁδύνης· τίνος χάριν
 φίλος ὢν τοῦ θεοῦ ἐγένον καὶ ἐχρημάτισας ὑπηρετῆς τοῦ διαβόλου; Ποίω
 τρόπῳ πτέρυγας ἔχων ὥς τὰ σερᾶφιμ τῷ σατανᾷ ταύτας ῥιζοτομήσαι
 2050 συνεχώρησας; Πῶς ἀστραπόμορφος ὢν γέγονας σκοτεινόμορφος; Οἴμοι,
 ὅτι ὀφθαλμοὺς ἔχων ὥς τὰ πολυόμματα ἐτυφλώθης ὑπὸ τοῦ δράκοντος,
 καὶ ὥς ἡλιος ὑπάρχων ἔδυσ ὥς νύκτα καχέσπερος. Τίνος χάριν, ἀδελφέ,
 τὴν σὴν ψυχὴν ἐθανάτωσας; Διὰ τί ἐκτίσω φίλον τὸν τῆς φιλαργυρίας
 δράκοντα; Ἀρὰ γε ἐπίστασαι τίνων εἰκὼν τὸ σχῆμά σου πρόσεστιν; Οὐ
 2055 συνιεῖς πῶς ὀφείλει εἶναι ὁ μοναχός; Τί θέλεις τὸ χρυσίον, ἀδελφέ; Τίνος B
 χάριν ἀποστοιβάσας αὐτὸ ἐσώρευσας; Ποίω τρόπῳ αὐτὸ ἐκτίσω καὶ
 σεαυτῷ προσεποιήσω ἀπώλειαν; Τί θέλεις σὺ τὸ χρυσίον, ὅπερ καὶ μετὰ
 θανάτῳ σου οἷς οὐ θέλεις ἢ καὶ ἐχθροὶ σου τοῦτο κληρονομήσουσιν; Εἰπέ
 μοι παρακαλῶ· μὴ ἀπὸ κόπου σου ἐστὶ καὶ φυλάττεις τοῦτο συνταφῆναί
 2060 σοι; Μὴ τῇ δικέλλῃ σκάψας ταῦτα ἐσώρευσας, ἵνα θρέψῃς τὰ τέκνα σου;
 Μὴ ἐργατείας ποιησάμενος τοῦτο ἐδέξω εἰς μίσθωμα; Μὴ ἀπὸ γονέων
 ἦλθέν σοι; Πῶς κατέχεις ἀλλότρια παίσματα καὶ ἄγχῃ σκνιπευόμενος;
 Ἄλλοι πεινῶσι καὶ διψῶσι καὶ ῥιγῶσι τελευτῶντες, καὶ αὐτὸς βλέπων τὴν
 τοῦ χρυσοῦ ποσότητα εὐφραίνει; Ταῦτά εἰσι τὰ ἵχνη τῆς μετανοίας;
 2065 Ταῦτα περίεστιν ἢ τάξεις τῶν μοναχῶν καὶ ἡ ἀκτημοσύνη καὶ ἡ τοῦ
 ματαίου βίου ἀναχώρησις; Οὕτω μιμεῖσαι τὸν κύριον; Οὕτως ἡρνήσω
 κόσμον καὶ τοῖς ἐν κόσμῳ; Οὕτως ἐαντὸν ἐσταύρωσας τῷ κόσμῳ καὶ ταῖς C
 ἐπιθυμίαις αὐτοῦ; Οὐκ ἤκουσας τοῦ κυρίου λέγοντος μὴ κτήσασθαι
 χρυσὸν ἢ ἄργυρον, μὴ πῆραν, μὴ ῥάβδον, μὴ ἀνὰ δύο χιτῶνας ἔχειν;
 Ἐκπλήττομαι ποίω τρόπῳ τὰς παραγγελίας ταύτας λήθη παραδέδωκας.
 2070 Ἴδου σήμερον ἡ αὖριον τέλει τοῦ βίου χρησόμεθα, καὶ ἃ ἠτοίμασας, τίνι
 ἔσονται; Οὐ βλέπεις τὸν διάβολον ποῦ ἵσταται κατέχων σου τῆς ψυχῆς τὰ
 προπύλαια, καὶ ὁ φυλάσσων σε ἄγγελος μακρόθεν ἵσταται ὀλοφυρόμενος;
 Ἴδου, ὦ ἀδελφέ, ὁ πονηρὸς δράκων ὁ τῆς φιλαργυρίας τῷ σῷ τραχήλῳ
 ἐνείληται καὶ οὐχ ὀρᾷ, καὶ μεγάλῃν ἔχει ἐν σοὶ τὴν ἀνάπαισιν. Ἴδου δὴ, D

2043 δεξιᾶς om. β || αὐτοῦ om. βCK || 2045 σου οἰκέτου inv. β || ἴλεω correxi: ἰλέω
 codd. || 2046 με: μοι βδ om. C || 2047 ἐχρημάτισας om. β || 2048–9 ῥιζοτομήσαι
 συνεχώρησας: ῥιζοτόμους παρέδωκας β || 2052 φίλον om. β || τὸν post φιλαργυρίας tr. β
 || 2055 ἐσώρευσας: ἐσωρίασας CKE ἐσώρισας D || 2057 οἷς: εἰ β || 2058 ἐστὶ: ἐνι
 γ || 2060 ἐργατείας ποιησάμενος: ἐργάτας δεξάμενος β || 2061 ἄγχῃ: ἄγχεις β

silent, saying nothing in reply. But when the monk came near to him, the holy man, making a prayer with tears, looked around in all directions, and as he saw nobody seized the monk by the right arm, stopped him in his walk and said, "I beg you, have patience and listen to me, your servant! Receive my simple words with a gracious mind, for I am in great distress for your sake and cannot endure it because of the pain! For what reason did you, who were a friend of God, become a servant of the devil? How can it be that you, who had wings like the seraphim,²² permitted Satan to cut them off? Why have you, who had the shape of lightning, assumed the shape of darkness? Alas! Although you had eyes like the many-eyed,²³ you were blinded by the dragon, and having been like a sun you have gone down, dark and gloomy like night. For what reason, brother, have you put your soul to death? Why have you made friends with the dragon of greed? Do you know of whom your frock is an image?²⁴ Do you not understand how a monk should be? Why do you want money, brother? For what reason have you heaped and piled it up? For what purpose have you acquired it, thus preparing your own perdition? Why do you want money, which people whom you do not like, or even your enemies, will inherit after your death anyway?²⁵ Please tell me: have you earned it by your own work and are keeping it to have it buried with you? Have you earned it by digging with your two-pronged fork and amassed it in order to feed your children? Have you laboured in a workshop and received it as wages? Or has it come to you from your parents? How can you keep money that has been paid by others to atone for their sins and let yourself be strangled by miserliness?²⁶ Others die from hunger and thirst and cold²⁷ and you rejoice when you look at the amount of your money? Is this the road of repentance? Is this what we expect from the order of monks and an example of their poverty and withdrawal from the vain life? Is this how you imitate the Lord? Is this how you have renounced the world and the things in the world?²⁸ Is this how you have crucified yourself to the world and its desires? Have you not heard the Lord saying that you should not acquire gold or silver, nor a bag, nor a staff, nor have two tunics each?²⁹ I am amazed how you have consigned these commands to oblivion. Look, today or tomorrow we shall reach the end of life, and the things you have prepared, to whom will they go? Do you not see that the devil occupies your soul's entrance,³⁰ while your guardian angel stands far away, wailing? Look, brother, the evil dragon of greed has coiled itself around your neck without your noticing it, finding great rest in you. Look, to tell you briefly, when I passed by, I,

|| σκνιπευόμενος: κνιπ- βγ || 2065 οὕτω: οὕτως β || 2066 τοῖς: sic Αβγ || 2068 χρυσὸν ἢ ἄργυρον: χρυσίον ... ἀργύριον β || ἔχειν om. β || 2072 προπύλαια: πρωτόλεια βD

- 2075 ἵνα συνελὼν εἶπω σοι, ὁ ταπεινὸς ἐγὼ παράγων ἤκουσα τῆς φωνῆς κυρίου
τοῦ θεοῦ ἀθετούσης σε καὶ τάδε λεγούσης· ‘τῶν ἐλεημόνων ἐστὶν ἡ ἐμὴ
βασιλεία, ἐπεὶ τοῦτον καὶ τοὺς τοιούτους ἡ ψυχὴ μου μεμίσηκεν.’ Ἀλλὰ
2080 παρακαλῶ σε· ἄκουσόν μου καὶ σκόρπισον τὰ χρήματά σου τοῖς
757A δεομένοις, χήραις καὶ ὀρφανοῖς, πτωχοῖς τε καὶ ξένοις καὶ τοῖς μὴ ἔχουσι
ποῦ τὴν κεφαλὴν κλίνειν, καὶ ἀγωνίζου φίλος θεοῦ γενέσθαι διὰ τῆς
ἀγαθοεργίας σου· τοῦτο γάρ ἐστι τοῦ μοναδικοῦ ἐπαγγέλματος, τὸ μὴδὲν
ἔχειν ἐν τῷ βίῳ τοῦτῳ τὸ σύνολον. Μὴ φοβοῦ δὲ ὅτι λείψει σοι ἄρτος ἢ τι
τῶν εἰς χρεῖαν τοῖς ἀνακειμένοις θεῷ· ἄπιστοι γὰρ παρ’ αὐτοῦ τρέφονται
καὶ πόρνοι καὶ μοιχοὶ καὶ ἀχάριστοι, πόσω δὲ μᾶλλον οἱ δουλεύοντες
2085 αὐτὸν οὐκ ἐμπλησθήσονται τῶν ἀγαθῶν αὐτοῦ; “Ορα μὴ παρακούσης μου
τῶν ῥημάτων· ἐγὼ γὰρ ἐν πρώτοις παρεκάλεσά σε ἵνα μηκέτι ἀφορμὴν
ἔχης, ἐπεὶ ἐὰν παρακούσης μου, μὰ τὸν Ἰησοῦν, τῷ σατανᾷ σε παραδώσω
εἰς ὄλεθρον τῆς σαρκός σου.” Καὶ στραφεὶς ὑπέδειξεν αὐτῷ τὸν διάβολον.
Ἦνεώθησαν δὲ παραυτὰ οἱ νοεροὶ αὐτοῦ ὀφθαλμοὶ καὶ ἐθεάσατο αὐτὸν B
2090 Αἰθίοπα μέλαν, ἐκ τῶν ὀφθαλμῶν αὐτοῦ καπνὸν ἐκπορευόμενον, καὶ
αὐτὸς μήκοθεν ἴστατο. Πάλιν οὖν πρὸς αὐτὸν ἔφη ὁ δίκαιος· “Ἴδε μὴ
παρακούσης μου, ἐπεὶ ἐντελοῦμαι τοῦτον ἐκτάξαι σε καὶ ἐπὶ πάσης τῆς
πόλεως ὄνειδός σε ποιήσει.”
- Ταῦτα ἀκούσας ὁ μοναχὸς ἔφριξε καὶ ἐξέστη τῷ πνεύματι. Τοὺς δὲ
2095 ἐξελθόντας λόγους ἐκ τοῦ στόματος τοῦ ἁγίου πάντας μετὰ πολλῆς τῆς
ἀσφαλείας συνέθετο ποιῆσαι. Καὶ μετὰ ταῦτα θεωρεῖ ὁ δίκαιος ὅτι ἦλθε C
πνεῦμα ἐξ ἀνατολῶν ὡς ἀστραπὴ φλογερά καὶ ἤψατο τοῦ δράκοντος,
δαπανῶσα αὐτοῦ τὴν ἰσχύν· ὁ δὲ μὴ φέρων τὰς ὀδύνας εἰς κόρακα
μεταβαλὼν ἑαυτὸν τῷ θρήνῳ ὀλοφυρόμενος ὤχετο. Εὐθέως δὲ καὶ
2100 παραχρήμα ἀπεκατεστάθη τῷ ἀγγέλῳ τοῦ θεοῦ τὰ πρωτεῖα τοῦ μοναχοῦ.
Αὐτοῦ δὲ μέλλοντος ἀναχωρεῖν παρήγγειλεν αὐτῷ ὁ ὁσιος, λέγων· “Ορα
μηδενὶ ποιήσης κατάδηλα τὰ περὶ ἐμοῦ, καὶ εἰ ταῦτα φυλάξεις, πιστευσον
ὅτι ἀγά, εἰ καὶ ἁμαρτωλὸς ὑπάρχω, μνεῖαν ὑπὲρ σοῦ ποιεῖν ἔχω ἐν ταῖς
2105 δεήσεσί μου διὰ παντός, ὅπως κύριος ὁ θεὸς εὐοδώσει τὴν ὁδόν σου εἰς
ἀγαθόν.” Ὁ δὲ ταῦτα ἀκούσας συνέθετο πάντα φυλάσσειν μετὰ πάσης D
ἀσφαλείας, καὶ ἀσπασάμενοι ἀλλήλους ἀνεχώρησαν.

2082 τὸ σύνολον ante ἐν tr. β || 2083 τοῖς ... θεῷ: ὡς ἀνακειμένῳ θεῷ β om. C al. δ ||
2085 αὐτὸν: αὐτῷ βγ || 2090 ἐκ ... ἐκπορευόμενον: βλοσυρὸν δ || καπνὸν
ἐκπορευόμενον: κ. ἐκπέμποντα β καπνὸς ἐξεπορεύετο C || 2099–100 εὐθέως ...
παραχρήμα: εὐθέως δὲ γ παραχρήμα δὲ β || 2100 post ἀπε- des. A

humble though I am, heard the voice of the Lord God rejecting you with these words, 'My kingdom belongs to the merciful, but this man and those who are like him my soul hates.' But I beg you, listen to me and distribute your money among the needy, the widows and orphans, the poor and strangers and those who have nowhere to lay their head,³¹ and strive to become God's friend through your good works, for this is the meaning of the monastic profession, to have nothing at all in this life. Do not be afraid that you will go short of bread or that anything necessary will be lacking for those who are dedicated to God! The faithless are fed by him and the fornicators and adulterers and the ungrateful: how much more will not those who serve him be filled with his good things? See that you do not neglect my words! I have appealed to you above all in order that you may no longer have an opportunity. For if you do not listen to what I say, then, by Jesus, I shall deliver you to Satan for the destruction of your flesh."³² And turning around he showed him the devil. At once his spiritual eyes were opened and he saw him in the shape of a black Ethiopian, smoke coming forth from his eyes,³³ while he himself stood at a distance. Again the righteous man said to him, "See that you do not neglect my words, otherwise I shall command him to collect his dues from you,³⁴ making you a reproach to the whole city."

When the monk heard this he trembled and was amazed in his spirit. All advice that had come from the mouth of the saint he agreed to follow with much assurance. After that the righteous man saw a spirit like a blazing flash of lightning come from the east and seize the dragon, consuming its strength.³⁵ It could not stand the pain but transformed itself into a raven and disappeared, lamenting and wailing. At once and without delay the first right to the monk was returned to the angel of God. When the monk was about to depart the holy man charged him, saying, "See to it that you do not reveal my secret to anybody, and if you keep this to yourself, be assured that I for my part, although I am a sinner, shall always mention you in my prayers that the Lord God may prosper your journey and lead it to a good end." When he heard this he promised with much assurance to observe everything, whereupon they kissed each other and parted.

$\beta\gamma$ (β = BML γ = VC δ δ = K ϵ ϵ = DE)

ἀπεκατεστάθη VCe: ἀπεκατέστη β ἀπεκατεστάθησαν K || πρωτεία: πρωτόλεια C δ || 2101 ἀναχωρεῖν: add. ἀπ' αὐτοῦ VE ἐξ αὐτοῦ CD ἐκ τοῦ μοναχοῦ K

- 2110 "Απαν δὲ τὸ χρυσίον ὃ ἐκέκτητο ὁ μοναχὸς διένειμε τοῖς δεομένοις. Μετὰ δὲ ταῦτα καὶ πλείονος δόξης ἤξιώθη παρὰ θεοῦ. "Οτε δὲ ἔφερεν αὐτῷ
 2115 τις χρυσίον χάριν διαδόσεως, ἐξ αὐτῶν ἓν ἡ καὶ δύο ἐκράτει χάριν
 διοικήσεως καὶ τὰ λοιπὰ διὰ τῶν χειρῶν τῶν προσφερόντων ἐσκόρπιζε,
 μεμνημένος τῆς παραινέσεως τοῦ μακαρίου καὶ λέγων· "Τί μοι τὸ ὄφελος
 2120 ἄλλοτρίων ἀκανθῶν οἰκονόμον γίνεσθαι; "Α γὰρ οὐ χρήζω λαμβάνων καὶ
 τοῖς πένησι ταῦτα παρέχων οἷσίν μοι ἐπέρχεται ἐμὸν εἶναι τὸν μισθὸν καὶ
 οὐκ ἄλλου." "Οθεν καὶ τοῖς προσάγουσι ταῦτα ἐπέτρεπεν ἰδιοχείρως νέμειν 760A
 2125 αὐτά. Οὕτως καλῶς καὶ εὐσεβῶς καὶ καθῶς πρέπει μοναχοῖς
 πολιτευσάμενος φαίνεται αὐτῷ καθ' ὑπνοὺς ὁ δοῦλος τοῦ θεοῦ μειδιῶν τῷ
 προσώπῳ καὶ δείκνυσιν αὐτῷ δένδρον ἰστάμενον ἐν πεδιάδι τινὶ
 2130 ἀνθοφόρον, πλήρη γλυκυτάτου καρποῦ. "Εφη τε πρὸς αὐτόν· "Πολλὰς μοι
 χάριτας ὀφείλεις, κύρι ὁ μέγας, ὅτι πεποίηκα τὴν ψυχὴν σου ἀνθοφόρον
 φυτόν, ἐκτινάξας σε ἐκ τῶν τοῦ δράκοντος ὀδόντων· σπούδασον οὖν δι'
 ἀγαθοεργίας εἰς καρπὸν γλυκύτατον μετατραπῆναι ὡς δύνασαι· τὸ γὰρ
 2135 φυτόν, ὃ ὄρᾳς, ἡ τῆς ψυχῆς σου ὑπάρχει κατάστασις ἀφ' ἧς ἡμέρας εἶδές
 με καὶ τὸ χρυσίον διένειμας." "Εξυπνος δὲ γενόμενος ἐπὶ πλεῖον ἐστηρίχθη
 εἰς τὴν πνευματικὴν ἐργασίαν, προκόπτων καθ' ἐκάστην ἡμέραν.
- 2125 λγ'. Νεανίας δὲ τις προσεκολλήθη τῷ Ἐπιφανίῳ, οὗ πρῶν ἐμνήσθημεν. B
 'Ο δὲ Ἐπιφάνιος ἐνουθέτει τοῦτον ἀπὸ τῶν θείων γραφῶν, βουλόμενος
 στηρίξαι αὐτὸν εἰς τὸν φόβον τοῦ θεοῦ. Ἐκεῖνος δὲ οὐ διὰ τὸ ζηλώσαι
 αὐτοῦ τὴν ἀρετὴν ἦν προσκολληθεὶς αὐτῷ ἀλλὰ τοῦ τῶν ἀνθρώπων
 2130 ἔνεκεν ἐπαίνου, ἵνα λέγῃσι καὶ περὶ αὐτοῦ ὡς καὶ περὶ ἐκείνου. Πολλάκις C
 γὰρ διερχομένου αὐτοῦ οἱ ὁρώντες αὐτὸν καὶ γνωρίζοντες εἰς τὸν ἕνα
 δακτυλοδεικτοῦντες ἔλεγον· "'Ιδε ποία νεότης ὠραία μέσον τοῦ πυρὸς
 2135 διερχομένη καὶ μὴ καιομένη, μηδὲ βλαπτομένη τῶν ἡδονῶν τοῖς
 ὑπεκκαύμασι· φασὶ γὰρ ἅπαντες δι' αὐτόν, καθότι γυναικὶ οὐχ ὠμίλησέ
 ποτε ἀλλ' ἀγνῶς καὶ ἀμέμπτως τὸν βίον αὐτοῦ διαπορεύεται, νηστείας,
 2140 ἀγρυπνίας, προσευχαῖς καὶ δεήσεσι σχολάζων." Ταῦτά τινων λεγόντων
 ἐπειράτο καὶ οὗτος τοιαῦτα ἀκούειν. Ἐν μιᾷ δὲ τῶν ἡμερῶν ὀρθρίσαντος D
 τοῦ Ἐπιφανίου εἰς τὴν τοῦ θεοῦ δοξολογίαν συνηγέρθη αὐτῷ καὶ ὁ ῥηθεὶς

2108 θεοῦ: θεῷ V Cε κυρίου K || 2118 ἀνθοφόρον δ: ἀθεο- C ἀνθη- βV || πλήρη: πλήρης V πλήρης Cδ || 2119 ἀνθοφόρον Cδ: ἀνθη- βV || 2124 εἰς: ἐπὶ γ || 2125 num. 33 scripsi: 26 D num. carent rell. || add. tit. περὶ τοῦ προσφιλοῦς Ἐπιφανίου MLV π. τοῦ (τοῦ om. C) νεανίσκου CD ἕτερος λόγος π. τοῦ νεανίου K π. τοῦ νέου τοῦ προσκολυθέντος τῷ Ἐπιφανίῳ E tit. caret B || 2126 τοῦτον: αὐτὸν Vδ || 2127 αὐτὸν: τοῦτον V om. Cε || 2130 διερχομένου αὐτοῦ: add. ἐπὶ μέσεως δ || 2131 ὠραία: add. καὶ

All the money that the monk had acquired he distributed among the needy. After that he was counted worthy of even more glory by God. When somebody brought him money for distribution he kept one or two coins for his expenses but gave out the rest through the hands of the givers, remembering the advice of the blessed man, saying, "What does it profit me, to become a manager of the thorns of others? For if I receive what I do not need and give it to the poor, I become conceited, thinking that the reward belongs to me and not to another." Therefore he let those who gave him money distribute it with their own hands. As he thus followed a good and pious way of life, one that is fitting to monks, the servant of God appeared to him in his sleep with a smile on his face, showing him a tree standing in a plain, flowery and full of most sweet fruit.³⁶ And he said to him, "You owe me many thanks, venerable sir, since I have made your soul a flowery tree and torn you away from the teeth of the dragon. Be zealous, therefore, to be transformed into sweet fruit by good works, to the best of your ability. For the tree which you see is the state of your soul as it has been from the day you saw me and began to distribute your money." When he woke up he became yet more established in his spiritual work, making progress every day.

A wicked friend of Epiphanius'

33. A young man was a close friend of Epiphanius', whom we mentioned earlier.¹ Epiphanius used to admonish him with the help of the Holy Scriptures, wanting to establish him in the fear of God. He, however, had joined him not in order to imitate his virtue but for the sake of the praise of men, wishing them to speak of him as they did about Epiphanius. For often when people saw Epiphanius pass by and recognized him they pointed him out to each other, saying, "Look at this beautiful youth! He walks straight through the fire without being burnt, or hurt by that which is fuel to the pleasures! Everybody says of him that he never talked to a woman² but leads a pure and blameless life devoted to fasts, vigils, prayers and supplications." Hearing people speak like this he too wanted to hear such utterances. One day when Epiphanius rose early to take part in the glorification of God, the

κατάτερπνος δ || 2133 οὐχ C: οὐκ βVδ || 2135 σχολάζων: add. καὶ ἀρεταῖς ἀπάσαις καθαίρων ἑαυτὸν ἀπὸ παντὸς κακοῦ C add. καὶ ἀρεταῖς ἀπάσαις καθαίρων ἑαυτὸν καὶ ἀποσμήχων ἀπὸ πάσης ὑλικῆς μοχθηρίας Vδ || 2137 καὶ Lγ: om. BM

νεανίας καὶ σὺν αὐτῷ ἴστατο ψάλλων. Νεύσει δὲ θεοῦ ἔρχεται ἐκεῖσε ὁ
μακάριος Ἀνδρέας ὡς εἰς τῶν πενήτων· ἑωρακῶς δὲ αὐτὸν ὁ Ἐπιφάνιος
2140 καὶ μὴ θέλων αὐτὸν κατὰδηλον ποιῆσαί τιτι τῷ πνεύματι τοῦτον
ἡσπάσατο. Πλησίον τοίνυν αὐτοῦ γεγονῶς ἔστη ἐπὶ πολλὴν ὥραν σιγῶν.
Ἀπιδὼν δὲ εἰς τὴν ὄψιν τοῦ ῥηθέντος νεανίσκου βλοσυρῷ τῷ ὄμματι
δίδωσιν αὐτῷ κόσσον ὅσον ἡδύνατο καὶ φησι πρὸς αὐτόν· “Ἀπόστηθι τοῦ 761A
παιδός· οὐ γὰρ εἰ ἄξιος ἐστάναι πλησίον αὐτοῦ, διότι κακῶς ἐχρήσω τῇ
2145 ψαλμωδίᾳ ἐξουθενημένος ὑπάρχων παρὰ κυρίου.” Ὡς οὖν ἐρράπισεν
αὐτὸν ὁ δίκαιος, ἐμμανὴς ἐκεῖνος γενόμενος ὥρμησε τοῦ δράξασθαι
αὐτὸν ἀπὸ τῶν τριχῶν. Δραμὼν δὲ ὁ Ἐπιφάνιος ἐκώλυσε αὐτὸν τοῦ
ἐγχειρήματος, ὀνειδιστικῶς ἐπιπλήττων αὐτὸν καὶ λέγων οὕτως· “Ἐξηχε
ἐπ’ ἀληθείας, μεταξὺ τοῦ θεοῦ ναοῦ ἰστάμενος τοιαῦτα ἐπεχείρησας
2150 διαπράξασθαι; Οὕτως ἀναγινώσκεις ὅτι ‘κακὸν ἀντὶ κακοῦ μὴ
ἀποδώσεις’; Οὕτως λέγει ὁ κύριος· ‘ἐάν τις σε ῥάπιση εἰς τὴν δεξιὰν B
σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην’; Αἰσχυρῆται ὁ κατάρατος δαίμων
ὁ ταῦτα ὑποβάλλων. Τί ἔχουσι λέγειν οἱ ἐνταῦθα παρόντες; Οὐχὶ
σκάνδαλον ὀφθῶμεν αὐτοῖς; Οὐχὶ καὶ ὁ κύριος κατηγορήσει ἡμῶν λέγων·
2155 ‘οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὗ τὸ σκάνδαλον ἔρχεται’; Εἰ βούλει μετ’
ἐμοῦ συνδυάζειν, ἐγὼ τοιοῦτόν σε εἶναι οὐ βούλομαι. Ἐὰν γὰρ ὀφείλεις
εἶναι σὺν ἐμοί, μακρὰν σεαυτὸν ποίησον ἔριδος, ὀργῆς, φθόνου, καὶ ἀντὶ
κακοῦ μὴ σπεύδης ἀποδοῦναι τιτι κακὸν ἀλλὰ μάλλον γενοῦ πτωχὸς τῷ
2160 πνεύματι, συντετριμμένος τῇ καρδίᾳ, πενθὼν καὶ σκυθρωπάζων ἐν ταῖς
ἀμαρτίαις σου, πρῶτος καὶ φιλήσυχος, κατεσταλμένος πάντοθεν ὑπὸ τῶν
βλαβερῶν καὶ πονηρῶν κινήματων τῆς ἀμαρτίας, ἐν οἰκτιρμοῖς διαπρέπων
καὶ χρηστότητι, κεκαλλωπισμένος τῷ ἡθει καὶ τῇ γνώμῃ καὶ τῇ C
πνευματικῇ διαθέσει, φεύγων βλακείαν, οἷσιν, κενοδοξίαν, ὑπερηφανίαν,
μοιχείαν, ἀνδρομανίαν, μαλακίαν, γαστριμαργίαν καὶ τὴν βεβυθισμένην
2165 μέθην, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
ἀπειθείας· εἰ τοίνυν βούλει συνεῖναι μετ’ ἐμοῦ, ταῦτα πάντα φύλαττε,
διότι τὸ παριστάμενον λέγω σοι. Πρόσσχες σεαυτῷ, ἵνα μὴ μολύνῃς τὴν
νεότητά σου πορνείαις καὶ μοιχείαις καὶ τοῖς γαργαλισμοῖς τῆς ἀσωτίας,
ὡς οὐδὲν χαίρει ὁ σατανᾶς ἀμαρτία ἐτέρᾳ, ὅσον ταύτη καὶ τοῖς ὁμοίοις
2170 αὐτῆς. Ἴδου τοίνυν νέος εἰ καὶ μέγας σοι ἀγὼν καθέστηκε πρὸς τοὺς D
τέσσαρας δράκοντας τῆς ἀμαρτίας, καὶ εἰ βούλει τῶν θηρίων τούτων
περιγενέσθαι, σύντριψον τὸν βραχίονα τοῦ χαλεποῦ σου φρονήματος.
Ταπεινώθητι οὖν ὑποκάτω τῶν τοῦ σωτήρος ἰχνῶν, ὅπως καὶ αὐτὸς
ἀνταγωνισάμενος ὑπὲρ σοῦ νικήσῃ τὸν φιλόσαρκον καὶ φιλοπόλεμον

2139 πενήτων: παρατετραμμένων VKD παρατραπέντων E || 2143 κόσσον Cδ: κόνσον
βV || ὅσον: ὡς CKD al. E || 2148 λέγων ... ἔξηχε: λέγων· οὕτως, ἔξηχε γ || 2149 ναοῦ:

above-mentioned youth also rose with him and stood singing the Psalm at his side. By God's dispensation blessed Andrew arrived there like one of the poor. When Epiphanius saw him he greeted him in spirit, not wanting to reveal him to anybody. Andrew, approaching him, stood silent for a long while. Then gazing at the young man mentioned earlier he gave him a grim look and slapped him in the face with all his might, saying, "Keep away from the boy! You are not worthy to stand next to him, for you have sung the Psalms in vain, being rejected by the Lord." Infuriated by the righteous man's blow the young man moved quickly to seize him by the hair. But Epiphanius hastened to stop his attempt, rebuking and reproaching him, saying, "You real fool, standing in the divine church, how did you dare to attempt such a thing? Is it thus you read the word, 'Do not repay evil for evil'?"³ Is this what the Lord means when he says, 'If anyone strikes you on the right cheek, turn to him the other also'?"⁴ May the cursed demon who suggested this to you be ashamed! What will those present here say? Will we not become a stumbling block in their eyes? Will not the Lord accuse us, saying, 'Woe to the man by whom the temptation comes!' ⁵ If you wish to join me, I do not want you to be like this. If you must be with me, stay far away from strife, anger, envy, and do not be eager to repay anybody evil for evil, but become instead poor in your spirit, contrite in your heart, mourning and looking sad because of your sins, meek and fond of stillness, calm in the midst of the harmful and evil emotions of sin,⁶ eminent in mercies and kindness, adorned with good character, judgment and spiritual disposition, shunning slackness, conceit, vanity, arrogance, adultery, pederasty, masturbation,⁷ gluttony and ruinous drunkenness,⁸ for because of these things the wrath of God comes upon the sons of disobedience.⁹ Therefore, if you want to be with me, observe all this, for I am telling you that which is of help to you. Take heed to yourself lest you defile your youth with fornication and adultery and the titillations of profligacy, for no other sin gives Satan so much delight as this one and those akin to it. Look, you are young and a great fight is set before you against the four dragons of sin;¹⁰ if you want to overcome these wild beasts, break the arm of your evil pride.¹¹ Humble yourself under the feet of the Saviour,¹² that he on his part may fight in your defence and prevail over the sensual and warlike demon,

χοροῦ γ || 2149–50 τοιαῦτα ἐπεχείρησας διαπράξασθαι γ: om. β || 2163 ὑπερφηανίαν: add. ὑψηλοφροσύνην, φιληδονίαν (φιληδονίαν C: φειδωλίαν Vδ add. κνιτίαν δ), πορνείαν γ || 2165 γὰρ Cδ: om. βV || 2167 πρόσσχες: πρόσσχε Cδ loc. om. V || 2172 φρονήματος: add. καὶ τῆς φιλυψαυχένου νεότητος δ || 2174 νικήσῃ (vel νικήσει) VCKD: -σῆς (vel -σεις) βΕ

2175 δαίμονα καὶ σοὶ τὴν νίκην ἐπιγράψεται· κύριος γὰρ ὑπερηφάνοις ἀντι-
τάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.”

Ταῦτα τοῦ φωστήρος Ἐπιφανίου τῷ νεωτέρῳ ἐκείνῳ νοουθετοῦντος, ὑπὸ 764A
τοῦ πονηροῦ σκληρυνθείσης τῆς ἐκείνου καρδίας βαρέως τὰ ῥήματα
ἤνεγκε καὶ ὀκλάσας πρὸς τὰ λεγόμενα λυπηθεὶς ἀνεχώρησεν εἰπών·
2180 “Ὅπηνίκα ὀφείλω ἀπολαῦσαι τοῦ κόσμου, τότε αὐτοῦ ἀπόσχωμαι;”
Οὐκέτι οὖν προσέθετο συνελθεῖν τῷ Ἐπιφανίῳ εἰς ἕτερόν τι πνευματικόν,
ἀλλ’ ἐμφιλοχωρῶν ταῖς ἡδυπαθείαις τῆς σαρκός, πορνείαις καὶ μοιχείαις,
τῆς ἐλεεινῆς αὐτοῦ ψυχῆς τὸ κάλλος ἐμίανε. Μετὰ δὲ ταῦτα περιέπεσε
πειρασμοῖς καὶ θλίψεσι σφοδροτάταις, ὥστε καὶ εἰς μεγίστην πενίαν
2185 ἐλθεῖν αὐτὸν καὶ τὸν ἄρτον ἐπαιτεῖν, ὃν καθ’ ἡμέραν ἤσθιεν. Ἐλυπήθη
οὖν ἐπὶ τούτῳ ὁ Ἐπιφάνιος καὶ παρεκάλει τὸν δοῦλον τοῦ θεοῦ ποιῆσαι
μετ’ αὐτοῦ ἔλεος. Ὁ δὲ ὁσιος ἔφη· “Οὐχί, τέκνον, οὐχί, ἀλλὰ συμπάθησον
μᾶλλον αὐτοῦ τῇ ψυχῇ, κάμνοντος τοῦ σώματος. Ἐασον τοίνυν αὐτὸν B
οὕτως, ἀρμόδιον γὰρ τοῦτο αὐτῷ περίεστιν. Ἐλεύσεται δὲ καιρὸς ὅπηνίκα
ὁ κύριος θεασάμενος αὐτοῦ τὴν ταπείνωσιν ἐπὶ τὴν προτέραν αὐτὸν
2190 κατὰστασιν ἀνακαλέσεται.” Ἐφη ὁ Ἐπιφάνιος· “Παρακαλῶ σε, δοῦλε
κυρίου, γνῶρισόν μοι διὰ ποίαν αἰτίαν οὕτως ὀξέως τοῖς πειρασμοῖς
παρεδόθη.” Εἶπε δὲ αὐτῷ ὁ ὁσιος Ἀνδρέας· “Οὐκ ὠργίσθη αὐτῷ ὁ κύριος
δι’ οὐδὲν ἕτερον εἰ μὴ δι’ ὃ ἦν ἐπίορκος καὶ ψεύστης, θρασὺς καὶ ὑπερή-
2195 φανος· κἂν τάχα γὰρ καὶ ἄλλα χεῖρονα διεπράξατο τῷ σώματι πλημμε-
λήματα, ἀλλ’ οὐ τοσοῦτον διὰ ταῦτα ὅσον δι’ ἐκεῖνα. Οὕτως γὰρ ἐστίν ὅτι
ἐὰν μὴ ἐψηθῶσι τὰ ἐδέσματα ἐν τῇ κύθρᾳ, νόστον ἢ ἡδύτητα οὐκ ἔχει·
οὕτως καὶ ἡμεῖς οἱ ἁμαρτωλοὶ· ἐὰν μὴ ἐψηθῶμεν διὰ πολλῶν θλίψεων καὶ C
πειρασμῶν, οὐ μὴ εἰσέλθωμεν εἰς τὴν βασιλείαν τῶν οὐρανῶν.” Ἐφη ὁ
2200 Ἐπιφάνιος· “Εἰ οὕτως ἐστὶ τῆς ψυχῆς αὐτοῦ τὸ συμφέρον, οὐκέτι περὶ
αὐτοῦ φθέγξομαι, μόνον ἴδω αὐτὸν ἐν ὑπομονῇ ἀνδρειούμενον καὶ εἰς
ἀγαθὰς ἐπαύλεις παρὰ κυρίου βαδίζοντα.”

λδ’. Ἐτερος δὲ νεανίας ὀνόματι Ἰωάννης ἐχρημάτιζε προσφιλεῖς τοῦ
Ἐπιφανίου, καθότι καὶ ὁμοῦ ἐπαιδεύθησαν. Ἠγάπα οὖν ὁ Ἰωάννης τὸν
2205 Ἐπιφάνιον ὡς συμφοιτητὴν αὐτοῦ, τὴν δὲ ἀρετὴν αὐτοῦ οὐκ ἐμμεῖτο τὸ
σύνολον. Μιᾶ οὖν τῶν ἡμερῶν συγκαθεζομένων ἀμφοτέρων ἐν δημοσίῳ D

2182 τῆς σαρκός om. Cδ || 2185–7 ἐλυπήθη ... ἔλεος om. KD || 2190 θεασάμενος: add. τῆς ταλαιπωρίας γ || 2193 ὁ κύριος Lγ: κύριος BM || 2194 δι’ ὃ: διότι V ὅτι Cδ || 2195 τῷ σώματι: σωματικὰ γ || 2203 num. 34 C: num. carent rell. || add. tit. περὶ Ἰωάννου τοῦ (τοῦ om. K) συμμαθητοῦ Ἐπιφανίου CK π. Ἰ. προσφίλους Ἐπ. V π. Ἰ. τοῦ πόρνου E tit. carent βD || δὲ MLVC: add. τις BΚε

ascribing the victory to you. For the Lord is scornful towards the scorers, but to the humble he shows favour.”¹³

While the luminary Epiphanius gave him this admonition, the young man’s heart was hardened by the Evil One, so that he was vexed at his words and grew tired of listening to what he said. Depressed he went his way, saying, “Shall I abstain from the world now when I ought to enjoy it?” Thus he no more joined Epiphanius in spiritual pursuits but indulged himself in the pleasures of the flesh, in fornication and adultery, staining the beauty of his pitiable soul.¹⁴ After that he met with trials and most severe tribulations, so that, lapsing into the deepest poverty, he was reduced to begging for his daily bread. This filled Epiphanius with sorrow and he entreated the servant of God to show mercy on him. But the holy man answered, “No, my son, no, sympathize instead with his soul and let his body suffer! Let him be as he is, for this is fitting for him. A time will come when the Lord will see his humiliation and bring him back to his former condition.” Epiphanius said, “I beg you, servant of the Lord, tell me the reason why he was delivered up to trials so quickly!” The holy Andrew answered him, “The Lord was angry with him for no other reason than that he was a perjurer and liar, insolent and arrogant. Perhaps he had also committed other even worse sins with his body, but it was not so much because of these as because of the former. For this is so: unless our food has been boiled in the pot, it has neither flavour nor sweetness, and the same applies to us sinners: unless we have been boiled through many tribulations and trials we cannot enter the kingdom of heaven.” Epiphanius said, “If this is what benefits his soul I shall no longer speak about him; I only wish to see him persevere courageously and with the Lord’s help go to good dwellings.”

Epiphanius’ wicked schoolfellow John

34. Another good friend of Epiphanius’ was a young man called John. They had been brought up together and John loved Epiphanius as being a schoolfellow of his, although he did not at all imitate his virtue. One day as they were sitting together in a public place engaged in conversation, a

τὸ πῶ καὶ τινα ῥήματα ὁμιλούντων, γυνὴ τις μιμᾶς διερχομένη ὡς τοὺς
 ἀμφοτέρους ἐθεάσατο, ἤρξατο ἢ ἀκάθαρτος σχήματα ποιεῖν, κινήματά τε
 καὶ βλακεύματα, πειρωμένη ἢ γάγγραινα κἂν ἓνα συλῆσαι εἰς τὴν
 2210 ἐπιθυμίαν αὐτῆς. Ὡς δὲ ταῦτα διεπράττετο, ἰδὼν ὁ Ἐπιφάνιος ἀπέστρεψε
 τὸ πρόσωπον αὐτοῦ καὶ φησι· “Βλέπε τὴν ἀλώπεκα τὴν ἀναίσχυντον πῶς
 διαθρύπτεται, δολίως πειρωμένη ὄρνιν λαβεῖν, τοῦ θηρεῦσαι νεανίσκου
 τινὸς ψυχὴν.” Ὁ δὲ Ἰωάννης ἐξωλέστατος ὢν κατεσκόπει κρυφίως.
 2215 Πονηρευθεὶς δὲ ὁ Ἐπιφάνιος ἐλυπήθη ἐπὶ τῇ ἀπωλείᾳ τῆς ψυχῆς αὐτοῦ·
 ἐπ’ ἀληθείας γὰρ ἄσματος ὢν ἐμαίνετο εἰς τὰ σκωληκόβρωτα πάχνη τῶν
 765A γυναικῶν ὁ ταλαίπωρος. Ὁ οὖν Ἐπιφάνιος ἐμβριμησάμενος τῇ γυναικὶ
 παραυτὰ ἐκείνη ἀνεχώρησεν. Ἐφη οὖν ὁ Ἰωάννης τῷ Ἐπιφάνιῳ·
 “Ἐπιτιμῆσθαι αὐτὴν ὁ θεός, ὅτι ἐσάλευσεν ἡ τάλαινα τὴν καρδίαν μου.”
 Ὁ Ὁ Ἐπιφάνιος ἔφη· “Μακάριόν ἐστιν, εἰ ἐσάλευσεν καὶ μὴ ἥρπασεν· ὁ
 2220 ἐμβλέψας γὰρ γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη ἐμοίχευσεν αὐτὴν
 ἐν τῇ καρδίᾳ αὐτοῦ. Καὶ ὡς οὐκ ἐπιθυμεῖς, πῶς ἐντρανίζεις ἡδέως τῇ
 πόρνῃ; Διὰ τοῦτο γὰρ εἶπον, ὅπως παρεσάλευσεν καὶ μὴ ἥρπασεν.” Ἐφη ὁ
 Ἰωάννης· “Καὶ μὴ ὁ διάβολος ἐποίησεν τὴν γυναῖκα; Πάντως ὁ θεός,
 2225 κἀκεῖνος ὥρισε ταῦτα. Ἐὰν δὲ οὐκ ἤθελε γενέσθαι ταῦτα, διὰ τί αὐτὴν εἰς
 τὸν κόσμον παρήγαγεν; Αἴτιος λοιπὸν ὁ θεὸς τοῦ τοιοῦτου πράγματος.” B
 Λέγει ὁ Ἐπιφάνιος· “Μὴ ἀπερισκέπτως φθέγγου, ὦ ἄνθρωπε, στοχάζομαι
 γὰρ ὅτι οὐκ οἶδας τί φθέγγεσαι. Εἰπέ μοι δὲ πρὸς ταῦτα· εἰσῆγαγεν ὁ θεὸς
 εἰς τὸν βίον τὸν ἡμέτερον μάχαιραν, οὐχ ἵνα τέμνωμεν ἀλλήλους, ἀλλ’
 2230 ἵνα τι τῶν προσδεομένων διὰ τῆς τομῆς ἀποκόπτωμεν· ἐποίησεν ὁ θεὸς
 σχοινίον, οὐχ ἵνα πνίγωμεν ἑαυτοὺς, ἀλλ’ ἵνα χρώμεθα τούτῳ εἰς ἃ ἡμῖν
 ἐπιτήδειόν ἐστιν· ἐποίησεν ὁ θεὸς ῥάβδον, οὐχ ἵνα τύπτωμεν ἀλλήλους,
 ἀλλ’ ἵνα ἐν αὐτῇ στηριζώμεθα· καὶ ἵνα τὰ πάντα παρεάσας τοῦ
 ζητουμένου ἐπιμνησθῶ· ἐποίησεν ὁ θεὸς καὶ τὴν γυναῖκα ἵνα αὖξῃ ὁ
 2235 κόσμος καὶ ἵνα πᾶς ὁ βουλόμενος ἔχῃ γυναῖκα κατὰ τοὺς ὀρισμένους
 νόμους τοῦ θεοῦ ἀπολαύῃ αὐτῆς. Οὕτως δὲ ἐν τῇ νεότητι σκοπεύειν χρή,
 καὶ εἰ μὲν δύναται παρθενεύειν, χάρις παρὰ τῷ θεῷ, εἰ δὲ οὐ δύναται,
 σκοπεύειν δεῖ καὶ εὐρίσκειν γυναῖκα σεμνὴν καὶ ἐνάρετον καὶ βουλῇ τῶν C
 γονέων αὐτοῦ καὶ τῶν αὐτῆς λαμβάνειν αὐτὴν εἰς γυναῖκα, καὶ λοιπὸν
 οὔτε αὐτὴ οὔτε ἐκεῖνος ἔχουσιν ἐξουσίαν ἐτέρωθι réμβεσθαι, ἀλλ’ εἶναι
 2240 ὥσπερ ζευγὸς τρυγόνων, ἀκέραιοι καὶ καθαροί. Εἴ τις οὖν οὕτως φυλάξει
 ὥσπερ εἶπεν ὁ κύριος, ἐν τῇ ἀναστάσει ἐπιγνώσονται ἀλλήλους καὶ

2212 διαθρύπτεται: ὑποκυνεύεται δ || πειρωμένη γ: -ην β || 2214 πονηρευθεὶς:
 ἐπονηρευθῆ E, qui sententiam al. constr. πορευθεὶς CD γνοὺς K ἰδὼν V || Ἐπιφάνιος
 VCKD: add. αὐτὸν BE τούτον ML || 2218 ἐπιτιμῆσθαι: -ήσεται ε -ήσει K -ήσαι V
 || 2219 εἰ: ἵνα Cδ || 2221 αὐτοῦ V: add. λέγει αὐτῷ ὁ Ἐπιφάνιος β πάλιν οὖν C καὶ

whore passed by. The filthy woman, noticing the two boys, began to make gestures and move lasciviously, trying—the gangrene!—to make at least one of them fall victim to her lust. When Epiphanius saw this he turned his face away and said, “Look at the shameless fox, how she gives herself airs, trying to catch a bird by craft, to gain a young man’s soul!” But John, being most depraved, looked at her furtively. Noticing his wickedness Epiphanius felt sorry for the perdition of his soul, for he was truly profligate, the wretch, and mad about the wormeaten flesh of women.¹ Epiphanius reproved the woman harshly and she disappeared at once. John said to Epiphanius, “May God punish the wretched woman, for she shook my heart.” Epiphanius replied, “It is fortunate if she shook your heart but failed to capture it, for he who looks at a woman lustfully has already committed adultery with her in his heart.² And if you do not desire the harlot, why do you look with pleasure at her? This is why I said that she shook but failed to capture.” John objected, “Did the devil create woman? Surely it was God, and he ordained this. If he had not wished this to happen, why did he bring her into the world? God is therefore the origin of this matter.” Epiphanius answered, “Do not speak thoughtlessly, man, for I think that you do not know what you are saying. Answer me about the following: God brought the knife into our life, not in order that we should cut each other but in order that by the cut we should cut off something that needs to be cut off; God created the rope, not in order that we should strangle ourselves, but in order that we should use it where it is useful for us; God created the stick, not in order that we should beat each other, but in order that we should lean on it; and, to mention the matter of inquiry and leave the rest: God created woman in order that mankind should grow and in order that everyone who wants a woman might enjoy her according to the laws laid down by God. A young man should therefore examine himself, and if he can remain celibate, thanks be to God, but if he cannot, he should look carefully to find a chaste and virtuous woman and with the consent of his parents and hers marry her, after which neither she nor he have a right to stray but are expected to be like a pair of turtle-doves,³ innocent and pure. If they observe this according to the word of the Lord they will recognize each other at the

πάλιν δ || καὶ om. Cδ || 2222 ὅπως ... ἤρπασεν om. C || ὅπως: ἵνα K ὅτι μακάριόν ἐστιν ἵνα ε κρείττον εἰ V || 2224 ἐάν ... ταῦτα VE, sim. CKD: om. β || 2229 διὰ om. δ || τομῆς: add. αὐτοῦ (-ῆς sec. m.) C add. αὐτῆς δ || 2234 πᾶς: add. ἄνθρωπος γ || 2235 οὕτως LV: ὁντως M ὁμως β al. Cδ || 2239 ῥέμβεσθαι γ: πορεύεσθαι β || ἀλλ': ἀλλ' ὀφείλει C καὶ ὀφείλετε δ || 2240 φυλάξει οὕτως inv. γ || 2241 κύριος: add. ὅτι γ

- ἔσονται ὡς ἄγγελοι θεοῦ. Διὰ τοῦτο καὶ ὁ μακάριος Ἰωάννης εἶπεν· Ἡ
 γυνὴ κατὰ νόμον κυρίου ζεύγνυται ἀνδρὶ καὶ συνάπτεται χάριν
 παιδοποιίας, οὐχὶ δὲ διὰ λαγνείαν.^D Ὅσοι οὖν πορνεύουσιν ἢ μοιχεύουσιν
 2245 ἢ τὴν τῶν Σοδόμων δυσωδίαν ἐργάζονται ὄψονται ἐπ' ἐσχάτων τί
 πείσονται, ἐπεὶ ἀρτίως παίζουσιν ὥσπερ τετυφλωμένα κτῆνη καὶ
 ἀναίσθητα· καὶ γὰρ τὸ φοβερὸν ἐκείνο πῦρ, καὶ ὁ κλαυθμὸς ὁ
 ἀπαράκλητος, καὶ τὸ σκότος τὸ ἐξώτερον, καὶ οἱ δῆμιοι ἐκεῖνοι ἄγγελοι οἱ
 2250 τὰς πυρίνους ῥάβδους κατέχοντες καὶ τύπτοντες τοὺς κατ' ἐμὲ ἁμαρτωλοὺς
 τοὺς μέλλοντας εἰς τὸ πῦρ ἐκεῖνο ἐμβιβάζεσθαι. Νῦν οὖν, εἰ οὐ δύνη
 καρτερεῖν ἐν ἀγνείᾳ, χρῆσαι γυναῖκα κατὰ τὸν νόμον τοῦ θεοῦ, ὅπως καὶ
 768A ἐνθεν σεμνῶς βιώσεις καὶ ἐν τῷ μέλλοντι αἰῶνι πολλῆς ἀπολαύσεις τῆς
 τοῦ θεοῦ ἀντιλήψεως.” Καὶ ἀποκριθεὶς ἐκεῖνος λέγει πρὸς αὐτόν·
 “Μακάριόν ἐστι τὸ στόμα σου καὶ τὰ χεῖρά σου, κύριέ μου Ἐπιφάνιε, ὅτι
 2255 ταῦτα φθέγγεσαι. Μὴ νομίσης δὲ ὅτι πάντας ὁ θεὸς οὕτως ἐσόφισε καὶ
 ἡγίασε καὶ ἐξελέξατο ὥσπερ καὶ σέ· θέλω γὰρ εἶναι ὥσπερ καὶ σύ, ἀλλ' οὐ
 δύναμαι· ἤθελον νηστεύειν δι' ὅλης τῆς ἡμέρας καὶ δι' ὅλης νυκτὸς
 προσεύχεσθαι, ἀλλ' οὐ δύναμαι· ἤθελον διδόναι τοῖς πτωχοῖς, ἀλλ' οὐκ
 2260 ἔχω χρυσίον ἢ ἀργύριον, οὔτε τι ἕτερον εἰς πλησμονὴν ἀποκείμενον. Εἰ ἦν
 τὸ κατ' ἐμέ, οὐκ ἐβουλόμην τινὶ ὀργίζεσθαι ἢ καταλαλεῖν ἢ τι τῶν
 βλαβερῶν ποιεῖν, ἀλλ' οὖν ἐκὼν καὶ ἄκων ἀναγκάζομαι, τὰ μὲν ὑπὸ τῆς
 φύσεως, τὰ δὲ ὑπὸ τοῦ δαίμονος, τὰ δὲ καὶ ἐκ προαιρέσεως καὶ συνηθείας
 κακῆς, τὰ ἐναντία διαπράττεσθαι.” Λέγει πρὸς αὐτὸν ὁ δίκαιος
 Ἐπιφάνιος· “Προφάσεις ταῦτα, ἀδελφέ μου, εἰσίν, ἀλλ' οὐδὲν ἡμῖν ὀνήσει
 2265 ταῦτα. Εἶπας ὅτι ἤθελον εἶναι ὥσπερ καὶ σύ καὶ οὐ δύναμαι.” Καὶ τὰ νῦν
 τί ἄρα ἐν ἐμοὶ ἔκκριτον στοχάζῃ, ὡς ἔφησας; Μὴ οὐ δύνη τὰς θείας
 γραφὰς ἀναγινώσκειν; Μὴ οὐ δύνη σχολάζειν ἐν τοῖς ναοῖς τῶν ἁγίων;
 Μὴ οὐκ ἰσχύεις ἀγάπην ἔχειν μετὰ πάντων; Οὐ δύνασαι νηστεύειν; Καὶ ὁ
 κύριος ἐπάναγκες τοῦτο οὐκ ἔχει· οὐδὲν ἕτερον ἐπιζητεῖ ἢ τοῦ μὴ
 2270 γαστρίζεσθαι καὶ μὴ μεθύσκεσθαι. Εἶρηκας δὲ ὅτι ἠέλω προσεύχεσθαι
 καὶ οὐ δύναμαι.” Διὰ τί οὐ δύνη; Νέος εἰ καὶ ὥσπερ ὠραῖον φυτὸν
 ἐπληθισμένος τῇ νεότητι. Εἰ ταύτην τὴν ἀπολογίαν δώσεις ἐν ἡμέρᾳ
 κρίσεως, ἐν γυναικάριον γραιδίον ἔχει σοι ἐκβαλεῖν ἐνάρετον καὶ
 καταδικάσαι σε ἔχει, ἐρεῖ γὰρ πρὸς σέ· ἰθέαι τὴν ταλαίπωρον πῶς
 2275 ὀλοψύχως ἠγωνίσαστο εὐαρεστήσαι θεῷ, καὶ σὺ νέος ὢν τολμᾷς
 φθέγξασθαι ταῦτα; Καὶ ἵνα τὰ πολλὰ παραέσω, ἐν μόνον σοι λέγω, ὅτι^D

2242 καὶ om. E || ὁ ... Ἰωάννης; ὁ μακάριος V Ἰωάννης C ὁ Ἰωάννης E ὁ Ἐπιφάνιος
 post rasuram D, fort. K, qui etiam rasuram habet || εἶπεν om. E || 2244 διὰ λαγνείαν:
 λαγνείας C χάριν δαιμόνων λαγνείας K χάριν δαιμονολαγνείας ε || 2245 τῶν

Resurrection and be like angels of God. This is also why the blessed John said, 'The woman is joined in wedlock with a man according to the Law of the Lord and is married to him for the sake of the procreation of children, not for the sake of lechery.'⁴ All who fornicate or are adulterous or commit the stinking act of the sodomites will see what they shall suffer in the last days, since now they play like blind and senseless beasts: I mean that terrible fire, and the weeping that cannot be consoled, and the outer darkness, and the angels of punishment, who with their rods of flame beat my fellow-sinners who will be thrown into the fire.⁵ Now then, if you cannot stand living in purity, take a wife according to the Law of God in order that you may lead a decent life here and enjoy ample help of God in the age to come." The other replied, "Blessed are your mouth and your lips, my lord Epiphanius, for uttering these words. But do not imagine that God has given all of us such wisdom or purified and chosen us as he did with you. I want to imitate you, but I cannot. I should like to fast all day and pray all night, but I cannot. I should like to give to the poor, but I possess neither gold nor silver, nor anything else stored away in plenty. If it were up to me I would prefer not to be angry with anybody or to slander or do anything harmful, but whether I like it or not I am compelled to do the opposite, partly by nature, partly because of the demon, partly of my own free will and out of bad habit." The righteous Epiphanius said to him, "These are pretexts, my brother, but they will bring us no benefit. You said, 'I should like to be like you, but I cannot.' Now what do you think is so special about me, as you said? Can you not read the Divine Scriptures? Do you not have time to frequent the churches of the saints? Are you not able to live in peace with everybody? Can you not fast? Moreover, the Lord does not regard this as compulsory. He demands only that we should beware of eating gluttonously and drinking to excess. You said, 'I want to pray but I cannot.' Why not? You are young and in the blossom of youth like a beautiful tree! If you put forward this apology on the Day of Judgment the Lord will produce a single poor old woman who is virtuous and condemn you, for he will say to you, 'Look at this poor woman! She struggled with her whole soul to please God and you who are young dare to say this?' And, to omit the most, I tell you only one thing: nothing will help us in this world, neither an ex-

Σοδόμων: σοδομιτικὴν Cδ || 2247 καὶ¹: οἶον Cδ || καὶ² om. Cδ || 2248 καὶ¹ om. γ || καὶ² om. γ || 2251 χρῆσαι: χρήσω VCE χρήσον D || γυναῖκα: γυναικὶ V om. δ || 2256 θέλω: ἠθέλον V αἰρούμαι C προαιρούμαι δ || 2257–8 ἠθέλον ... οὐ δύναμαι V, sim. ε: om. βCK, sed cf. infra || 2263 τὰ ἐναντία VC: τῶν ἐναντίων β om. δ || 2264 ἡμῖν: ἡμᾶς VE al. K om. D || 2265 εἶπας: add. οὖν γ || 2266 ἔφησας: add. (?) μὴ οὐ δύνῃ ἡσυχάζειν ὡς ἐγώ γ

- οὐδὲν ἡμᾶς ὠφελήσῃ ἐν τῷ κόσμῳ τούτῳ, οὐ πρόφασις, οὐκ ἀπολογία, ὑπάρχον ἐν ἡμῖν τὸ αὐτεξούσιον. Καὶ εἰ ὅλως ἀγαπᾷς με καὶ ἐμοὶ πείθῃ, φεύγε τὴν πορνείαν, φεύγε τοῦ γαστρίζεσθαι καὶ μεθύσκεσθαι καὶ τοῦ
- 2280 ἐκάστη ὥρα ἐπὶ μέσεως προέρχεσθαι καὶ βλέπειν τὰς θυρίδας τοῦ κατοπτεύσαι κάλλος μοχθηρὸν καὶ ἀλλότριον. Ἀγωνίσαι οὖν τοῦ σωθῆναι καὶ εὐρεῖν χάριν καὶ ἔλεος παρὰ κυρίου ἐν τῇ ἡμέρᾳ τῆς κρίσεως· οὐδεὶς γὰρ ἡμᾶς ὠφελήσῃ, εἰ μὴ μόνη ἡ εὐσπλαγχνία τοῦ θεοῦ καὶ τὰ ἔργα ἡμῶν.”
- 2285 Ὡς δὲ ταῦτα πρὸς ἀλλήλους ἔλεγον, αἴφνης εὐρέθη καὶ ὁ μακάριος 769A Ἀνδρέας ἐκεῖσε διερχόμενος. Ὡς δὲ ἐθεάσατο αὐτὸν ὁ Ἐπιφάνιος, ἀναστὰς ταχέως καὶ ἀφείς τὸν Ἰωάννην ἀπήει πρὸς τὸν μακάριον, καὶ γενόμενοι ἐν ἀποκρύφῳ τόπῳ, ἤρξατο θεόπνευστα ῥήματα λέγειν τῷ Ἐπιφάνιῳ, καὶ φησιν· “Ὑπολαμβάνω, ὦ φίλτατε καὶ ἡγαπημένε ὑπὸ κυρίου, τοὺς λόγους, οὓς εἶρηκας τῷ νέῳ ἐκείνῳ τῷ σὺν σοὶ πρὸ τῆς ὥρας καθεσθέντι, ὅτι εἰς μάτην αὐτῷ διελέχθης.” Ἐπιφάνιος εἶπεν· “Εἰς μάτην; Κατὰ τίνα τρόπον;” Ἐφη ὁ ὅσιος· “Οὐκ εἰσακουσεται σου εἰς τὸν αἰῶνα, ἐπεὶ σφόδρα ἐστὶν ἐξωλέστατος. Ἐγὼ γὰρ παρήμην πρὸς ὑμᾶς τῷ πνεύματι, ὁπνίκα πρὸς ἑαυτοὺς διελέγεσθε. Πρόσεχε δὲ τίνα εἰσὶν ἅπερ
- 2290 συμβήσεται αὐτῷ οὐ μετὰ πολὺν χρόνον ἀπὸ τῆς προκειμένης ὥρας, ὑπὲρ B οὗ ἐστι πόρνος καὶ μοιχὸς καὶ ἀρσενοκοίτης, τὸ πάντων βδελυρώτατον. Πρὸ ὀλίγων τούτων ἡμερῶν ἔμελλεν ὁ κύριος ἐξολοθρεῦσαι αὐτὸν ἐκ τῆς γῆς, δι’ ὃ θλίβει τὸ πνεῦμα τὸ ἅγιον ἐν ταῖς ἀσωτίαις αὐτοῦ πορευόμενος. 2300 Ἡτήσατο δὲ τὸν κύριον ὁ ἄγγελος ὁ φυλάσσων αὐτοῦ τὴν ψυχὴν δοθῆναι αὐτῷ ὅρον μετανοίας κἂν ἓνα ἐνιαυτόν, καὶ ἐπήκουσε κύριος ὁ θεὸς τοῦ ἀγγέλου καὶ ἐδόθη αὐτῷ καθὼς ἠτήσατο. Ἐντεῖλατο δὲ ὁ δίκαιος κριτῆς καὶ τῷ τῆς λύμης ὀλοθρευτῇ ἀγρίῳ ἀγγέλῳ, λέγων· “Ἐὰν ἔνδοθεν τῆς ὠρισμένης μεταγνῶ ἐφ’ οἷς ἡμαρτεν, εὖ ἂν ἔχοι· εἰ δὲ ἐπιμένει ἐν τοῖς
- 2305 αὐτοῖς, χρήσον αὐτῷ εἰς νόσον βαρυντάτην καὶ καταρρεῦσει τὰς σάρκας C αὐτοῦ καὶ διαλύσει τὰς ἀρμονίας τῶν ὀστέων αὐτοῦ καὶ οὕτως τὴν ἀθλίαν αὐτοῦ ψυχὴν εἰς τὸν ἄδην παραπέμψει.” Ἀλλ’ εἰς ἀνονήτους πράξεις τὸν καιρὸν κατεδαπάνησε, καὶ οὐδὲν ὠφεληθεὶς τὴν ὀργὴν ἐπεσπάσατο, καὶ οὐαὶ τῷ φιλοπόρῳ καὶ βεβήλῳ· μεταμεληθήσεται γὰρ
- 2310 μεμνημένος τοὺς λόγους σου καθεζόμενος ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου.” Λέγει πρὸς αὐτὸν ὁ Ἐπιφάνιος· “Κυρίέ μου, κελεύεις ἀναγγεῶν αὐτῷ ἅπερ μοι λελάληκας, μήποτε εἰσελεύσεται εἰς τὴν καρδίαν αὐτοῦ φόβος κυρίου καὶ μεταμεληθεὶς ὑποστρέψει ἀπὸ τῆς ὁδοῦ αὐτοῦ τῆς D

2279 μεθύσκεσθαι: μεθύειν VC al. δ || 2280 βλέπειν γ: -εις β || 2281 κατοπτεύσαι CKD || 2291 διελέχθης ML: διηλέχθης BVC κεκένωκας δ || 2295 μετὰ: μετ’ οὐ MLV || 2299 δι’ ὃ BL: δι’ ὅτι MV δι’ ὧν Cδ || 2305 αὐτοῖς MLV: κακοῖς B αὐτοῦ C

cuse, nor an apology, since we have our free will. If you love me at all and listen to me, shun fornication, shun gluttony and drunkenness and always going out on the main street to look at the windows, watching for the adulterous beauty of other men's women. Struggle therefore to be saved and to find grace and mercy from the Lord on the Day of Judgment, when nobody will help us, save God's mercy and our own works."⁶

While they were engaged in this conversation, blessed Andrew suddenly happened to pass by. When Epiphanius caught sight of him, he rose at once and, leaving John, went away to meet the blessed man. They found a hidden place, and Andrew began to speak divinely inspired words to Epiphanius, saying, "My dear friend, beloved by the Lord, I think the words you spoke a moment ago to the young man who was sitting at your side were uttered in vain." Epiphanius said, "In vain? In what way?" The holy man answered, "He will never listen to you, for he is utterly corrupt. I was with you in my spirit while you were speaking to each other. Take heed what will happen to him not long after the present hour, because he is a fornicator and an adulterer and, the most abominable of all, a sodomite.⁷ A few days ago the Lord was going to extirpate him from the earth, since, living in profligacy, he grieves the Holy Spirit.⁸ But the angel who guards his soul asked the Lord to give him a year's respite that he might repent, and the Lord God listened to the angel, and he was given a reprieve as the angel had asked.⁹ And the just Judge gave orders to the destroying wild angel of corruption,¹⁰ saying, 'If he repents his sins within the time assigned, it is all right, but if he continues in the same manner, send him a severe illness that will make his flesh dissolve and his bones fall apart, thus surrendering his wretched soul to Hades!' But he wasted his time on useless deeds and, missing the opportunity to reform, incurred the divine wrath.¹¹ Woe to the lecherous and godless man! For he will remember your words and repent, sitting in the darkness and shadow of death."¹² Epiphanius said, "My lord, do you want me to tell him what you have said to me? Perhaps the fear of the Lord will enter his heart so that he changes his mind and returns from

al. δ || χρήσον· χρήσαι Κε· χρήσει C || 2307 ἀθλίαν· ἐλεεινήν γ || παραπέμψει: add. λοιπόν, ὃ τέκνον μου, οὗτος οὐκ ἐποίησεν ὡς ὁ ἄγγελος ἡτήσατο ἵνα μετάνοιαν ἐπιδείξῃ καὶ ἀποχὴν ποιήσῃ τῶν κακίστων πράξεων V || 2308 post ὀργὴν add. τοῦ θεοῦ B· θεοῦ M || 2309 ἐπεσπάσατο: add. νέος γάρ ἐστιν, ἔτι καὶ ἐπιβλακευόμενος καὶ φιλήδονος, συνήθειά τε ἐβάφη ἢ ψυχὴ αὐτοῦ· ὡς φησὶ τις τῶν σοφῶν· τὰ ἦθη ὡς χρέα· οὐ γὰρ μὴ χρήσεται τῇ μετανοίᾳ E || καὶ βεβήλω: κ. β. καὶ ταλαιπώρῳ Vδ· τῷ β. τῷ ταλαιπώρῳ C || 2311 post ἀναγγελῶ inc. lacuna in E, in quo folium inter folia 96 et 97 scriptura caret

δ = KD

2313 ὑποστρέψει: ἀπο- γ

2315 πονηρᾶς;” Ἐφη πρὸς αὐτὸν ὁ μακάριος· “Εἰ ταῦτα ἐρεῖς αὐτῷ, γελάσεται ὁλος γάρ ἐστι πεπωρωμένος τῷ νοῖ καὶ τῷ φρονήματι. Ἄλλ’ οὐδὲ ὁ κύριος τὰ τοιαῦτα λέγειν τινὶ ἔφησεν, εἰ μὴ τῇ τοῦ συνειδότος κρίσει εἴασε ταῦτα ἐξάγειν καὶ περιστρέφειν τὸν ἄνθρωπον. Εἰ γὰρ ἦν συμφέρον αὐτῷ, πάντως ἂν καὶ τὴν ἡμέραν τοῦ θανάτου δήλην καὶ γνωρίμην ἐποίησε τοῖς υἱοῖς τῶν ἀνθρώπων. Σπούδασον οὖν, ἀγαπητόν μου τέκνον, καὶ ἀγωνίζου
 2320 ἐν ἀρεταῖς ἀγαθαῖς διαλάμπειν σου τὸν βίον, ἵνα ὅταν ὁ θεὸς μεταστήσει ἡμᾶς ἀπὸ τῶν ὧδε κληρονόμοι γενώμεθα τῶν ἀγαθῶν ὧν προεῖρηκε τοῖς ἀγαπῶσιν αὐτὸν πρὸ καταβολῆς κόσμου.” 772A

Πληρωθέντος δὲ τοῦ ἐνιαυτοῦ τοῦ δοθέντος τῷ Ἰωάννῃ λόγῳ μετανοίας καὶ ἐπιστροφῆς αὐτοῦ εἶδεν ἐν ὁράματι τῆς νυκτὸς ὁ Ἐπιφάνιος τὸν δούλον τοῦ θεοῦ Ἀνδρέαν, ὅτι παρέλαβεν αὐτὸν καὶ ἤγαγεν εἰς
 2325 δυσβάτους τόπους καὶ λίαν δυσειδεῖς καὶ δυσώδεις. Κατεῖχε δὲ λαμπάδα καὶ δι’ αὐτῆς ἐφώτιζε τὸ σκότος ἐκεῖνο τὸ ἀλαμπές. Εἰκάζω δὲ ὅτι ὑποκάτω τῆς γῆς ἐφαίνοντο ταῦτα. Ἐώρων οὖν ἐκεῖ φυλακὰς καὶ κλείθρα καὶ δεσμοθήρια ἀηδὴ καὶ ζοφερά. Ἐν αὐτοῖς δὲ ὑπῆρχον μύες καὶ
 2330 αἰλουροὶ καὶ ἀλώπεκες ἐναποκεκλεισμένοι, ἐν δὲ ταῖς ἐτέραις ὄνοι καὶ ὄφεις, ἔχεις καὶ ἀσπίδες, κορώναι τε καὶ κόρακες καὶ θηρία καὶ κύνες καὶ ἄλλα πλέα ἐφαίνοντο, ὑπερβαίνοντα τὰ ἄστρα τοῦ οὐρανοῦ. Ὅτε οὖν ταῦτα πάντα ἐθεάσαντο, ἔσχατον ἦλθον ἐν τινὶ οἰκίσκῳ δυσώδει, ἐν ᾧ οὐδὲν ἦν εἰ μὴ κοπρία ἀνθρώπων καὶ κυνῶν. Ἐφη οὖν ὁ Ἐπιφάνιος τῷ
 2335 μακαρίῳ· “Δέομαί σου, τί ὧδε ἦλθομεν; Εἰς τοῦτο ἦν ὁ ἀγὼν ἡμῶν, ἵνα ὧδε γενόμενοι τὰ ἐλεεινὰ ταῦτα ἴδωμεν;” Λέγει ὁ μακάριος· “Οὐχί, τέκνον, ἀλλ’ ἵνα ἴδῃς τὸν τόπον, οὗτος γάρ ἐστιν, ὃν ὁ φίλος σου Ἰωάννης ἐαντῷ ἐκτήσατο. Τὰ δὲ κόπρια, ἃ ὀρᾷς, εἰσὶν αἱ ἐργασίαι αὐτοῦ καὶ ὁ κόπος καὶ ὁ κάματος. Ἀλλὰ βλέψον τοῖς ὧδε τί εἰσι γεγραμμένα.” Βλέπει οὖν ὁ Ἐπιφάνιος, καὶ ἰδοὺ πῖναξ σκοτώδης ἐπὶ τοῦ ἀέρος καὶ ἐν αὐτῷ ἦν γεγραμ-
 2340 μένον· “Μονὴ αἰώνια καὶ τιμωρία βίαιος Ἰωάννου υἱοῦ Κελευστίνου” (τοῦτο γὰρ ἦν ὄνομα τῷ πατρὶ αὐτοῦ). Ἐφη ὁ Ἐπιφάνιος· “Οὐαί μοι τῷ ἁμαρτωλῷ, ἐνταῦθα μὴδὲ οἱ ἐχθρωδῶς πρὸς με διακείμενοι· τί δὲ εἰσι ταῦτα τὰ κόπρια;” Ὁ μακάριος ἔφη· “Ἰδοὺ οὖν καὶ οἱ τοῦτω ὁμοίως ἐργαζόμενοι, εἴτε ἄνδρες, εἴτε γυναῖκες, οὗτοι ὧδε ἐτοιμάζουσιν, ἵνα ὅταν
 2345

2321 ἀπὸ: ἐκ γ || προεῖρηκε: ἡτοίμασεν C εἰρηκῶς προητοίμασεν V al. δ || 2326 δυσώδεις: ζοφώδεις γ || 2329 ἀηδὴ scripsi: ἀειδὴ codd. || 2330 δὲ ... ἐτέραις: ἐτέραις δὲ V || 2331 καὶ⁴ BCδ: om. VML || 2332 πλέα: πλοῖα (sic) C πλείονα δ πλεία V || 2333 δυσώδει scripsi: -η codd. || 2338 ἐκτήσατο: ἐπεκτήσατο γ || 2341 Κελευστίνος (vel -ίωνος): -ιόνος vel -ιῶνος MK -ιόνου D || 2345 οὗτοι ... ἐτοιμάζουσιν: ταύτην ὧδε οὕτως ὧδε ἐτοιμάζουσι καὶ ταύτην ὧδε ὧδε κάλανον ἐτοιμάζουσι καὶ κόπρον K οὗτοι ὧδε στοιβάζουσιν κάλανον καὶ κόπρον D

his evil way.” The blessed man answered, “If you tell him this, he will laugh, for he is wholly hardened in his thought and mind. Not even the Lord said that one should tell anybody such things, except that he permitted one to reveal them through the judgment of the conscience and so convert the man. For if it had been of benefit to him, he would surely have made the day of their death clear and known to the sons of men. Therefore, my beloved son, try hard and struggle to make your life conspicuous through good virtues, so that when God takes us from this world we may become heirs of the blessings that he promised those who love him before the foundation of the world.”¹³

In a vision, Epiphanius, guided by Andrew, visits Hades

When the year given to John for his repentance and conversion had elapsed, Epiphanius in a night vision saw¹ the servant of God Andrew take him along, leading him to places that were difficult of access and very ugly and noisome. He was holding a lamp with which he lit up the impenetrable darkness prevailing there. I gather the vision took place under the earth.² In these places they saw prisons and bars and jails, unpleasant and dark, in which rats, cats and foxes were enclosed, while in others one could see asses and snakes, vipers and asps, crows and ravens and beasts and dogs and many other animals more numerous than the stars of heaven. When they had looked at all this they at last came to a small stinking room, in which there was nothing but ordure of men and dogs. Epiphanius asked the blessed man, “Please, tell me, why did we come here? Was this the aim of our struggle, that we should come here to gaze on these pitiable things?” The blessed man answered, “No, my son, but that you should see the place—for here it is—which your friend John has gained for himself. The ordure that you see is his deeds and labour and work. But look at what is written here!” Epiphanius looked, and behold, there was a dark signboard in the air on which was written, “The eternal dwelling and inescapable retribution of John, son of Keleustion”—for this was the name of his father.³ Epiphanius exclaimed, “Woe is me, a sinner! I would not even wish my enemies here! But where does this ordure come from?” The blessed man replied, “Look, those whose deeds are similar to his, be they men or women, prepare (and store) it here so that when they die, their souls, fettered in

τελευτήσωσι χορτασθήσονται τούτων αἱ ψυχαὶ δεδεμέναι ἀλύσει. Μετὰ
 δὲ τὴν ἐξανάστασιν τῶν σωμάτων, τότε τῷ πυρὶ ὀλοκλήρως παραδο-
 θήσονται.” Ὁ δὲ Ἐπιφάνιος ἠρώτησε τὸν μακάριον περὶ τῶν θεαθέντων
 αὐτῷ μυῶν καὶ κυνῶν καὶ κνωδάλων καὶ ὄνων καὶ ἡμιόνων καὶ ἔρπετῶν
 2350 τῶν ἐκεῖσε ἡσφαλισμένων. Λέγει ὁ δίκαιος: “Ταῦτα πάντα εἰσὶ τῶν D
 ἀνόμων καὶ ἀμαρτωλῶν αἱ ψυχαί.” Ἐπιφάνιος εἶπεν· “Οἱμοι, κύριέ μου,
 καὶ τοιαύτης ιδέας αἱ ψυχαὶ τῶν ἀνθρώπων πεφήνασιν;” Ἐφη ὁ ὅσιος·
 “Οὐχί, τέκνον μου φίλτατον, ἀλλὰ δι’ ἡμᾶς ὁ θεὸς οὕτω αὐτὰς θεαθῆναι
 παρεσκεύασε, δείξας ἐκάστην, ὥτινι προσέπελον ἀφομοιούμεναι ἐν τῷδε
 2355 τῷ κόσμῳ τῇ πολιτείᾳ καὶ ταῖς αἰσχίστοις πράξεσι καὶ τοῖς πάθεσιν· αἱ
 μὲν γὰρ εἰσι φονέων, αἱ δὲ μοιχῶν, αἱ δὲ πόρνων, αἱ δὲ Σοδομιτῶν, αἱ δὲ
 κλεπτῶν καὶ φιλαργύρων καὶ αἰρετικῶν καὶ κενოდόξων καὶ τῶν τοῖς
 ὑπολοίποις πάθεσι καὶ πλημμελήμασι καταδεδικασμένων. Αὐταὶ εἰσιν αἱ
 ψυχαὶ αἱ παρυσυμβλήθησαν τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὁμοιώθησαν
 2360 αὐτοῖς. Διὰ τοῦτο γὰρ ὁ κύριος τοιαύτη ὁράσει θεαθῆναι αὐτὰς ἐποίησε·
 τοὺς γὰρ φονεῖς ἡγεῖται ὡς σκορπίους, τοὺς εἰδωλολάτρας ὡς τὰ 773A
 κνώδαλα, τοὺς μοιχοὺς ὥσπερ τοὺς τὸν νοῦν ἀπολέσαντας, τοὺς μάγους
 καὶ τοὺς φαρμακοὺς ὡς τοὺς ὄφεις, τοὺς κτηνοβάτας καὶ ἀρσενοκοίτας ὡς
 τὸν μὺν καὶ ὡς σκωληκόβρωτον κύνα τὸν ἐπὶ τῆς κοπρίας ἐρριμμένον,
 2365 τοὺς πόρνους ὡς τοὺς χοίρους, τοὺς κλέπτας ὡς τοὺς λύκους, τοὺς
 δολεροὺς ὡς τὰς ἀλώπεκας, τοὺς φιλαργύρους ὡς τοὺς αἰλούρους, τοὺς
 ὀργίλους ὡς τὰ θηρία, τοὺς ψεύστας ὡς τὸν ὄφιν, τοὺς λαιμάργους ὡς τὰ
 ἄλογα, τοὺς μεθύοντας ὡς τοὺς δαιμονῶντας, τοὺς αἰρετικούς ὡς τὴν
 κόπρον, τοὺς πορνοκαπήλους ὡς ὄνους, τοὺς προξενητὰς τῆς πορνείας,
 2370 οἵτινες ὅρκους καὶ ψεύσμασιν ἄνδρας εἰς γυναῖκας ἐπιμιξία βοθρίζουσι
 καὶ κατεργάζονται αὐτοὺς ναὸν τοῦ διαβόλου καὶ τῆς κοπρίας B
 καταγωγή, ἡγεῖται ὡς τὸν ἐρχόμενον ἀντίχριστον, τοὺς λοιδοροὺς ὡς
 κορώνας, τοὺς καταλάλους ὡς κόρακας, τοὺς κρίνοντας τὰ ἀλλότρια
 2375 πταίσματα ἀναισθήτως ἡγεῖται ὡς μεμνηνότα κυνάρια καὶ τὰς τῶν
 ἀνθρώπων σάρκας ἐσθίοντα, τοὺς τραγωδοῦντας ὡς χοίρους φωνάζοντας,
 τοὺς κιθαρωδοὺς ὡς τοῦ διαβόλου ὄργανα, τὰς ὀρχουμένας γυναῖκας ὡς
 τὴν Ἡρῳδιάδα, τὰς πόρνas ὡς τὰς αἶγας, καὶ τὰ παιδάρια τὰ τοῖς
 παιγνίοις καὶ τοῖς γελοίοις καὶ ταῖς μιμολογίαις καὶ τῇ μέθῃ καὶ τῇ

2354 προσέπελον ἀφομοιούμεναι: προσπέλασεν· ἀφομοιωμένας K προσέπεσεν
 παραπτώματι C· προσαφομοιώθη V || 2355 ταῖς ... πάθεσιν: ταῖς αἰσχίστοις πράξεσιν δ
 τοῖς αἰσχίστοις πάθεσιν VC || 2356 πόρνων VK: πορνῶν βCD || 2357 κλεπτῶν γ:
 κλέπτων β || 2358 post πλημμελήμασι des. lacuna in E (cf. supra, ad lin. 2311)

chains, may feed on it.⁴ After the resurrection of the body they will be wholly surrendered to the fire.” Epiphanius asked the blessed man about the rats and dogs and beasts and asses and mules and reptiles which he had seen locked up there. The righteous man answered, “All these are the souls of the lawless and sinful.” Epiphanius said, “Horrible! My lord, do the souls of men really appear in such shape?” The holy man replied, “No, my dearest son, but God made them look like this for our sake, showing to what each one of them has become similar in this world because of its way of life and its shameful acts and passions. Some of them belong to murderers, others to adulterers, some to fornicators, others to sodomites, and still others to thieves and misers and heretics and the conceited and those who have been condemned because of still other passions and offences.⁵ These are the souls which have been compared to foolish beasts and likened to them.⁶ This is the reason why the Lord made them appear in this shape, for the murderers he regards as scorpions, the idolaters as beasts, the adulterers as those who have lost their mind, the magicians and sorcerers as snakes, those who have intercourse with animals and the sodomites as rats and as dogs thrown on the dunghill and eaten by worms, the fornicators as swine, the thieves as wolves,⁷ the deceitful as foxes, the avaricious as cats, the quick-tempered as wild beasts, the liars as snakes, the gluttonous as horses, the drunkards as demoniacs, the heretics as dung, the whoremongers as asses; the procurers who with oaths and lies bring men to women, submerging them in fornication and making them temples of the devil and storehouses of manure, these he regards as the coming Antichrist; the slanderers he regards as crows, those who speak evil of others as ravens; those who judge the errors of others insensibly he regards as raging dogs eating human flesh, those who sing wordly songs as screaming pigs, the guitarists as instruments of the devil, dancing women as Herodias,⁸ the prostitutes as she-goats,⁹ and the rascals who wallow in games and laughter and mockery

$\delta = K\varepsilon$ ($\varepsilon = DE$)

2367 post θηρία inc. lacuna in M, qui fol. 78 om.

$\beta = BL$

2369 προξενητάς ... πορνείας: μαυλιστάς V

παιδοφθορία συγκυλινδούμενα ἡγεῖται ὡς ἀκάθαρτα ἐρπετὰ τῆς γῆς καὶ
 2380 ὡς κνώδαλα καὶ ὡς τὰ τῶν ἐχιδνῶν γεννήματα.”

Ὡς δὲ ταῦτα ἐν τῇ ὁράσει ὠμίλει ὁ ὅσιος, ἔξυπνος ἐγένετο ὁ c
 Ἐπιφάνιος, ἐκπληττόμενος τοῖς δειχθεῖσιν αὐτῷ. Πρωΐας δὲ γενομένης
 φάσις ἦλθε πρὸς αὐτὸν ὅτι “Ἰωάννης ὁ φίλος σου τῷ τῆς λύμης κατεσχέθη
 νοσήματι καὶ οὐκ ἀπέρχη τοῦ αὐτὸν ἐπισκέψασθαι;” Ὁ δὲ ἀκούσας καὶ
 2385 σύνδακρυς γενόμενος ἔφη· “Ἀβάλα τῇ ἐμῇ ἀνικανότητι· ἴδε καὶ τὰ
 ὀραθέντα μοι.” Ἀπάρας οὖν ἐπορεύθη εἰς ἐπίσκεψιν τοῦ ἀσθενούντος καὶ
 ὡς αὐτὸν τῇ λυμικῇ νόσῳ τεθέακεν ὀλλύμενον ἔφη· “Βαβαὶ τοῦ
 φρικωδεστάτου θαύματος· ἴδε τοῦ μακαριωτάτου Ἀνδρέου τὴν πρόρρησιν
 καὶ ὅποια τῇ ἀληθείᾳ σεμνύνεται.” Θεασάμενος δὲ αὐτὸν ὁ Ἰωάννης καὶ
 2390 στεναῖζας ἐκ βάθους ἔφη· “Εὖξαι ὑπὲρ ἐμοῦ, ἅγιε τοῦ θεοῦ, ὅπως φείσεται
 μου ὁ θεὸς καὶ συμπαθήσει μοι πρὸς τὸ παρὸν καὶ μὴ χρήσομαι τέλει τοῦ
 τῆδε βίου, ἐπίσταμαι γὰρ ταύτης τῆς κλίνης μου μὴ ἀνίστασθαι.” Ὁ δὲ d
 σεμνὸς Ἐπιφάνιος εἶπεν· “Ὁ κύριος, ἀδελφέ, τὸ δέον ποιήσει, αὐτὸς γὰρ
 γινώσκει τὰ συμφέροντα· ἐπεὶ αὐτὸς τί σε ἔχω ὠφελῆσαι; Ἰκέτευσον οὖν
 2395 τὸν θεόν, καὶ αὐτὸς ποιήσει τὰ δόξαντα τῇ αὐτοῦ ἀγαθότητι.” Ἡμέρα δὲ
 τῇ ἡμέρᾳ διελύθη ὁ ταλαίπωρος καὶ ἐρρύησαν αἱ σάρκες αὐτοῦ ἐπὶ τὴν
 γῆν ὥσει ὕδωρ, καὶ ἠφανίσθη ἡ ὄψις αὐτοῦ ἅπασα, καὶ διεσκορπίσθη τὰ
 ὀστᾶ αὐτοῦ παρὰ τὸν ἄδην. Διεφθάρη δὲ καὶ διελύθη τὰς ἀρμονίας ἐπὶ
 2400 κύριε ἐλέησον. Οὕτως οὖν τὸν βίον αὐτοῦ κατέστρεψε πολυωδύνως ὁ
 ταλαίπωρος καὶ πρὸς τὸν ἄδην ἐλεεινῶς ἀπηνέγκατο.

Μετὰ οὖν ἡμέρας τινὰς συναντᾷ ὁ θεσπέσιος Ἀνδρέας τῷ Ἐπιφανίῳ 776A
 κατὰ τὴν πλατείαν τῆς λεωφόρου, καὶ τὰ θεαθέντα αὐτῷ ἐν ὁράματι τῆς
 νυκτὸς ἀναμνήσας αὐτὸν εἰς φρίκην καὶ τρόμον ἐνέβαλε, λέγων· “Οἶδας,
 2405 τέκνον, τῇ προτέρᾳ νυκτὶ ποῦ οἱ ἀμφότεροι ἐπορεύθημεν ἐν τοῖς ζοφεροῖς
 ταμείοις τοῦ ἄδου; Κατενόησας τὰ ἐκεῖθεν κλεῖθρα καὶ τὰς φυλακὰς τὰς
 ἐν τοῖς καταχθονίοις; Οἶδας τοῦ φίλου σου τὴν καχέσπερον καὶ ζοφερὰν
 κατάπαυσιν; Ἀνέγνως τὸν χαλεπὸν ἐκείνιν πίνακα ἅπερ ἐν αὐτῷ

2382 αὐτῷ γ: om. β || 2384 τοῦ Cδ: τὸν B τῆς L al. V || 2385 ἴδε γ: εἶδον β || 2387
 λυμικῇ: λοιμικῇ B in ras. || ὀλλύμενον VK: ὠλλύμενον D ὀλυμμένον β ἀλλοιούμενον
 E al. C || 2395 post θεόν des. lacuna in M (cf. supra, ad lin. 2367)

and drunkenness and destruction of boys he regards as unclean reptiles of the earth and beasts and as the brood of vipers.”¹⁰

John’s gruesome death

As the holy man said this in the vision, Epiphanius woke up, amazed at what had been shown to him. In the morning word reached him that “Your friend John is smitten with the disease of corruption, and you do not go to see him?” When he heard this he burst into tears, saying, “Oh that I had not been so insufficient! Look, this is exactly what I saw in my vision!” He left home and went to see his sick friend. Finding him dying from the disease of decomposition he exclaimed, “What an awe-inspiring wonder! Look at the prediction of the most blessed Andrew and in what truth it glories!” When John caught sight of him he said with a deep sigh, “Pray for me, you holy man of God, that God may spare me and have mercy on me for the moment, so that I shall not have to end my life here on earth, for I know that I shall not rise from this bed.” The godly Epiphanius answered, “Brother, the Lord will do what is necessary, for he knows what benefits you. How can *I* help you? Therefore, beseech God, he will do what seems right to his goodness.” Every day the miserable man’s body dissolved, his flesh flowing on the ground like water, so that all his features disappeared, and his bones were strewn at the mouth of Hades.¹ His frame became so ruined and dissolved that all who saw him were frightened and cried out, “Lord, have mercy!” Thus the miserable man died amid countless pains, ending up sadly in Hades.²

After a few days the divine Andrew, meeting Epiphanius in the middle of the avenue, struck fear and trembling into him by reminding him of what he had seen in the night vision, saying, “Do you remember, my son, the other night when we walked together in the dark halls of Hades? Did you notice the bars and prisons there under the earth? Do you remember your friend’s dark and gloomy resting-place? Did you read that sinister inscrip-

ζ = VC

2403 θεαθέντα: ὁραθέντα γ || 2407 οἶδας: malim εἶδες || 2408 ἅπερ: καὶ ἅπερ ζΚ || ἐν αὐτῷ γ: om. β

- 2410 ἐγγέγραπτο; Κατενόησας τῶν ἀπ' αἰώνων ἁμαρτωλῶν τὰ πνεύματα ὅπως
ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου τυγχάνουσιν; Ἀφαιρῆται ἡμᾶς τῶν
ἐκείσε κύριος ὁ θεός!" Ὁ δὲ θαυμάσιος Ἐπιφάνιος ἐν τῷ ἀκηκοέναι
αὐτὸν ταῦτα παρὰ τοῦ δικαίου ἰλιγγιάσας ἔφριξε καὶ φησι· "Τεθέαμαι, B
πάτερ τίμιε, καὶ θεασάμενος φόβῳ συνεσχέθην· δεήθητι οὖν ὑπὲρ τοῦ
τέκνου σου τοῦ μὴ κατακριθῆναί με ἐν τοῖς ἐκείσε, δέος γὰρ ἐγεγόνει ἐπ'
2415 ἐμὲ καὶ ἐκάλυψέ με σκότος καὶ φοβοῦμαι, μήποτε ὁ τοῦ σκότους ἄρχων
κατασπάσῃ με ταῖς τῶν πλημμελημάτων ἡδυπαθείαις κρατούμενον." Ἐφη
ὁ μακάριος· "Καὶ ἐμοὶ οὕτως ἐστὶν ἐράσμιον, τέκνον, τοῦ φοβηθῆναί σε.
Διὰ τοῦτο ἐκάστοτε παραινῶ σοι τοῦ ἀγωνίζεσθαι, ἵνα κληρονόμος γένῃ
τῆς τῶν οὐρανῶν βασιλείας· διὰ τοῦτο παρακαλῶ καὶ ἰκετεύω, τέκνον
2420 εὐλογημένον, σπουδάζειν ἐκάστοτε τοῦ τρέχειν τὸν ἀγῶνα τῆς εὐσεβείας,
ὅπως ὁρώσῃ σε ἡ ψυχὴ μου ἐν τοῖς ἀγαθοῖς προκόπτοντα ἀγαλλιάσεται
σὺν τῷ πνεύματι." Ὡς δὲ ταῦτα ὠμίλει, τινῶν τῷ τόπῳ προσεγγιζόντων, C
σκέπων τὴν αὐτοῦ ἀρετὴν ὁ δίκαιος πρὸ τοῦ ἐκείνους πλησιάσαι
ἀσπασάμενος τὸν Ἐπιφάνιον ἀνεχώρησεν.
- 2425 *λε'.* *Περὶ Βιγρίνου τοῦ μάγου.* Γυνὴ δέ τις ἐν τῷ Νεωρίῳ οἰκοῦσα εὐλαβὴς
καὶ φοβούμενὴ τὸν κύριον ἐκέκτητο ἄνδρα χαλεπὸν καὶ φιλήδονον
σφόδρα, διασκορπίζοντα πάντα τὰ ὑπάρχοντα αὐτῷ· ἐν τοῖς πορνο-
κατηλείοις γὰρ ἦν ἀσχολούμενος ὁ ταλαίπωρος. Ἡ δὲ γυνὴ οὐσα εὐλα-
βεστάτῃ ἐλυπεῖτο λίαν, ἐπαπορούσα τὸ τί δεοὶ γενέσθαι. Ἀναβαίνει οὖν
2430 σκοπὸς τις ἐπὶ τὴν καρδίαν αὐτῆς τοῦ εὐρεῖν πνευματικόν τινα ἄνθρωπον,
ὅπως συνεργήσῃ αὐτῇ εἰς τὸ ἀγαθὸν καὶ καταργήσῃ τὸν πονηρὸν σκοπὸν
τοῦ ταύτης ἀνδρός. Ὡς δὲ ταῦτα εἶχεν ἐν τῇ διανοίᾳ, ἀνίχνευε μαθεῖν περὶ D
ἀνδρὸς τοῦ τηλικαύτην δύναμιν κεκτημένου. Ὑποβάλλει οὖν αὐτῇ τις
γυνὴ Βιγρίνον ἄνδρα τινά, ὡς ἔφασκε, δυνάμενον ποιεῖν πάντα τὰ αὐτῆς
2435 καταθύμια. Ἀναστᾷσα οὖν ὀξέως ἐπορεύθη πρὸς αὐτόν. Εὔρε δὲ ἐκεῖ
πλήθος ἱκανόν. Ὡς δὲ πάντων ἐποίει τὰ καταθύμια καὶ ἀνεχώρουν, ἐπὶ
τέλει ἦλθε καὶ αὐτῇ, καὶ ὡς ἐκάθισαν, ἥρξατο ἡ γυνὴ τὸ κατώδυνον αὐτῆς
ὁμιλεῖν αὐτῷ καὶ λέγειν ὅτι "Ὁ ἀνὴρ μου ἐξέδοτο ἑαυτὸν ταῖς τοῦ
μοχθηροῦ βίου ἀπάταις καὶ ἐκ καταγωγίου εἰς καταγωγίον τῶν μιμᾶδων
2440 ἀφικόμενος πᾶσαν τὴν περιουσίαν μου σὺν τῇ ἑαυτοῦ ψυχῇ κατηνάλωσε· 777A

2410 ἀφαιρῆται scripsi: -εῖται codd. || 2420 σπουδάζειν: σπουδάξον D σπουδάσον E
add. σε CK || 2421 ἀγαθοῖς: πνευματικοῖς Cδ || 2425 num. 35 C: 27 D num. carent rell.
|| περὶ ... μάγου ML: π. Βιγρίνου τινὸς μ. V π. τῆς γυναικὸς τῆς ἀπαθηθείσης παρὰ τοῦ μ.
C π. τῆς γυν. ἢ περιέπεσεν εἰς τὸν μ. K π. τῆς γυν. D π. τῆς γυν. τῆς προσελθοῦσης τῷ μ.
E tit. caret B || 2428 γὰρ ἦν om. Cδ || 2432 ταύτης: αὐτῆς γ || 2434 Βιγρίνον B: -ίνον
MLVe Κιγρίνον K Βιρμιλιανόν C, qui autem infra Βηγρίνος scripsit || 2437 τέλει: τῷ
τέλει ζΚ τέλους ε || ἐκάθισαν: -εν V ἐκαθέσθησαν Cε

tion on the signboard? Did you realize that the spirits of the sinners from the very beginning dwell in darkness and the shadow of death?³ May the Lord God take us away from these places!" When the admirable Epiphаний heard this from the righteous man's mouth he became dizzy and trembled, saying, "Yes, I saw, dear father, and when I saw I was seized with fear. Therefore pray for your son that he may not be condemned to this place, for fear has come upon me! I am covered with darkness and am afraid that the prince of darkness will draw me down, caught in the pleasures of sin." The blessed man replied, "It is pleasing to me too, my son, that you are afraid. This is the reason why I constantly exhort you to struggle to become an heir of the kingdom of heaven. For this reason I beg and beseech you, my blessed son, always to strive to run the race of godliness, so that my soul may see you improving in the doing of good works and rejoice together with my spirit." As he was saying this some people approached the place where they were. Wishing to protect his way of life⁴ the righteous man kissed Epiphаний goodbye and went away before they had come close.

Vigrinos the magician

35. *On Vigrinos the magician.* There lived at the Neorion¹ a devout woman who feared the Lord, whose husband was wicked and given over to pleasure, squandering all his possessions, for he—wretched man!—spent his time in the brothels. The woman, who was very devout, was in deep distress and at a loss what to do.² Thus there rose in her heart³ an idea: to find a spiritual man who could co-operate with her for good⁴ and bring her husband's evil aim to naught. With this in mind she sought information about a man who possessed such power. A woman suggested to her a certain man called Vigrinos who, she said, could fulfil all her wishes.⁵ She prepared at once and went to see him. She found a large number of people there. After he had satisfied the wishes of them all and they had gone their way, at last her turn came. They sat down, and the woman began to tell him of her distress, saying, "My husband has given himself over to the deceptions of a wicked life. Going from whore-house to whore-house he has wasted all my wealth together with his own soul. And not satisfied with that he has also

καὶ οὐκ αὐταρκες αὐτῷ, ἀλλ' ὅτι καὶ πλησίον μου ἄσεμόν τινά κόρην
ἐπελάβετο καὶ καθ' ἐκάστην πρὸς αὐτὴν εἰσπορεύεται, ἀποφέρων πᾶσάν
μου τὴν οὐσίαν. Νῦν οὖν ἤκουσταί μοι τὰ κατὰ σέ, ὅτι εἷς τῶν ἐναρέτων εἶ
2445 τῷ κυρίῳ καὶ ὅτι πολλοὺς τῶν κινδύνων ἐξήρπασας. Ἐν τούτῳ οὖν
παρεγενόμην πρὸς σέ καὶ εἶ τι δύνασαι βοήθησόν μοι καὶ παρέξω σοι ὅπερ
μοι κατὰ δύναμιν πρόσσεσι." Ταῦτα εἰπούσα ἔφη ἐκεῖνος πρὸς αὐτήν·
"Πάντα ὅσα θέλεις καὶ φιλεῖς παρ' ἐμοῦ λήψη· ἐὰν γὰρ κελεύεις, μαρυνῶ
τὴν αὐτοῦ ἐπιθυμίαν πρὸς τὸ μὴ χρᾶσθαι γυναικὸς συνουσίαν. Εἰ δὲ B
βούλει, ἐπιτρέψω καὶ παραλήψεται αὐτὸν θάνατος. Εἰ δὲ θέλεις, παρα-
2450 δίδωμι αὐτὸν πνεύματι πονηρίας καὶ ἔσται περιάγων δαιμονιζόμενος.
Σκέψαι οὖν καὶ τὰ δοκοῦντά σοι δηλὰ μοι ποιήσον." Ἐφη πρὸς αὐτὸν ἡ
γυνή· "Οὐδὲν ἕτερον βούλομαι, κύριέ μου, ἢ τοῦ καταργηθῆναι ἀπὸ τῶν
τοιούτων τὸν ἐμὸν σύζυγον καὶ ἐμὲ μόνην ἀγαπᾶν καὶ φιλεῖν." Ὁ δὲ εἶπε·
"Καθὰ ἡτήσω ποιήσω σοι." Ὡς δὲ ἐκαθέζετο, ἐξείπεν αὐτῇ πάντα ὅσα ἂν
2455 ἔπραξεν ἐκ νεαρᾶς ἡλικίας. Ἐξέστη δὲ ἡ γυνὴ ἀκηκοῶσα, καὶ
θαμβουμένη ἡσύχως ἐκάθισεν. Ἐκεῖνος δὲ λέγει πρὸς αὐτήν· "Ἀναστᾶσα
πορεύθητι εἰς τὸν οἶκόν σου καὶ ἐτοίμασόν μοι κανδήλαν καὶ ἔλαιον καὶ
αὐτρότουβον καὶ ζώνην καὶ πῦρ, καὶ τῇ τετράδι ἐκεῖσε παραγενόμενος τὸ
2460 συμφέρον σοι ποιήσομαι." Παραγενόμενος οὖν τῇ τετράδι ἔλαβε τὸ C
ἔλαιον, ὑποψιθυρίζων δὲ καὶ ἐπικαλούμενος ἐν τῇ κανδήλῃ ἔβαλε, καὶ
ἄρας τὸ αὐτρότουβον ἦψεν αὐτὴν καὶ κατέθηκεν αὐτὴν ὅπου ὑπῆρχον αἱ
εἰκόνες τῆς γυναικός. Εἶτα λαβὼν καὶ τὴν ζώνην καὶ τινὰ ῥήματα τῆς
αὐτοῦ κακουργίας ὑποψιθυρίσας καὶ δῆσας τέσσαρας κόμβους δέδωκεν
αὐτῇ, εἰπὼν· "Περίζωσαι αὐτὴν ἐν τοῖς ὑποκάτω ἱματίοις." Εἶτα λέγει
2465 αὐτῇ· "Δός μοι ἐν τριμίσιον τοῦ διανεῖμαι τοῖς πένησιν ὑπὲρ ψυχικῆς σου
σωτηρίας." Ἡ δὲ δέδωκεν αὐτῷ ὑποσχομένη δοῦναι καὶ ἕτερα, ἐὰν εἰς
πέρας γένηται ὃ θέλει. Ὁ δὲ ἀνὴρ αὐτῆς ἐμίσησε καὶ κατέπαυσεν ὅσα
διεπράττετο, καὶ μόνην τὴν γυναῖκα αὐτοῦ ἡγάπα, καὶ ἡγωνίζετο τὰ τῆς
οἰκίας αὐτοῦ.

2470 Μετὰ οὖν ἕξ ἡμέρας θεωρεῖ ἡ γυνὴ κατὰ τοὺς ὕπνους αὐτῆς ἐστάναι 780A
αὐτὴν μόνην ἐν πεδιάδι τινί, καὶ ἔρχεται πρὸς αὐτὴν Αἰθίοψ γέρων, καὶ

2443–4 τῶν ... κυρίῳ: εἰ τῶν ἐναρέτων τῷ κυρίῳ ἰnv. δ ὑπάρχεις καὶ σὺ τῶν
εὐαρεστησάντων κυρίῳ τῷ θεῷ V τῶν εὐαρεστούντων τῷ κυρίῳ καθέστηκας C || 2444
καὶ ὅτι: καὶ V ὡς ὅτι C καθότι δ || 2449 παραλήψεται Cδ: παραλήψη βV || 2452 post
ἀπὸ τῶν inc. lacuna in E, qui post fol. 104 quinque, ut videtur, folia om.

δ = KD

2454 ἐκαθέζετο: -οντο δ || 2456 ἐκάθισεν: -ησεν D ἐκαθέζετο CK || 2458 αὐτρότουβον

taken up with a shameless girl in my neighbourhood whom he visits every day, carrying off all my property. But now I have heard about you that you are one of the virtuous before the Lord and that you have rescued many from dangers threatening them. For this reason I have come to you: do your best to help me and I shall reward you according to my resources." When she had finished he answered her, "Everything you want and would like you will receive from me. If you wish, I shall make his desire wither away so that he will have no intercourse with women. If you like, I shall give my permission and death will take him away. Or if you prefer, I shall surrender him to a spirit of wickedness so that he will walk about possessed by a demon. So think about it and tell me what you would like." The woman said to him, "I want nothing else, my lord, than that my husband will give up these things and love and like only me." He replied, "I shall do for you as you asked." As she was sitting there he told her everything that she had done since her early youth. The woman was so astonished at what she heard that she sat silent in amazement. But he said to her, "Rise, return to your house and prepare for me a lamp, oil, a wick and holder⁶, a girdle, and fire. On Wednesday I shall arrive there and do what is good for you." When he arrived on Wednesday he took the oil and poured it with whispers and incantations into the lamp, whereupon he took the wick and holder and lit the lamp and placed it in the woman's icon corner. Then he also took the girdle, and, having whispered certain words pertaining to his wicked profession and made four knots,⁷ he gave it to her, saying, "Wrap this around yourself with your underclothing!" Then he said, "Give me one *tremissis* to distribute among the poor for the sake of your soul's salvation!"⁸ She gave it to him, promising to give him even more, if her wish were fulfilled. And her husband began to hate his way of life and, putting a stop to it, loved only his wife and laboured for the benefit of his house.

After six days, during her sleep, the woman saw herself standing alone in a plain; an old Ethiopian came up to her and began to kiss her, flirting

LCK: αὐτότρουβον BM ἀπτότρουβον V ἀπρότρουβον D || τῇ τετράδι V: τῇ τετράδα β τῇ τετράδι K τὴν τετράδα C τετράδα D || 2459 τετράδι: τετράδι K τετράδα D ἡμέρα τῆς τετράδος C || 2460 κανδήλη: -ήλα vel -ήλα VK || 2461 αὐτότρουβον LMC: αὐτότρουβον BK ἀπτότρουβον V ἀπρότρουβον D || κατέθηκεν: τέθηκεν γ || 2462 εἰκόνες: -αι CD || 2465 τριμίσιον LM: τριμήσιον BVC τριμιμίσιον (sic) K τριμίσιον D || σου γ: om. β || 2466-7 εἰς πέρας γ: ἐσπέρας β || 2467 ὁ γ: καὶ ὁ β || κατέπανσεν: ἀπέσχετο γ || 2468 τὰ: εἰς τὰ VD om. C || 2471 μόνην post τινί tr. γ

- ἤρξατο ὡς ἐπιπαιγνιάζων καὶ περιπλεκόμενος καταφιλεῖν αὐτὴν καὶ λέγειν· “Καλῶς σε εὖρον, κυρία μου. Δεῦρο, φιλία μου, κοιμηθῶμεν ὁμοῦ οἱ δύο, καθότι νεωστὶ συνεζεύχθημεν· πολλὰ σου ἐγὼ ἐπεθύμουν καὶ
 2475 πρόφασιν ἐζήτουν, ὅπως πρὸς ἐμαυτὸν συναγάγωμαι. Νῦν οὖν δεῦρο, ὥραία μου σύμβιε, κοιμηθῶμεν ἀμφοτέροι, ὅπως καὶ σὺ ἐμοῦ ἀπολαύσεις κἀγὼ τοῦ κάλλους σου κορεσθήσομαι.” Ὡς δὲ ταῦτα ἐγένετο κάκεινος τοιαῦτα ἐφθέγγετο, αὕτη εἰς τρόμον ἐμπεσοῦσα ἤρξατο ἀναθεματίζειν καὶ φεύγειν καὶ ἀνιάσθαι καὶ ἐξορκίζειν αὐτὸν τοῦ ἀποστήναι ἐξ αὐτῆς. Ὁ δὲ
 2480 ἀχρώμως ἐβιάζετο τοῦ συγγενέσθαι μετ’ αὐτῆς. Ἡ δὲ ἔλεγεν· “Ἀπόστα ἀπ’ ἐμοῦ, καθότι ἄνδρα κέκτημαι ἴδιον καὶ ἐτέρῳ οὐ συνάπτομαι.” Οὕτως δὲ ἡ γυνὴ βιαζομένη κατ’ ὄναρ καὶ πολεμουμένη ἐξυπνος ἐγένετο, καὶ ὡς
 ἀπὸ κόπου ῥυσθεῖσα μόλις εἰς ἐαυτὴν ἐλθοῦσα διελογίζετο τὰ ὁραθέντα αὐτῇ, τὸ τί ἂν εἴη ταῦτα, καὶ πόθεν ὁ διάβολος εὔρε τοσαύτην παρρησίαν κατ’ αὐτῆς· ἔγνω γάρ, ὅτι ὁ Αἰθίοψ ἐκεῖνος δαίμων ἦν πονηρός.
 2485 Ὡς οὖν ταῦτα διελογίζετο, πάλιν εἰς ὕπνον ἐτράπη, καὶ ἰδοὺ κύων μέγας, μέλας καὶ ἀχρώμως περιπλεκόμενος αὐτῇ καὶ στόμα πρὸς στόμα ἐφίλει αὐτὴν ὥσπερ ἄνθρωπος. Σύντρομος δὲ γενομένη ἀφυπνίσθη καὶ ἐν φόβῳ καθ’ ἐαυτὴν ἔλεγεν· “Οἱμοὶ τῇ ταλαίνῃ καὶ ἀμαρτωλῷ, ὅτι ἔρωτα τέθεικε κατ’ ἐμοῦ ὁ πονηρὸς καὶ οὐδ’ ὅλως μου ἀπαλλάσσεται καὶ τί
 2490 ποιήσω οὐκ οἶδα. Πόθεν μοι τοῦτο συνέβη οὐκ ἐπίσταμαι.” Πάλιν ἐν ἐτέρᾳ νυκτὶ ὁρᾷ ἐαυτὴν ἐν τῷ θεάτρῳ τοῦ ἵπποδρομίου ἐστῶσαν καὶ ἀσπαζομένην τὰ ἐκεῖσε ἐστῶτα ἀγάλματα, νυττομένην ὑπὸ πορνικῆς ἐπιθυμίας τοῦ συγγενέσθαι μετ’ αὐτῶν. Πάλιν δὲ ὁρᾷ κύνα ἄραυτα αὐτὴν
 2495 καὶ τρέχοντα. Καὶ πάλιν ἑώρα ἐαυτὴν ἐσθίουσαν βάτραχον, ποτὲ δὲ ὄφιν ἡ ἔρπετὰ καὶ τὰ τούτων χεῖρονα. Τούτοις ἡ ἐλεεινὴ ἐβασανίζετο, ἀγαθὸν ὕπνον μὴ ὑπνώσασα ἔκτοτε. Στενοχωρηθεῖσα οὖν καὶ μὴ ἔχουσα τί εἰσπράξασθαι ἤρξατο προσευχαῖς καὶ νηστεῖαις σχολάζειν καὶ τὸν θεὸν ἐξιλεοῦσθαι τοῦ δεῖξαι, πόθεν αὐτῇ συμβέβηκε ταῦτα καὶ τί δέον ποιῆσαι
 2500 τοῦ ἀπαλλαγῆναι τῶν τοιούτων δειμάτων.
 Ὡς δὲ οὕτως ἐσχόλαζεν, ὁρᾷ κατ’ ὄναρ ὅτι ἴσταντο αἱ εἰκόνες αὐτῆς
 ὡς ἐπὶ δυσμᾶς καὶ αὕτη ὁμοίως καὶ οὕτω προσευχομένη ὥσπερ τις πασχικὴ νομιζομένη καὶ πάρετος. Ὡς δὲ οὕτως ἡδολέσχει, ἔρχεται τις νεώτερος πρὸς αὐτὴν καὶ λέγει· “Ἐπειδὴ ἑθεράπευσάς με νηστεύουσα,
 2505 ἰδοὺ παρεγενόμην τὴν αἰτίαν διδάσκων σε, δι’ ἣν ταῦτα συμβέβηκε.” Καὶ

2472 ἐπιπαιγνιάζων: ὑπο- D ὑποψιθυρίζων καὶ ὑποπαιγνιαζόμενος K om. C || 2479 ἐξ: ἀπ’ ζ || 2480 ἀχρώμως: ἀχρόμως καὶ συντόμως V || 2487 μέγας ... ἀχρώμως B: μέγας μέλας καὶ ἄχρωμος LM μέλας μέγας ἀχρώμως K μέλας μέγας καὶ ἄχρωμος D μέλας παμμεγέθης συντόμως V μέγας μέλαν ἀχρόμως C || καὶ² om. Cδ || 2490 τέθεικε: τέθηκε γ || καὶ² om. Cδ || 2492 ἵπποδρομίου γ: -δρόμου β || 2497 ἔκτοτε: τὸ σύνολον (add.

with her, as it were, and embracing her, saying, "How glad I am to have found you, my lady! Come, darling, let us lie down together the two of us, for we have just been joined together! I have greatly desired you and sought a pretext to bring you to me. Now then, my beautiful wife, come on, let us two lie down so that both you may enjoy me and I may have my fill of your beauty!" As this happened and he was speaking like this, she fell into a trembling and began to curse and try to flee and to be grieved and to adjure him to leave her alone. He, however, tried impudently to have intercourse with her. She said, "Go away from me! I have my lawful husband and am not going to join another man!" Thus dreaming that she was being forced and assailed the woman woke up and, as if saved with great effort, regained her usual self with difficulty. She wondered at what she had seen, what all this could mean and how the devil had been able to become so intimate with her, for she understood that this Ethiopian was an evil demon.

While she was making this reflection she fell asleep again and behold, a huge black dog embraced her impudently, kissing her on the mouth like a man. Frightened she woke up and said to herself in fear, "Woe is me poor sinful woman, that the Evil One has fallen in love with me⁹ and does not leave me alone at all! I do not know what to do. I do not understand how this could happen to me." Again another night she saw herself standing in the Hippodrome Theatre kissing the statues standing there, urged by an indecent desire to have intercourse with them.¹⁰ Another time she saw a dog taking her and running away with her. Still another time she saw herself eating a frog, sometimes also a snake or reptiles and other animals even worse than these. Tormented by these dreams the pitiable woman could no longer enjoy a good night's sleep. Distressed and at a loss what to do she began to devote herself to prayers and fasts, trying to propitiate God that he might show her why this had happened to her and what she ought to do in order to be released from these horrors.

While she devoted herself to these exercises she saw in a dream that her icons stood turned westward, as it were, and that she herself was turning in the same direction and thus prayed like a woman regarded as possessed by a demon and crazy. As she was praying like this a young man approached her and said, "Since you have pleased me by fasting, behold, I have come here to tell you the reason why this happened." And with these words he

ἐκτοτε V) ζΚ ποτε D || 2499 δέον: δέη CD δέει K (= δέοι) || 2500 δειμάτων scripsi: δημάτων β δειγμάτων CK ὀνειράτων V ἄτοπημάτων D || 2502 οὕτω: -ως Cδ om. V || 2504 νηστεύουσα: add. καὶ προσευχομένη MVC (V in marg., pr. m. ut videtur) vera lectio? || 2505 διδάσκων: διδάξει ζΚ

σὺν τῷ λόγῳ δείκνυσιν αὐτῇ τὰς εἰκόνας αὐτῆς καὶ φησιν· “Ἴδε τί σοι
 ἐποίησεν ὁ μάγος ὁ κατάρατος.” Ἡ δὲ προσέσχε καὶ ὁρᾶ, καὶ ἦσαν
 κεχρισμένοι ἀνθρωπίνης κόπρου ἀπὸ ἄνωθεν ἕως κάτω καὶ δυσωδίαν
 ἀνείκαστον φέρουσαι. Ὡς οὖν ταῦτα ἐθεάσατο ἡ γυνή, ἐξέστη καὶ
 2510 στραφεῖσα λέγει πρὸς τὸν νεώτερον· “Δέομαί σου, τίς ταῦτα ἐποίησεν; 781A
 Ἀνάγγειλόν μοι.” Ὁ δὲ εἶπε· “Βιγρίνος ὁ φαρμακὸς καὶ μάγος καὶ τοῦ
 θεοῦ ἀλλότριος, σοῦ παρασχούσης αὐτῷ τὴν ἐξουσίαν. Νῦν οὖν οὐκ ἔστιν
 ἐν ταῖς εἰκόναίς σου εἰ μὴ χρῶμα καὶ κόπρος καὶ ξύλα καὶ δαιμόνων
 2515 φαντάσματα· ἡ γὰρ χάρις τοῦ θεοῦ ἀνεχώρησε, μὴ φέρουσα τὴν τῶν
 δαιμόνων δυσωδίαν καὶ μείωσιν.” Ὡς δὲ ταῦτα ἔλεγεν, ὁρᾶ τὴν κανδηλάν
 γέμουσαν οὖρον κυναῖον, καὶ ἐν τῷ αὐτροτούβῳ ἦν γεγραμμένον τοῦ
 ἀντιχρίστου τὸ ὄνομα, ὑπεράνω δὲ ἐν τῷ ἁέρι ἐγγράπτο· “Θυσία
 δαιμόνων.” Τούτων τῇ γυναικὶ φανερουμένων ὁ νεώτερος ἐκείνος ἀφανὴς
 ἐγένετο, καὶ αὐτὴ ἐξυπνος γέγονε. Διανοηθεῖσα οὖν τὰ ὁραθέντα αὐτῇ ἐν B
 2520 τῷ ὕπνῳ ἐξέστη καὶ ἔφριξε καὶ ἐαυτὴν ἐμέμεφετο, λέγουσα· “Οἷμοι τῇ
 ἁμαρτωλῷ, τί ἄρα πέπονθα; Δοκοῦσα εἰς ποιμένα ὑπάγειν εἰς λύκον
 ἠνέχθην ἢ τάλαινα, δοκοῦσα εἰς λιμένα ὑπάγειν εἰς βόθρον ἐνέπεσον,
 δοκοῦσα σωτηρίαν εὑρεῖν εἰς χάος τῆς ἀπωλείας ἐμπέπτωκα.”
 Ταῦτα λέγουσα ἡ γυνὴ ἐβουλευέτο τί δέοι γενέσθαι, ἔχειν τὰς εἰκόνας
 2525 ἢ μὴ ἔχειν, ἢ τί αὐτὰς εἰσπράξῃται, ἐπεὶ μεμιασμένοι ἐτύγχανον.
 Ἀπορούσα δὲ περὶ τούτων ἀνέρχεται ἐν τῷ λογισμῷ αὐτῆς τοῦ θαρρῆσαι
 τῷ Ἐπιφανίῳ τὸ γεγονός· καταμένουσα γὰρ ἦν πλησίον τοῦ οἴκου τοῦ
 πατρὸς αὐτοῦ, ἐπίστατο δὲ καὶ τὸν παῖδα ἐνάρετον ὄντα. Ἀποτηρήσασα
 οὖν τακτὴν ὥραν, ἐν ἣ κατήρχετο ἐκ τῆς ἀγιωτάτης ἐκκλησίας τῆς Ἀγίας
 2530 τοῦ θεοῦ Σοφίας, ὑπήντησεν αὐτῷ πρὸ τοῦ πυλῶνος καὶ πίπτει εἰς τοὺς C
 πόδας αὐτοῦ, ἀπαγγέλλουσα αὐτῷ ἅπαντα τὰ γεγονότα. Ὁ δὲ ἀκούσας
 καὶ μεγάλως στενάξας καὶ δακρύσας ἔφη· “Κατάθεμά σε, διάβολε, ὅτι οὐ
 παύτῃ ἐπιβουλευόν τοῖς νίοις τῶν ἀνθρώπων.” Εἶτα βουλευσάμενος καθ’
 2535 ἑαυτὸν περὶ τούτου εἶπε τῇ γυναικὶ· “Ὑπαγε καὶ τὴν ζώνην ἐκείνην πυρὶ
 κατὰκαυσον, τὴν δὲ κανδηλάν καὶ τὸν τουβὸν σύντριψον, καὶ τὰς εἰκόνας
 ἐνεγκέ μοι, καὶ εἴ τι κελεύει ὁ θεός· οἶδα γὰρ ὅτι ἐπ’ ἐμοὶ γενήσονται αἱ
 τοῦ πονηροῦ δαίμονος ἀπειλαὶ καὶ φαντασίαι, ἀλλ’ ἔχων τὸν κύριόν μου
 Ἰησοῦν Χριστὸν βοηθὸν καὶ τὴν τιμίαν εὐχὴν τοῦ φωστήρός μου οὐ
 φοβηθήσομαι κακὰ, ὅτι αὐτὸς πάντοτε μετ’ ἐμοῦ ἐστιν.”

2508 ἀνθρωπίνης: -ίνῳ vel -εῖῳ δ om. C || κόπρου: κόπρῳ Cδ || 2511 Βιγρίνος: Βιγρίνος
 VD Βιγρίνος C Κιγρίνος K || 2513 εἰκόνας: εἰκόνες VD εἰκόσι K || 2514 θεοῦ:
 add. ἐξ αὐτῶν Cδ || 2516 οὖρον κυναῖον K: οὖρον κυναίου (sic) βV οὖρον C οὖρου
 κυναίου D || αὐτροτούβῳ LC: αὐτροτούβῳ BM ἀπτοτρούβῳ V αὐτροτρούβῳ K
 ἀπτρότουβον D || 2519 γέγονε: ἐγένετο ζD al. K || 2521–2 λύκον ... ἐνέπεσον scripsi:

pointed at her icons and said, "Look what the accursed magician has done to you!" She looked and saw that they were smeared with human excrement from top to bottom and emitting an unmatched stench. When the woman saw this she was amazed. She turned round and said to the young man, "Please tell me, who did this?" He answered, "Vigrinos, the sorcerer and magician and enemy of God, because you gave him liberty. At present there is nothing in your icons but paint and excrement and wood and the ghosts of demons, for the grace of God has withdrawn, unable to stand the awful smell and diminution of the demons." As he was saying this she saw that the lamp was filled with dog's urine; and the wick and holder was inscribed with the name of Antichrist, and in the air above it was written, "Sacrifice of demons". While this was revealed to the woman the young man vanished, and she awoke. Thinking of what she had seen during her sleep she was amazed and shuddered. She blamed herself, saying, "Woe is me, a sinner, what has become of me? When I wretched woman thought I was going to a shepherd I was brought to a wolf. When I thought I was reaching port I fell into a pit. In the moment I thought I had found salvation I fell into the abyss of perdition."

Thus speaking the woman deliberated what to do: should she keep the icons or not? Or what should she do with them, since they had been defiled? While she tried in vain to find an answer, the idea occurred to her that she could confide the matter to Epiphaneios, for she lived near the house of his father and, moreover, she knew that the boy was virtuous. Awaiting a fixed time, when he used to return from the most holy church of God's Holy Wisdom, she met him in front of the gateway and fell down at his feet, telling him the whole story. He sighed deeply at what he heard and said, weeping, "Curse upon you, devil, because you never stop plotting against the sons of men!" Then taking counsel with himself about this matter he said to the woman, "Go and burn that girdle with fire, break the lamp in pieces, destroy the wick-holder and bring me the icons, and God's will be done!"¹¹ I know that the threats and fantasies of the evil demon will come upon me instead, but having my Lord Jesus Christ as my helper and enjoying the precious prayer of my luminary I shall fear no evil, for he is always with me."¹²

λύκον ἐνέπεσα, δοκοῦσα εἰς λιμένα ὑπάγειν εἰς βόθρον ἐνέπεσα ἢ τάλαινα K, sim. V
 λύκον ἠνέχθη ἢ τάλαινα καὶ εἰς βόθρον ἐνέπεσον β λάκον (= λάκκον) ἐνέπεσον C
 βόθρον ἠνέχθη ἢ τάλαινα D || 2524 δέοι MLζ; δέει BK δέη D || 2526 τούτων: τούτου
 δ al. VC || 2529–30 ἀγιωτάτης ... θεοῦ: ἀγιωτάτης ἐκκλησίας τῆς τοῦ θεοῦ VD
 ἀγιωτάτης τοῦ θεοῦ ἐκκλησίας τῆς ἀγίας λέγω K ἀγίας C || 2530 ὑπήντησεν: ἀπ- Cδ ||
 2532 σε VK: σοι βCD, sed cf. supra, lin. 1912 || 2533 τοῖς υἱοῖς: τοὺς υἱοὺς Cδ || 2535
 τουβὸν LCK: τρουβὸν BM ἀπτότρουβον V ὀπτότρουβον (sic) D || 2536 θεός: add. τοῦτο
 καὶ γενήσεται V

2540 Ἡ δὲ γυνὴ ὅσα διετάξατο αὐτῇ ὁ Ἐπιφάνιος ἐποίησε καὶ τὰς εἰκόνας D
 δέδωκεν αὐτῷ. Τῇ δὲ νυκτὶ ἐκείνῃ ὁρᾷ κατ' ὄναρ ἡ γυνή, ὅτι ἦλθέ τις
 Αἰθίοψ γυμνὸς κατακεκαυμένος πρὸς τὴν θύραν αὐτῆς, μὴ τολμῶν
 ἔνδοθεν εἰσελθεῖν, ἀλλ' ἴστατο ἔξω ὀλοφυρόμενος. Ἄλλος δὲ Αἰθίοψ
 2545 διερχόμενος ἐκείσε, ὡς εἶδεν αὐτὸν κατακεκαυμένον, ἠρώτησεν αὐτόν,
 πῶς αἱ καύτραι αὐταὶ ἐγενήθησαν. Ὁ δὲ εἶπεν· “Ἐπιφάνιος ὁ πονηρὸς
 διεσάφησε πρὸς τὴν τάλαιναν τοῦ καύσαι με δεινῶς καὶ οὐχ ὑποφέρω τὰ
 ἄλλῃ. Τέσσαρσι γὰρ κόμβοις ἤμην δεδεμένος εἰς τὴν ζώνην, ἔχων
 ἐξορκισμόν παρὰ τοῦ μεγίστου ἡμῶν, καυθείσης δὲ αὐτῆς ἀπελύθη 784A
 διαδρᾶς τῶν ἐκείσε. Τίνα δὲ κατεργάσομαι τῷ πονηρῷ Ἐπιφανίῳ, ἐπειδὴ
 2550 τὴν ἀτιμίαν ταύτην αὐτός μοι προεξένησεν, ἀποχωρίσας με τῆς συμβίου
 μου; Βλέπε, Ἐπιφάνιε, κατὰ σοῦ ἔχω ἐκχέαι τὴν ἀλμυρὰν μανίαν τῆς
 φιάλεώς μου καὶ μετὰ σοῦ τὴν μάχην ποιήσομαι!” Ἡ δὲ γυνὴ πρωΐας
 γενομένης τὰ ὁραθέντα αὐτῇ ἅπαντα ἀνήγγειλε τῷ Ἐπιφανίῳ. Ὁ δὲ
 ἀκούσας ταῦτα ἐμειδίασε καὶ φησι· “Ναὶ ναί, ἀπελθεῖν ἔχει εἰς τὸν
 2555 ἀμπελῶνα κυρίου καὶ κλέψαι σταφυλὴν, ἀλλ' ὡς ὑπάρχει ὁ δραγάτης
 χωρικός, τί ἔχει γενέσθαι; Ἐν τῷ τίτλῳ αὐτὸν ἀσφαλίσηται, ἐπίσταμαι
 γὰρ τοῦ φυλάσσειν με τὴν δύναμιν.” Καὶ τῇ νυκτὶ, παραχωροῦντος τοῦ B
 κυρίου, παραλαμβάνει ὁ διάβολος μετ' αὐτοῦ πλήθος πολλὸν δαιμόνων τῶν
 λεγομένων πυρρῶν καὶ ἐπιπίπτει τῷ Ἐπιφανίῳ, καθεύδοντι ὥρα
 2560 μεσονυκτίου. Διήνοιξε δὲ ὁ θεὸς τὰς ἀκοὰς τοῦ παιδός, καὶ ἤκουσε τῆς
 ὁχλαγωγίας αὐτῶν καὶ οὐδ' ὅλως παρεσαλεύθη· στερεὸς γὰρ ἦν τῇ εἰς
 θεὸν πεποιθήσει. Ἦρξαντο οὖν οἱ πυρράκεις δαίμονες εἰς αἰσχροῦς ἐννοίας
 καὶ τῆς σαρκὸς πύρωσιν καταφλέγειν αὐτόν, ὁ δὲ σεμνότητος ἔμενεν
 ὑπομένων καὶ τὸν θεὸν προσδεχόμενος. Ἐθεωροῦντο οὖν οἱ ἀλιτῆριοι οἱ
 2565 μὲν ὡς θηρία μετασχηματισθέντες, ἄλλοι ὡς δράκοντες καὶ λύκοι καὶ
 σκορπίοι· ἐφόβουν <οὖν> αὐτόν καὶ ὥρων ἐπὶ τὸ καταφαγεῖν, καὶ ἀπλῶς
 εἶπεν ὅση δύναμις ἐκέχρητο ἐξεφόβουν αὐτόν. Ἰδὼν δὲ τὴν ἀναίδειαν
 αὐτῶν ἔφη· “Ἐπειδὴ ὁρῶ ὑμᾶς ὅτι ματαιοκοποῦμενοι θλίβετέ με, ἰδοὺ C
 ἀρπάζω τὸ ξίφος, ὅπερ μοι ὁ κύριος ἐχαρίσατο, καὶ κινεῖσθαι καθ' ὑμῶν.”
 2570 καὶ σὺν τῷ λόγῳ αἶρει τὰς χεῖρας αὐτοῦ πρὸς τὸν θεὸν μετὰ δακρύων καὶ
 ἤρξατο λέγειν τὸν ἑνατον ψαλμόν, καὶ ὅτε ἦλθεν εἰς τὸ “ἐπετίμησας ἔθνη,
 καὶ ἀπώλετο ὁ ἀσεβής, τὸ ὄνομα αὐτοῦ ἐξήλειψας, καὶ τοῦ ἐχθροῦ
 ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος, καὶ ἀπώλετο τὸ μνημόσυνον αὐτοῦ μετ'

2542 κατακεκαυμένος post αὐτῆς tr. γ || 2545 καύτραι: καύστραι D, fort. etiam C
 καυτηρία V καυστηρία K || 2546 πρὸς om. Cδ || τὴν τάλαιναν: τὴ γυναικὶ τῇ
 ταλαίνῃ K || 2547 τέσσαρσι: τέσσαρσις D, fort. etiam C || 2548 ἐξορκισμόν: -οὺς C
 ἀφορκισμοὺς V || μεγίστου: συμμύστου ζ μύστου δ || ἡμῶν: add. τοῦ μὴ ἐξελθεῖν V ||
 2549 τίνα: τί ζΚ || 2554 post ἐμειδίασε inc. E post lacunam (cf. supra ad lin. 2452)

The woman did what Epiphanios had commanded her and gave him the icons. That night she saw in a dream that an Ethiopian, naked and scorched, came to her door; he did not dare to enter but stood outside, wailing. Another Ethiopian passed by, and when he noticed his burns he asked him how he had received them. He answered, "The evil Epiphanios told the wretched woman to burn me, and I cannot endure the terrible pains.¹³ I was bound to the girdle with four knots, having been sealed with an oath by our master, but when the girdle was burnt I was released and ran away.¹⁴ What am I to do with the evil Epiphanios, since he caused me this disgrace, separating me from my wife? Look, Epiphanios, I shall pour out on you the bowl of my bitter madness¹⁵ and make war on you!" In the morning the woman told Epiphanios of all that she had seen. He smiled at her account and said, "Yes, yes, he will go to the Lord's vineyard to steal a bunch of grapes, but as the custodian is *chôrikós*, what can happen? He will tie him to the *titlos*,¹⁶ for I know the power of him who guards me." The following night, by the Lord's permission, the devil, taking with him a numerous multitude of the so-called red demons, fell upon Epiphanios as he was sleeping at midnight.¹⁷ God opened the boy's ears so that he could hear their clamour, but he was not shaken at all, for he was firm in his confidence in God. The ruddy demons began to kindle shameful thoughts in him and set his flesh on fire, but the most godly youth remained steadfast, awaiting (the help of) God. The wicked demons appeared transformed into different shapes, some of them into beasts, others into dragons and wolves and scorpions. They frightened him and rushed at him to devour him and, in short, tried with all their might to terrify him. Beholding their impudence he said, "Since I see that you are pressing me hard with vain effort, look, I shall draw the sword given to me by the Lord and attack you!" And with these words he raised his hands towards God with tears and began to recite the ninth psalm. When he came to the passage "Thou hast rebuked the nations, and the ungodly one has perished, thou hast blotted out his name, and the swords of the enemy have failed utterly, and his memorial has been de-

$\delta = K\varepsilon (\varepsilon = DE)$

2555 καὶ: τοῦ Cε om. VK || δραγάτης γ: ἐργάτης β || 2556 ἐν ... ἀσφαλίσηται om. C || τίτλω: πυλῶνι V || ἀσφαλίσηται: -εται KD -ατε E || 2558 πολὺ om. γ || 2560 τῆς MCε: τὰς VBLK || 2565 λύκοι: ἔχεις ζ || 2566 οὖν inserui: σκορπίοι ἐφόβουν αὐτὸν codd. || καταφαγεῖν: add. αὐτόν δ loc. om. C || 2570 πρὸς ... δακρύων: σταυροειδῶς C σταυροειδῶς πρὸς ... δακρύων V || 2571 ἔθνη: ἔθνεσιν corr. Vδ

2575 ἤχου,” γίνεται ἄφνω ἐκ τοῦ οὐρανοῦ ἤχος, καὶ ἰδοὺ σαγήνη ὡς ἀστραπὴ καὶ διεσκόρπισεν ἅπαντας, κρίζοντας τὸ οὐαί. Καὶ οὕτως ἀπαλλαγεῖς αὐτῶν ὁ Ἐπιφάνιος ἐδόξασε τὸν θεόν, εἰς ὃν κατέφυγε καὶ οὐ κατησχύνθη.

Πρωΐας δὲ γενομένης ἐπορεύετο ὁ Ἐπιφάνιος πρὸς τὸ ἀναζητῆσαι τὸν D ὅσιον Ἀνδρέαν· καὶ συναντᾷ αὐτῷ τὸ γύναιον ἐκεῖνο καὶ φησι· “Νῦν οἶδα 2580 ἀληθῶς, ὅτι διὰ σοῦ τοὺς ἐχθροὺς μου πάντας ὁ θεὸς ἐθανάτωσε.” Καὶ 785A ἀνήγγειλεν αὐτῷ τὰ ὁραθέντα αὐτῇ διὰ τῆς νυκτός. Καὶ λέγει αὐτῇ ὁ Ἐπιφάνιος· “Ἡ πίστις σου ἡ ἀγαθὴ πάντα ταῦτά σοι ἐπορίσατο, ἐπεὶ ἡμεῖς ἁμαρτωλοὶ ἄνθρωποι ἐσμεν, δεόμενοι τοῦ ἐλέους κυρίου.” Τοῦτο εἰρηκῶς ἀνεχώρησε καὶ συναντᾷ τῷ μακαρίῳ Ἀνδρέᾳ ἔμπροσθεν τῶν 2585 Χαλκοπρατείων παίζοντι καὶ σάσσοντι. Ὡς δὲ ἐθεάσατο ὁ ὅσιος τὸν Ἐπιφάνιον, ἦλθε πρὸς αὐτὸν μειδιῶν τῷ προσώπῳ καὶ εὐφραινόμενος. Ἐγγὺς δὲ γενόμενος εἶπεν· “Εἶδες τὸν δραγάτην πῶς φυλάττει τὸν ἀμπελῶνα κυρίου καὶ πῶς ἐκδιώκει τὰς κορώννας καὶ τοὺς κόρακας;” 2590 Λέγει ὁ Ἐπιφάνιος· “Ἐθαμβήθην, πάτερ, λίαν, ἀλλ’ οἶδας τῶν πυρρῶν δαιμόνων τὸν καύσωνα καὶ ὅσα δεινά μοι τὰ θηρία καὶ τὰ ἐρπετὰ σὺν τοῖς λοιποῖς ἐνεδείξαντο.” Ὁ μακάριος ἔφη· “Τὰ πλείονα ὁ κύριος ἡλάττωσε” B καίτοι εἰ μὴ ταῦτα συνέβη γενέσθαι, πῶς ἂν ἡ γυνὴ ἐκ τῶν ἀναγκῶν αὐτῆς ἀπηλλάσσετο; πῶς ἂν αἱ κορώναι καὶ τὰ ἐρπετὰ ἀπενεκρώθησαν, καὶ πῶς ὁ Αἰθίωψ ἐκεῖνος ἀπεστρεβλοῦτο; Καὶ ἵνα γινώσκῃς τὸ ‘ἀλλήλων 2595 τὰ βάρη βαστάζετε’.”

Ταῦτα εἰρηκότος τοῦ μακαρίου λέγει ὁ Ἐπιφάνιος· “Ἐπεὶ πάντα ἐπίστασαι, δέομαί σου, ἀναγγεῖλόν μοι· τί ἦν ἡ ζώνη καὶ τί ἦν ἡ κανδήλα καὶ οἱ τέσσαρες κόμβοι τῆς ζώνης καὶ τὸ ὕδωρ καὶ τὸ ἔλαιον καὶ τὸ αὐτρότουβον καὶ διὰ τί διὰ τῶν τοιούτων ὁ μάταιος ταῦτα ἐνήργησεν εἰς 2600 τὴν γυναῖκα;” Ὁ μακάριος εἶπεν· “Εἰ θέλεις μαθεῖν, ἄκουσον, καὶ γὰρ ὡς οὐδ’ ὅλως σοί ποτε ἀπέκρυσά τι, οὐδὲ νῦν ἀποκρύψω. Ἔθος ἐστὶ τῷ C διαβόλῳ πρῶτον διώκειν τὴν χάριν τοῦ θεοῦ ἀπὸ τοῦ ἀνθρώπου, καὶ τότε εἰσέρχεσθαι ἀνεμποδίστως ἐν αὐτῷ. Πλὴν οὐχ ὅτι φοβούμενη αὐτὸν ἡ χάρις ἀποδιδράσκει, ἀλλὰ μυστατομένη καὶ βδελυττομένη τὴν δυσωδίαν 2605 τῆς αὐτοῦ ἁμαρτίας· ἀλλ’ οὐδὲ κατὰ τυραννίδα ἀποφέρει ὁ δαίμων εἰς ἁμαρτίαν τὸν ἄνθρωπον, ἀλλ’ ἀπὸ προαιρέσεως, κολάζει γὰρ καὶ γαργαλίζει αὐτόν, καὶ οὕτως μὴ φέρων αὐτὸς γενναίως τὴν ὀχλησιν [ὑπομένειν] ἀπερχόμενος ἁμαρτάνει. Καὶ ἔχει εὐλογον ὁ διάβολος ἀπ’

2574 ἤχου: ἤχους CD || 2578 Ἐπιφάνιος γ: μακάριος β || 2579 ὅσιον: μακάριον KD μακαρίου CE, qui al. constr. || αὐτῷ MLζ: -ὸν BK || 2580 ἐθανάτωσε: ἐξηφάνισε ζ || 2584 τῷ ... Ἀνδρέα: τὸν μακάριον Ἀνδρέαν γ || 2585 παίζοντι ... σάσσοντι: παίζοντα ... σάσσοντα ζ παίζοντα K παίζων ... σάσσω ε || ὡς ... ὅσιος: καὶ ὡς ἐθεάσατο

stroyed with a noise",¹⁸ suddenly there was a sound from heaven, and behold, there came a net like a flash of lightning and it scattered them all while they screamed, "Alas!" Thus released from them Epiphanius praised God, with whom he had taken refuge, and he had not been put to shame.

In the morning Epiphanius went out to look for the holy Andrew. The woman met him and said, "Now I know for certain that thanks to you God has killed all my enemies." And she told him what she had seen during the night.¹⁹ Epiphanius said to her, "It is your good faith that has obtained all this for you, for we are sinful men in need of the Lord's mercy."²⁰ Leaving her with these words he met blessed Andrew, who was playing and dancing in front of the Chalkoprateia.²¹ When the holy man caught sight of him, he approached him smiling and rejoicing. Coming closer he said, "Did you see the custodian, how he guards the Lord's vineyard and how he chases away the crows and the ravens?" Epiphanius answered, "I was struck with great amazement, father, but you know the burning heat of the red demons and what dreadful things the beasts and the reptiles and the rest did to me." The blessed man replied, "The Lord had reduced most of their heat. Still, if this had not happened, how would the woman have been released from her sufferings? How would the ravens and the reptiles have been benumbed, and how would the Ethiopian have been tortured? In addition it was to remind you of the saying, 'Bear one another's burdens'."²²

After the blessed man had made this remark Epiphanius said, "Since you know everything, please, tell me: what was the idea of the girdle and the lamp and the four knots in the girdle and the water²³ and the oil and the wick and holder and why did this fool use such means to subdue the woman?" The blessed man answered, "If you want to know, listen, for as I have never kept anything hidden from you before I shall not hide anything from you now. It is the habit of the devil to drive out the grace of God from man first, and then enter him without hindrance. However, it is not for fear of him that the grace disappears but because it feels loathing and disgust at the stench of his sin. Nor does the demon lead away man towards sin by force but by his free choice, tempting and titillating him until he is no longer able to withstand bravely his importunity but goes away to commit sin. The devil becomes legitimate for this very reason, that man commits

γ || 2589 οἶδας; add. πάτερ ML add. δοῦλε θεοῦ B || τῶν BV: om. MLδ loc. om. C || 2596–7 δέομαί σου ἐπεὶ πάντα ἐπίστασαι inv. γ || 2598 τέσσαρες: -εις CE || 2599 αὐτότρουβον MLCE αὐτότρουβον B αὐτότρουβον K ἀπτότρουβον V ἀπτότρουβον D || 2604 βδελυττομένη: -σσ- γ || 2607 γαργαλίζει: add. καὶ ἐνθυμίζει V || 2607–8 καὶ οὕτως ... ἁμαρτάνει β sim. δ: ὁ δὲ μὴ φέρων τὴν ὀχλησιν καὶ μὴ ἔχων τὸ γενναῖον τοῦ λογισμοῦ εἰς τὸ καρτερεῖν (add. καὶ V) πρὸς τοὺς πόνους τῆς ἀρετῆς ὀλισθαίνων ἁμαρτάνει ζ || 2608 ὑπομένειν seclusi

- αὐτῆς τῆς αἰτίας, ὅτι ἰδιοπροαιρέτως ἀμαρτάνει ὁ ἄνθρωπος. Διὰ τοῦτο
 2610 ἀφίσταται ἡ χάρις τοῦ κυρίου ἀπ' αὐτοῦ. Οὕτως οὖν ἐποίησεν ὁ D
 ἄλλοτρίος καὶ τὰ περὶ τῆς γυναικός. Ἐβλεπε γὰρ αὐτὴν αἰεὶ ἀγαπῶσαν
 ὁλοψύχως τὸν θεόν, καὶ πῶς αὐτὴν καταβαλεῖν μὴ δυνάμενος διὰ τοῦ
 ἀνδρὸς αὐτῆς τοιαῦτα ἐνέσπειρεν, ἰδιοπροαιρέτως πείσας αὐτὴν ἀπελθεῖν
 2615 εἰς τὸν πλάνον ἐκείνον. Αἰτούσης οὖν αὐτῆς τὰ καταθύμια γενέσθαι καὶ
 2615 τὴν ψυχὴν αὐτῆς ἀπολέσθαι, ὅρα τί ποιεῖ πρὸς τὸ ποιῆσαι τὴν ἀπώλειαν
 τῆς ψυχῆς αὐτῆς καὶ τοῦ κατοικεῖν ἐν αὐτῇ, ὥς ἰδίᾳ προαιρέσει τῷ
 λυμεῶνι τὰ ἐπιτήδεια εἰς μαγεῖαν παρεξάσῃ. Εἶπε γὰρ αὐτῇ ἐτοιμάσαι 788A
 κανδήλαν καὶ ἔλαιον καὶ αὐτρότουβον καὶ ζώνην καὶ πῦρ, ἀφανίσει
 βουλόμενος ἀπ' αὐτῆς τὴν χάριν τοῦ ἁγίου βαπτίσματος· ἡ μὲν γὰρ
 2620 κανδήλα ἀντὶ τῆς ἁγίας κολυμβήθρας ἐξητήθη, τὸ δὲ ὕδωρ ἀντὶ τοῦ ἁγίου
 ὕδατος ἐκείνου, τὸ δὲ ἔλαιον ἀντὶ τοῦ ἁγίου ἐλαίου, τὸ δὲ αὐτρότουβον
 καὶ τὸ πῦρ ἀντὶ τῶν λαμπάδων τῶν ἀναφθεισῶν εἰς τὸ βάπτισμα, τὴν δὲ
 ζώνην ἀντὶ τῆς ζώνης, ἣν ἐν τῷ βαπτίσματι διεζώσθη. Ταῦτα πάντα
 λαβὼν ἀπ' αὐτῆς ὁ μάταιος ἐν ὑποκρίσει τοῦ σωτηρίου βαπτίσματος
 2625 αὐτὴν ἐξέδυσε. Διὰ τοῦτο ἔλεγεν αὐτῇ ὁ Αἰθίοψ ὅτι· Ἐμὴ τυγχάνεις
 γυνή, τοῦτ' ἔστιν· Ἐμὴ ὑπάρχεις, καὶ οὐχὶ τοῦ Χριστοῦ, ὥσπερ καὶ πρὸς
 τὰς εἰκόνας αὐτῆς ἐνεδείξατο ταῦτα καὶ ἀπ' αὐτῶν τὴν χάριν ἐδίωξεν,
 χρίσας κόπρον ξηράν· τρίψας δὲ λαθραίως καὶ ἐν τῇ κανδήλᾳ βαλὼν καὶ B
 οὕτως τὸ ἑαυτοῦ ἀφιέρωσεν ὥς ἰδίαν προσαγωγὴν εἰς θυσίαν τῷ ὀλεθρίῳ
 2630 δράκοντι. Περὶ δὲ τῶν τεσσάρων κόμβων τῆς ζώνης, ἐκεῖ ἦν δεδεμένος ὁ
 σατανᾶς, καὶ μέχρις ὅτε ἐκάη, οὐκ ἠδύνατο ἀναχωρήσαι· ὥρισε γὰρ αὐτῇ
 ὑποκάτω φορεῖν αὐτήν, ἵνα ἔχη τὸν σατανᾶν εἰλημένον περὶ τὴν ὁσφύν
 αὐτῆς.”
- Ἐπιφάνιος εἶπε· “Θαυμαστός ὁ θεὸς ἐστὶν ἐπὶ σοί, ὅτι οὐδὲν σοι
 2635 ἀπέκρυψε· πόθεν δὲ ἐγίνωσκεν ὁ μάγος καὶ εἶπεν αὐτῇ ὅσα ἔπραξεν ἐκ
 νεότητος;” Ὁ μακάριος εἶπεν· “Οὐκ οἶδας ὅτι τῶν χριστιανῶν ἀχώριστοι
 ὑπάρχουσιν οἱ δαίμονες; Ἐπεὶ οὖν ἀχώριστοί εἰσιν, εὐδελον ὅτι καὶ τὰ
 ἔργα ἡμῶν ἐπιγινώσκουσιν. Ὅταν γάρ τις ὑπάγει εἰς μάγον, ἐρωτᾷ ὁ C
 μάγος τὸν διάβολον τὸν ἀκολουθοῦντα τῷ ἐληλυθότι, λέγων· Εἰπέ μοι, τί
 2640 ἐποίησεν ἐκ νεότητος μέχρι τῆς δεῦρο;” Ὁ δὲ ἀχώριστος ὢν καὶ πάντα
 θεασάμενος ὥς ἰδίῳ αὐτοῦ συνδαίμονι καὶ συγκοινωνῷ ἅπαντα
 καταγγέλλει αὐτῷ· ὥσπερ γὰρ ἡμῖν οἱ ἄγγελοι τοῦ θεοῦ πολλὰ
 ἀναγγέλλουσιν, οὕτως καὶ τούτοις οἱ δαίμονες ὅσα ἐπίστανται λέγουσιν.”

2613 τοιαῦτα ἐνέσπειρεν· εἰς ταῦτα (add. αὐτὴν E) ἐνέπειρεν (add. αὐτὴν V) Vδ al. C ||
 2618 αὐτρότουβον MLCE αὐτότρουβον B αὐτρότρουβον K ἀπτότρουβον VD ||
 2619 ἀπ' ... βαπτίσματος· τοῦ ἁγίου (τιμίου Cδ) βαπτίσματος τὴν χάριν ἀπ' αὐτῆς γ ||
 2621 αὐτρότουβον βC· αὐτότρουβον D αὐτρότρουβον K ἀπτότρουβον VE || 2622

sin by his own free choice. This is why the grace of the Lord deserts him.²⁴ This, therefore, was also the way in which the Enemy operated in the case of the woman. Seeing that she always loved God with all her heart, and unable to find a means of subduing her he sowed his seed in her through her husband, persuading her by her own free choice to go to that deceiver. When she asked that her heart's will should be fulfilled and her soul perish, behold what he did to work the perdition of her soul and to dwell in her, because by her own free choice she had furnished the destroyer with tools convenient for magic. For he told her to prepare a lamp and oil and a wick and holder and a girdle and fire, wishing to bereave her of the grace of holy baptism. The lamp he demanded from her represented the holy font, the water the holy water of baptism,²⁵ the oil the holy oil,²⁶ the wick and holder and the fire the lamps which are lit at baptism, the girdle the girdle with which she was girdled when she was baptized.²⁷ Obtaining all this from her under false pretences, that fool stripped her of the salvation of baptism. Therefore the Ethiopian said to her, 'You are my wife,' that is, 'You belong to me, not to Christ.' The same he did to her icons, driving out the grace from them by smearing them with dry dung. Grating it secretly and putting it into the lamp he consecrated his own excrement as his personal offering to be a sacrifice to the dragon of destruction. As to the four knots of the girdle: Satan was bound there, and until it was burnt he could not escape, for Vigrinos had told her to carry it under her clothes, so that she should have Satan tied round her loins."

Epiphanius said, "Wonderful is God in you,²⁸ for he has hidden nothing from you! Whence did the magician acquire the knowledge that enabled him to tell her everything she had done since her youth?" The blessed man answered, "Do you not know that the demons are inseparable companions of the Christians? Since they are inseparable, obviously they also know our works. Thus when somebody goes to a magician, the magician asks the devil which accompanies him, saying, 'Tell me, what has this person done from his youth to this day?' Being inseparable from him and having seen everything he tells him all because he is his own fellow-demon and partner. In the same way as the angels of God tell us many things, so the demons in-

ἀναφθεισῶν: ἀναφθέντων Cδ || 2626 ὑπάρχεις: εἰ VK εἶσαι CE || καὶ οὐχί: οὐχί KE, fort. recte, cf. supra, lin. 1961 οὐχί δὲ C || 2628 κανδήλα: κανδήλη ζΚ || καὶ² om. CD || 2631 αὐτῇ: αὐτὴν Cδ || 2632 εἰλημένον scripsi: εἰλημένον β εἰλιμμένον δ ἐνειλημένον ζ || 2638 μάγον: φαρμακόν V τοὺς ἀπεκτέουσ (= ἀπευκταίους?) καὶ φαρμάκους C || 2639 μάγοι: πλάνος ζ || τῷ ἐηλυθότι: τὸν -ότα ε om. K al. ζ

2645 Ταῦτα τοῦ μακαρίου λαλήσαντος, θαυμάσας ὁ Ἐπιφάνιος καὶ τὸν
 φιλάνθρωπον θεὸν ὑπερδοξάσας, ἀσπασάμενος τὸν ὅσιον ἀνεχώρησεν.
 ἐξεπλήττετο οὖν κατὰ τὴν ὁδόν, πῶς οὐδὲν ἐλάνθανεν αὐτὸν τῶν
 γινομένων, εἴτε ἐν αὐτῷ εἴτε ἐν ἄλλοις.

2650 λς'. *Περὶ τῆς ὁράσεως τοῦ προφήτου Δαυίδ.* Ἐν μιᾷ πάλιν τῶν ἡμερῶν
 πληρωθείσης τῆς ἀγίας τεσσαρακοστῆς καὶ τοῦ πλήθους τῆς
 βασιλευούσης πόλεως βαίοις καὶ ὕμνοις τὸν δεσπότην Χριστὸν D
 ἀνευφημοῦντος ἑώρα ὁ μακάριος Ἀνδρέας ἄνδρα πολὺν πάνυ ὠραῖον ἐν
 τῇ Ἀγίᾳ τοῦ θεοῦ Σοφίᾳ μετὰ πλήθους παραγεγονότα ἀναριθμήτου,
 κρατοῦντος βαίᾳ καὶ σταυρία ἀστραπῆς διαύγειαν ἐκπέμποντα, καὶ
 ἐμελῶδου μέλος τερπνὸν καὶ ἡδὺ καὶ σωτήριον. Ἐτερος δὲ τῷ ἐτέρῳ
 2655 ὑποκελευόμενοι προέβαινον ὥς ἐπὶ τὸν ἄμβωνα πορευόμενοι, ὠραῖα τὰ
 πρόσωπα ἔχοντες. Ὁ δὲ πολὺς ἐκεῖνος κατεῖχε κινύραν καὶ ἔκρουε τὰς
 χορδὰς ὑποφωνῶν τοῖς ψάλλουσιν, ὥστε τὸν μακάριον ἐνηχηθέντα καὶ
 2660 μεγάλως τερφθέντα τῇ θεωρίᾳ σκιρτήσαι τε καὶ εἰπεῖν. “Μνήσθητι, κύριε, 789A
 τοῦ Δαυὶδ καὶ πάσης τῆς πραότητος αὐτοῦ· ἰδοὺ ἠκούσαμεν τὴν κυρίαν
 2660 τὴν κυριοπρεσβεύτριαν καὶ εὖρομεν αὐτὴν καὶ παρόμοιον τὴν Σοφίαν τὴν
 τερπνὴν.” Ταῦτα αὐτοῦ λαλοῦντος τινὲς τῶν σοφῶν ἐκείσε παρόντες
 ἔλεγον αὐτῷ: “Πῶς, ἔφη; Ἰδοὺ οὐδὲ ταῦτα ὠρθώσας; ἄρα ἔχει τὸ
 ψαλτήριον ἐν τῇ τοῦ στίχου περιοχῇ τὴν κυρὰν πρεσβεύουσαν
 διασπασμένην; Τίνα οὖν εἰσιν ἃ λέγεις;” Ἐφη πρὸς αὐτοὺς ὁ ὅσιος:
 2665 “Οἶκος καὶ οἶκος καὶ θεοῦ ἀνάπαυσις.” Οἱ δὲ ταῦτα ἀκούσαντες ἐξ
 ἀγνοίας ἐμύκησαν καὶ γελοιάζοντες ἀνεχώρησαν. Ἐλεγε δὲ ταῦτα ὁ
 μακάριος θεωρήσας τὸν Δαυίδ: “Ἐν ταῖς ἀρχαίαις γενεαῖς ὧν ἔλεγες· ἕως B
 οὐ εὖρω τόπον τῷ κυρίῳ, σκηνῶμα τῷ θεῷ Ἰακώβ·” ἰδοὺ οὖν εὖρες
 σκηνῶμα τῷ θεῷ, ἀνάπαυσιν καὶ κατοίκησιν, ἐν πρώτοις τὴν
 2670 πρεσβεύουσαν ὑπὲρ ἡμῶν τὴν μεγάλην δέσποιναν, ἔπειτα ταύτην τὴν

2648 num. 36 C: 28 D num. carent rell. || tit. caret B || ὁράσεως (θέας E) τοῦ προφήτου (ἀγίου D om. K) Δαυίδ (Δ. τοῦ πρ. inv. C): ἀγίας σοφίας V || 2651 ἀνευφημοῦντος: -ούντων Vδ εὐφημοῦντες C || πολὺν: add. καὶ γ || 2653 διαύγειαν KE: διανυγίαν vel διανυγίαν βζD || 2655 ὑποκελευόμενοι: δια- ζ || 2656 κινύραν CE: -vv- rell. || 2657 ἐνηχηθέντα τὸν μακάριον inv. γ || 2659 κυρίαν: add. καὶ δέσποιναν πάντων ζ || 2660 τὴν κυριοπρεσβεύτριαν BMVD: τὴν κυρ- LKE om. C || αὐτὴν: -ῇ K || καὶ² om. ζ || παρόμοιον: παρομοίαν K || 2660-1 τὴν Σοφίαν ... τερπνὴν: τὴν σοφίαν καὶ μεγάλην καὶ τερπνὴν C || τῇ σοφίᾳ τῇ μεγάλῃ καὶ τερπνῇ V || 2661 post τερπνὴν inc. lacuna in E, qui folium ante fol. 105 om.

form these of what they know.”²⁹ When the blessed man had finished, Epiphanius marvelled at his words. He praised the benevolent God with all his heart, kissed the holy man and went away. As he went along he was amazed how nothing that happened escaped him, no matter whether it concerned him or others.

The vision of the Prophet David

36. *On the vision of the Prophet David.* Another day when Holy Lent had come to an end¹ and the people of the reigning city were praising the Lord Christ with palm-leaves and hymns, blessed Andrew saw a grey-haired, most comely man appearing in the church of the Holy Wisdom of God with an innumerable multitude holding palm-leaves and crosses which sent forth a splendour of lightning, and they sang a delightful, pleasant and salvation-bringing song. Urging each other on (?) they advanced as if in the direction of the ambo. Their faces were beautiful. The man with grey hair, holding a lyre and striking the strings, accompanied the singers so that the blessed man, overwhelmed by the sound and greatly delighted by the vision, leaped for joy, exclaiming, “Remember, O Lord, David and all his meekness! Lo, we have heard of the Lady who intercedes with the Lord, and we have found her and the delightful Wisdom that resembles her.”² As he uttered these words some learned men who happened to be present said to him, “What are you talking about, fool? Look, not even this did you comprehend aright! Does the Book of Psalms contain an indication of the Lady of Intercession in the passage of this verse?³ What is it you are saying?” The holy man answered, “A house and a house and a resting-place for God.”⁴ They did not understand what they heard but mocked him and went away, laughing. Now this is what the blessed man said when he saw David, “Living in the old generations you said, ‘Until I find a place for the Lord, a tabernacle for the God of Jacob.’⁵ Look, now you have found a tabernacle for God, a resting-place and an abode, first the Great Mistress who intercedes for us,

δ = KD

παρόντες γ: -όντων β || 2663 κυρὰν πρεσβεύουσαν: κυρίαν καὶ δέσποιναν ζ || 2665 ταῦτα: τοῦτο γ || 2666 ἐμύκησαν (sic β: ἐμώκιζον K ἐμώκησαν D malim ἐμούκισαν vel ἐμώκισαν) καὶ om. ζ || 2667 post Δαυὶδ add.: μετὰ τῶν προφητῶν ἐκεῖσε παραγεγονότα· ἴδε, φησὶν, κύρι ὁ Δαυὶδ D τὸν βασιλέαν μετὰ προφητῶν ἐκεῖσε παραγεγονότα· ἴδε γάρ, φησὶν, ὁ τῶν προφητῶν ἐνδοξότατος C, sim. V

μεγάλην τοῦ θεοῦ ἐκκλησίαν· οἶκος γὰρ ἐκείνη θεοῦ, καὶ οἶκος αὐτοῦ αὕτη. Ὅποια δὲ τῇ ὥρᾳ ταύτῃ μελωδεῖ τὰ νοητὰ κινυρίσματα ἵνα ἐβλέπετε!”

2675 Τούτων θεαθέντων καὶ λεχθέντων παρὰ τοῦ δικαίου ἀφείς εὐθέως τὴν ἐκκλησίαν ἐξῆει ἔξω καὶ περιήει τὰς γωνίας, σάσων καὶ ὑποψηθυρίζων τοῖς χεῖλεσι. Καὶ συναντᾷ πλουσίῳ τινὶ διερχομένῳ καὶ λέγει αὐτῷ: “Δός μοι τίποτε.” Ὁ δὲ ἔφη: “Ἐξηχε, οὐκ ἔχω.” Ἐφη ὁ δίκαιος: “Καλῶς εἶπεν ὁ ἀκρογωνιαίος λίθος, ὅτι ἡ τρυμαλὶς οὐ χωρεῖ σοι.” Λέγει ἐκεῖνος: “Σαλὲ ἐπ’ ἀληθείας, καὶ ἔστι τρυμαλιὰς ὥστε δι’ αὐτῆς διελεύσεσθαι;” Ἐφη ὁ δίκαιος: “Στενὴ καὶ τεθλιμμένη τρυμαλιὰς, πάρετε, ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ αὐτὸς παχὺς εἶ καὶ λιπαρός, καὶ οἱ πίνονες τῆς γῆς δι’ αὐτῆς οὐ μὴ διελεύσονται.” Ὀνος γὰρ λακτίζων ἐπ’ εὐθείας διὰ στενῆς ρύμης οὐκέτι διελεύσεται.” Ταῦτα ἀκούσας ἐγέλασε καὶ φησι: “Πίστευσον, κἄν ἔξηχος εἶ, καλῶς ἡμᾶς ὕβρισας.” Λέγει αὐτῷ ὁ δίκαιος: “Δός μοι νόμισμα, ἐπειδὴ πένης ὑπάρχω.” Ὁ δέ: “Οὐκ ἔνι νόμισμα.” Ἐφη ὁ δίκαιος: “Δός μοι ἀργύριον.” Ὁ δὲ λέγει: “Ὡς οὐ πάρεστι, πῶς;” Καὶ λέγει ὁ δίκαιος: “Καὶ δός μοι ὀβολὸν ἢ κλάσμα ἄρτου.” Ταῦτα ἔλεγεν ὁ δίκαιος πρὸς τὴν σκληροκαρδίαν αὐτοῦ, ἐπιστάμενος αὐτὸν ἀνελεήμονα. Ἐφη ἐκεῖνος: “Βλέπεις ἡμᾶς τοὺς πλουσίους ὅποσα ἐξοδιάζομεν.” Λέγει ὁ δίκαιος: “Εἰς πλησμονὴν μὲν εἰσιν αἱ μέλισσαι ἐν τοῖς βοραδίῳις, ἀλλ’ ἄλλαι μὲν εἰσέισαν, ἄλλαι δὲ ἐξέισαν, ὡσαύτως καὶ οἱ μύρμηκες, ἀλλ’ ὥσπερ ἡ θάλασσα καὶ ὁ δράκων καὶ ὁ ἄδης ἀκόρεστοι καὶ ἄπληστοι ὑπάρχουσιν,

2672 κινυρίσματα C: -vv- rell. || 2673 ἐβλέπετε: add. οἱ περὶ τὴν σοφίαν ἀπαίδευτοι ζ, qui et alia add., quae in appendice a transcripsi || 2674-88 τούτων θεαθέντων ... σκληροκαρδίαν αὐτοῦ om. C, cf. infra appendicem a, ad lin. 155

$\gamma = V\delta$ ($\delta = KD$)

2674-6 τούτων ... διερχομένῳ: ὡς δὲ ἐκείθεν παρεγένετο συναντᾷ τινὶ πλουσίῳ V, ante quod add. tit. περὶ τοῦ πλουσίου τοῦ φειδωλοῦ || 2676 ante καὶ συναντᾷ add. tit. περὶ τῆς (sic) τοῦ φειδωλοῦ D cum num. 29 in marg. || 2678 τρυμαλὶς: -ιὰς V || σοι: σε VK, quod malim || 2679 τρυμαλιὰς: -ιὰ K, quod malim || 2679-80 ὥστε ... τρυμαλιὰς om. D || 2679 ὥστε: ὅστις K || διελεύσεσθαι: -εται VK || 2680 τρυμαλιὰς: -ιὰ K, cf. supra || 2684-9 δός μοι ... δίκαιος om. D || 2685 οὐκ ... νόμισμα: οὐχ ὑπάρχει μοι V οὐκ ἔστι μοι v. K || δός: καὶ δός VK || 2688 ἐπιστάμενος: inc. CE post lacunam (cf. supra ad lin. 2661 et 2674)

$\gamma = \zeta\delta$ ($\zeta = VC$ $\delta = KE$ $\epsilon = DE$)

2689 ἐξοδιάζομεν: add. ἵνα (εἰ V εἴθε ἵνα E) ἥς ἐπιστάμενος γ || 2691 εἰσέισαν: sic βζ

then this Great Church of God, for she is a house of God,⁶ and so is the Great Church. I wish you could have seen the spiritual melodies that he played on his lyre at this moment!”⁷

The miserly rich man

Having seen and said this the righteous man immediately left the church and went out, going round from street corner to street corner, dancing and moving his lips in whispers. Meeting a rich man who passed by he said to him, “Give me something!” He answered, “You fool, I have nothing to give you.” The righteous man said, “The Corner-stone¹ was right when he said that the eye of the needle is too small for you.”² The other said, “You truly imbecile, does there exist a needle’s eye³ that one can pass through?” The righteous man said, “Stupid, the eye of the needle that leads to life is small and narrow, but you are large and fat, and the fat ones of the earth shall not pass through it.”⁴ An ass that kicks on the straight road will never pass through a narrow street.” The man laughed at this and said, “Even if you are a fool you certainly knew how to insult me.” The righteous man said, “Give me a *nomisma*, for I am poor!” The man answered, “I do not have a *nomisma*.” The righteous man said, “Give me a silver coin!” The other answered, “As I have none, how can I give you?” The righteous man said again, “Give me at least an obol or a piece of bread!”⁵ The righteous man said this for the sake of his hardness of heart, for he knew that he was merciless. The man said, “You see how much outlay we wealthy have!” The righteous man said, “In the beehives there are bees in plenty, some coming in, others going out, and the same applies to the ants; but the sea and the dragon and Hades are insatiable and greedy, and so are the rich.”⁶

είσισιν corr. δ || ἐξίσαν: sic βζ ἐξίσαν corr. δ || ὡσαύτως: add. δὲ ζΚΔ || μύρμηκες: add. ἀλλ’ ἡ θάλασσα ἀκόρεστος κεχηρημάτικεν· ἀπάσης (lege ἅπαντας) τῆς ὑπ’ οὐρανὸν ποταμοὺς ὑποδεχομένη καὶ καταπίνουσα οὐκ ἐνεπλήσθη, ἐπειδὴ ἔχανε ὁ δράκων μεγάλα, καὶ τίς ἐμπλήσει τὴν κοιλίαν αὐτοῦ βορᾶς λαφύρων, καὶ τὸν λαίμῶν αὐτοῦ ὀλκῆς χρυσίου, ἡ ἄδης καταπίνων χασμωδούμενος εἰς τὴν ἀπέραντον ἄβυσσον; Ταῦτα ὁ ὅσιος εἰρηκεν περὶ τῶν εἰσόδων, ἐπειδὴ ἡ οἰκουμένη τοῖς μεγιστάσιν εἰσδιάζειν (lege εἰσοδιάζειν) εἶωθεν, ἀλλ’ εἰσὶν ἐμπαθεῖς, φειδωλοὶ καὶ φιλάργυροι Ε || ἀλλ’ ὥσπερ: καὶ καθάπερ Ε

οὕτως καὶ οἱ πλούσιοι εἰσι.” Πρὸς ταῦτα ἀφηνιάσας, μηδέν τε κερδᾶναι
 2695 ἰσχύσας, ὥς εἷς τῶν παρατετραμμένων ἀναχυδιάσας αὐτὸν ἐνεχώρησεν.
 Καὶ πρὸς ἑαυτὸν ἔλεγεν· “Ὡ τύφλωσις ψυχῆς καὶ πώρωσις· πῶς ἰσχύομεν D
 ἰδεῖν ἡμεῖς οἱ ἀνελεήμονες κυρίου τὸ πρόσωπον; Ὡ τῆς σκληρᾶς
 προαιρέσεως καὶ ψυχρᾶς συνειδήσεως· πῶς καθάπερ λίθοι ἄψυχοι τὰ πρὸς
 τὸν θεὸν τὸν ἅγιον διακείμεθα καὶ οὐ φροντίζομεν οἱ ἔλεεινοί, ὅτι ὦδε
 2700 γεννώμεθα καὶ ἀλλαχόθεν ὑπάγομεν, καὶ ποταπὴν ἀπολογίαν θέλομεν
 δοῦναι τῷ φοβερῷ ἐκείνῳ καὶ ἀπροσωπολήπτῳ δικαστῇ. Ἄλλ’ ἐπειχθώμεν
 κἂν ἡμεῖς, ψυχὴ μου, πρὸς τὸ προκείμενον καὶ πάλιν τῷ μύλῳ
 ἀλήθωμεν· οὐ μακρὰν γὰρ καὶ ἀπίωμεν ἐκεῖθεν, ὅπου ἡ ταγὴ ἢ φιλτάτη 792A
 καὶ τὸ ὕδωρ τὸ μελίρρυτον· ἄγωμεν, ταπεινὸν παραπεφυρμένον ὄναριον,
 ὥς τὸν κύριον ὁ πῶλος τὴν πνευματικὴν ἐργασίαν ἐλώμεθα, ἵν’ ὅταν τὸ
 2705 μὲν ἀφίεται, τὸ δὲ παραλαμβάνεται καθοφθῶμεν εἰς ἀπάντησιν τοῦ
 κυρίου ὑπὸ τῶν ἁγίων ἀγγέλων.”

Ταῦτα εἰρηκῶς ἔβαλε σάσσειν καὶ τρέχειν. Οἱ δὲ καθεζόμενοι ἐν ταῖς
 ἐργασίαις πρὸ τῶν θυρῶν αὐτῶν καὶ οἱ διοδεύοντες βλέποντες αὐτὸν
 2710 σάσσοντα ἔλεγον· “Δῆσαι τὸν ὄνον, δῆσαι τὸν ὄνον.” Ὁ δὲ μακάριος
 ἔλεγε· “Θάψατε τοὺς ὄνους, θάψατε, ἐπειδὴ τετελευτήκασιν.” Ἐλεγε δὲ ὁ
 ὁσιος πρὸς αὐτοὺς ὅτι περ “Ὁ ἐμὸς ὄνος κἂν λακτίζει ζῇ εὐσεβῶς, ὁ δὲ B
 ὑμέτερος ἤδη τέθνηκεν ὑπὸ τῆς ἁμαρτίας καὶ σέσηπται καὶ πρὸς τὸ μὴ
 πνέειν καὶ σιαίνειν τοὺς ἀνθρώπους ἐπιδέεται ταφῆς.”

Συνέβη δὲ τῷ καιρῷ ἐκείνῳ ἐπᾶραι θράσος τὸν διάβολον κατὰ Ἐπιφανίου,
 2715 καὶ ἐξέκαιεν αὐτὸν ὁ τῆς πορνείας δαίμων χαλεπῶς, μεγίστη μανία πρὸς
 αὐτὸν φερόμενος. Ἦνιάτο οὖν ὁ τερπνὸς νεανίας καὶ ἥσχαλλε,
 πτοούμενος μὴ μιανθῇ ἢ φιλτάτῃ γενναιότης αὐτοῦ τῷ βορβόρῳ τῆς
 κοπρῶδους δυσωδίας. Πολλὰ μὲν καὶ ἐνήστευε καὶ ἡγρύπνει καὶ δάκρυσιν C
 ἐπεκαλεῖτο τὸν θεὸν μὴ ἐμπεσεῖν εἰς τὴν τοιαύτην ἀπώλειαν, ἀλλ’ οὐκ
 2720 ἀπηλλάσσετο αὐτοῦ ὁ κατάρατος. Τοῖς πονηροῖς δὲ λογισμοῖς διὰ τῆς
 πυρώσεως τῆς σαρκὸς ὑπαναγκάζων εἶλκεν οἰκτρῶς ἐνθῆναι ἐν τῷ τῆς
 λαγνείας βορβόρῳ τὸ τούτου ψυχικὸν κάλλος, ὥστε καὶ κατὰ τοὺς ὕπνους

2693 ταῦτα: add. ὁ πλούσιος V || μηδέν τε K: μηδὲν (μηθὲν ε) δὲ βζε || 2694 ἰσχύσας:
 add. πνευματικόν ζ || ἀναχυδιάσας αὐτὸν: ἀναισχυντιάσας V || 2695 καὶ!: ὁ δὲ
 μακάριος ζ || 2698–9 καὶ οὐ φροντίζομεν ... γεννώμεθα δ, sim. ζ: om. β || 2699
 ἀλλαχόθεν: ἀλλαχοῦ VK ἀλλαχῶς C || 2702 φιλτάτη: φίλτατος γ || 2705 καθοφθῶμεν:
 ὀφθῶμεν καὶ ἡμεῖς ζ κατοφθῶμεν δ || 2709 δῆσαι ... δῆσαι (vel δῆσε ... δῆσε) γ: δῆσατε
 β || 2710 θάψατε ... θάψατε: θάψατε ... θάψατε Ce || 2711 λακτίζει addidi D secutus ||
 2714 add. num. 48 C 42 E || add. tit. περὶ τοῦ ἐμπεσόντος εἰς πειρασμὸν τῷ Ἐπιφανίῳ (sic)
 E περὶ τοῦ πολέμου Ἐπιφανίου V in marg. || 2716 ἥσχαλλε V: ἔσχαλλε Cδ ἔσκαλλε

Turning impatient,⁷ not being able to gain anything, he scoffed at him like one of the crazy and went away.⁸ And he said to himself, "O blindness of soul and hardness! How shall we in our mercilessness be able to see the face of the Lord? O hardened self-will and cold-hearted conscience! We are towards Holy God like soulless stones, and pitiable as we are we do not consider either that we are born here but shall go elsewhere or what defence we shall make before that terrible and impartial Judge. But at least, my soul, let us hasten to the task that is set before us and pull the mill again, for the moment is not far away when we shall go to the place where the dearest fodder is and the honey-sweet water. Poor crazy little ass, let us shoulder our spiritual work as the foal carried the Lord⁹ so that, when 'one is left and one is taken',¹⁰ we shall be recognized by the holy angels and meet the Lord."¹¹

With these words he began to dance and run.¹² When those who sat working in front of the doors of their shops and those who passed by saw him dancing they said, "Bind the ass, bind the ass!" But the blessed man said, "Bury your asses, bury them, for they have died!" By this the holy man meant, "My ass, even if it kicks, lives piously, but your ass has already died from sin. It is putrid and in need of being buried, lest it disgust people with its smell."

Epiphanius beset by carnal desire

At that time the devil happened to launch an insolent attack on Epiphanius, and the demon of fornication kindled him fiercely, assailing him in utmost rage. The pleasant young man was distressed and grieved, scared by the thought that his valiant self¹ might be defiled by the mire of stinking filth.² He fasted strenuously, kept vigil and invoked God with tears, praying that he might not fall into such perdition, but the Accursed One did not leave him alone. Besetting him with bad thoughts through the burning desire of the flesh he tried to draw his soul's beauty down pitifully into the mire of lechery, so that even in his sleep he made him dream that he was mixing

β || 2717 φιλότατη γενναϊότης: φίλτατος νεότης δ al. ζ || 2719 ἀλλ': καὶ γ || 2720 κατάρατος: add. ἀλλὰ μάλλον ζ add. καὶ ε || δὲ om. γ || 2721 ὑπαναγκάζων: γαργαλίζων ζ ὑπανάγκων E || εἶλεν: add. τοῦ ζ || οἰκτρῶς om. C

2725 ἐφάνταζεν αὐτὸν ἀναμίγνυσθαι γύναια δυσώδη καὶ τῇ ἀμαρτίᾳ
 συγγίνεσθαι. Ὅσακις δὲ ἐφαντάζετο, ἀνιστάμενος βράζων τὴν φύσιν τρεῖς
 οὐγγίας ἄλατος ἦσθιε, πικραίνων τὴν αἴσθησιν, καὶ δεινῶς ἔφερεν ὑπὸ τῆς
 2730 ἄλμης καὶ ἐν τούτῳ κατενόει ἑαυτὸν τοῦ πολέμου ἐλαττούμενον. Εἶδε δὲ
 κατ' ὄναρ τὸν τῆς πορνείας δαίμονα ὡς ὁμοῖον χοίρῳ βεβορβορωμένῳ
 ἀνθρωπείας κόπρου ἐστῶτα καὶ ἀποπνέοντα· νεανίας δέ τις λευσχήμεν
 2735 ἴστατο ἔναντι αὐτοῦ κατέχων ποτήριον δριμύ καὶ τύπτων ἠνάγκαζε πεῖν·
 ὁ δὲ οὐδὲ τὸν θυμὸν αὐτοῦ ἠδύνατο φέρειν. Ἡρώτα δὲ ὁ μέλας τὸν
 λευσχήμενα, λέγων· “Λέξον μοι δι’ ἣν αἰτίαν ἐπιδίδεις μοι πεῖν τὸ
 ποτήριον.” Ὁ δὲ πρὸς αὐτὸν ἔφη· “Ἐπειδὴ σὺ ἐποίησας τὸν παῖδα κυρίου
 Ἐπιφάνιον ἄλμῃ δριμύζεσθαι τὰ ἐντὸς αὐτοῦ, τῇ δικαιοκρισίᾳ τοῦ θεοῦ
 2740 ἐταζόμενος περὶ τούτου δίκας ὀφείλεις εἰσπραχθῆναι.” Εἶπε δὲ ὁ μέλας·
 “Οὐαὶ μοι, πάτερ μου, ὅτι θέλων θεραπευσαί σε τούτοις τοῖς δεινοῖς
 περιπέτωκα· ὦ βία, ὦ βία ἀπὸ σοῦ, Ναζαρηνέ, καθότι τὰ ἐντός μου
 2745 διέπρισας!” Ταῦτα εἰρηκῶς καὶ δεξάμενος τὸ ποτήριον βίᾳ ἔπιε, καὶ
 πλησθεὶς θυμοῦ καὶ ἀσυγκρίτου πικρίας ὀδυνώμενος ἀνεχώρησεν.
 Ἐξυπνος δὲ γενόμενος ὁ Ἐπιφάνιος ἀπὸ τῆς ὀράσεως καὶ θαυμάσας τὴν
 2740 τοῦ θεοῦ φιλανθρωπίαν καὶ ταχεῖαν ἀντίληψιν ἐγέλασεν εἰς τὸ πρόσωπον
 τοῦ παμπονήρου διαβόλου.

Μετὰ δέ τινας ἡμέρας συναντᾷ αὐτῷ ὁ μακάριος Ἀνδρέας ἔν τι
 ἐμβόλῳ ἀπὸ τῆς συνάξεως ἐπιστρέφοντι, καὶ θεασάμενος ὑπομειδιάσας
 2745 ἔφησε· “Πρόβατόν εἰμι τῆς λογικῆς σου ποιήνης καὶ τὴν ἄλμην ἀγαπῶ καὶ
 ἐσθίω τὸ ἄλας.” Ταῦτα ἀκούσας ὁ Ἐπιφάνιος μεγάλως ἐθαύμασεν ἐπὶ τῷ
 2750 ῥήματι, καὶ φησιν· “Ἐνίστε οὐδὲ ταῦτά σε ἔλαθεν· ὁμως οὖν, κύρι ὁ μέγας,
 οὕτως με κατέλιπας καὶ ἰδοῦ, βιάσας με ὁ πονηρὸς δαίμων ταῦτα
 προσήγαγεν.” Ἐφη ὁ ὁσιος· “Καὶ πῶς φανῇ ἡ κληθῇ τις στρατιώτης, ἐὰν
 μὴ τοῖς πολέμοις ἐφεδρεῖται γενναίως καὶ συγκρούει καὶ νικᾷ καὶ
 2750 δοκιμάζεται; Πῶς δὲ γνώσει ὁ θεὸς ὅτι ἀγαπᾷς αὐτόν, ἐὰν μὴ σε ἴδῃ
 συμβάλλοντα πόλεμον μετὰ τοῦ διαβόλου; Καὶ πῶς λήψῃ μισθὸν μὴ
 ὑπομείνας πειρασμὸν καὶ τὰς ἐπιβουλὰς τῶν ματαίων; Πάντες γὰρ οἱ
 ζῶντες ἀγωνίζονται ἕως ἐστὶν ὥρα, καὶ ἕως ἐστὶ καιρὸς θλίβονται,
 2755 πειράζονται, ἵνα σήμερον ἢ αὔριον τὸν σωματικὸν τούτον ἀποθανόντες
 θάνατον συγκλείσωσι τι ἀγαθόν, ὅπως ἔχωσιν ἐν τῇ φοβερᾷ ἡμέρᾳ τῆς
 κρίσεως. Ὅσοι δὲ εἰσι τυφλοὶ, νεκροὶ, ἀνωφέλετοι, ἐσκοτισμένοι κατὰ τὸν
 2760 ἔσω ἄνθρωπον, οὗτοι ἡδέως ὑπνοῦσι, πίνουνσι, τὴν ἄνεσιν καταδιώκουσι,

2725 οὐγγίας: ὀγκίας CKD || 2727 χοίρω: χοίρου CE || βεβορβορωμένῳ: -ου C -ον Vε
 add. καὶ (καὶ om. D) κεχρισμένον ε || 2728 ἀνθρωπείας κόπρου om. ζ || λευσχήμεν
 Vδ: λευχήμεν C λευχείμεν β || 2731 λευσχήμενα γ: λευχήμενα β, sed cf. supra, lin.
 2001 || 2735 πάτερ scripsi: πατήρ (ΠΗΡ) codd. || θέλων: μέλλων BV || 2737 καὶ¹ om.

with filthy³ women and having intercourse with sin. Each time he had such dreams he arose, his flesh on fire, and ate three ounces of salt to embitter his senses. The saltiness made him feel sick and from this he understood that the temptation was becoming stronger than he.⁴ In a dream he saw the demon of fornication in the shape of a muddy pig stand stinking of human excrement. A young man dressed in white stood in front of him holding a cup of pungent drink and with blows trying to make him swallow it. The black demon, however, who could not even bear his anger, asked the man in white, "Tell me for what reason you give me the cup to drink!" He answered, "Because you have made the servant of the Lord Epiphanius smart from brine in his stomach, you are being subjected to God's righteous judgment concerning this and must suffer punishment." The black one exclaimed, "My father!⁵ Woe is me, who wanted to please you but met with these terrible sufferings! O violence, O violence from you, Nazarene, for you have sawed my stomach asunder!" With these words he took the cup and drank against his will, whereupon he departed, filled with wrath and unparalleled bitterness and in great pain. When Epiphanius awoke from his vision he marvelled at God's love of mankind and instant succour and laughed in the face of the wholly evil devil.

After a few days blessed Andrew met him in a portico as he returned from divine service. Seeing him he smiled gently and said, "I am a sheep in your spiritual flock and I like brine and eat salt." When Epiphanius heard this he marvelled greatly at his words and said, "Indeed not even this escaped you!⁶ And yet, venerable sir, you deserted me like this, and look, the evil demon forced me, bringing this upon me." The holy man answered, "How can anyone prove or be called a soldier, unless he bravely takes part in the battles, crosses swords and prevails and is approved? How shall God know that you love him, unless he sees that you are making war on the devil? And how can you receive a reward unless you endure trial⁷ and the plots of the foolish? For all who live struggle while their hour lasts, and as long as there is time they suffer hardship and temptation in order that when they die the bodily death today or tomorrow they might have accomplished something good to which they can refer on the terrible Day of Judgment. But those who are blind, dead, useless, darkened in their inner being,⁸ they sleep and drink gladly, pursue relaxation, fornicate, devote themselves to

Cδ || 2741 διαβόλου: δαίμονος γ || 2743 θεασάμενος: add. αὐτὸν γ || 2746 ἐνίοτε: ἐν ὅτι E ὄντως K om. V || σε: σοι C || 2747 κατέλειπας MLCε: -ες BVK || 2749 τοῖς: ἐν τοῖς ζ || 2750 πολέμοις: πολεμίους ε loc. om. K || ἐφεδρεύει γενναίως: ἀνδραγαθήσῃ μεγάλως ζ || 2753 θλίβονται δ: θλίβοντος β al. ζ || 2756 ἀνωφέλετοι: -ητοι D ἀνωφελείς ζ || 2757 πίνουσι: τρώγουσι πίνουσι E τρώγοντες πίνοντες D loc. om. K al. ζ

πορνεύουσι, γαστριμαργοῦσι, γελῶσι, τραγωδοῦσι, κιθαρίζουσι καὶ τὰ
 2760 ἐπιθυμήματα τῆς σαρκὸς εὐκόλως εἰσπράττουσι, θεοῦ μὴ μεμνημένοι,
 μήτε κρίσεως, μήτε ἀνταποδόσεως, μήτε βασιλείας οὐρανῶν· οὗτοι
 πάντοτε τῷ διαβόλῳ συνέρχονται εἰς τὰ θελήματα αὐτοῦ, κἀκεῖνος ὁρῶν
 ματαίαν χαρὰν κατὰ τόνδε τὸν κόσμον παρέχει αὐτοῖς ὡς ἰδίους φίλοις
 καὶ ὑπηρεταῖς· ἀλλ' οὐαὶ τῇ θλίψει τῇ μενούσῃ αὐτοῖς! Σὺ οὖν, τέκνον
 2765 μου, αἱ βίαι ἅς λέγεις γλυκεῖαι ἡμῖν γενήσονται, ἐὰν ὑπομείνωμεν, καὶ
 ὅσον ἀναγκάζεσαι εἰς τὴν κίνησιν καὶ πύρῳσιν τῆς σαρκὸς καὶ τῷ D
 πονηρῷ ἀντιτάσσεσαι καὶ γενναίως φέρεις, τοσοῦτόν σοι πλέκονται
 στέφανοι καὶ ὁ μισθός σου αὐξήσει· μὴ οὖν ὀλιγώρει, τέκνον, πρὸς ταῦτα,
 ἀλλὰ καρτέρει, ἵνα ἔχῃς μισθὸν καὶ γένη κληρονόμος τῆς βασιλείας τῶν
 2770 οὐρανῶν. Σήμερον γὰρ ἡ αὐριον ὁ κόσμος οὗτος παρέρχεται ὥσεἰ
 ἐνύπνιον ἐξεγειρομένου, ὡς καπνὸς ἀφανίζεται καὶ πάντα παρέρχεται, καὶ
 μόνον πλανώμεθα, ὑπομονὴν ἐν τοῖς πειρασμοῖς μὴδ' ὅλως ἔχοντες. Οὐκ
 ἀκούεις ὅτι 'πολλὰ αἱ θλίψεις τῶν δικαίων, καὶ ἐκ πασῶν αὐτῶν ῥύσεται
 αὐτοὺς ὁ κύριος;' Οὐκ ἀκούεις· 'θλίψεις καὶ ἀνάγκαι εὕροσάν με, αἱ
 2775 ἐντολαί σου μελέτη μου εἰσιν;' Οὐκ ἤδεις ὅτι παλαιστὰς ἔθετο ὁ θεὸς τὰς 796A
 ἡμέρας ἡμῶν, ἵνα παλαίωμεν μετὰ τῶν δαιμόνων, ἵνα ἐν νυκτὶ καὶ ἡμέρᾳ
 γρηγορῶμεν προσευχόμενοι, ἀγωνιζόμενοι πληρῶσαι τοῦ θεοῦ τὰ
 προστάγματα; Εἰς τοῦτο οὖν, τέκνον μου, τί ἐρυθρίᾳς, ὅτι πολεμεῖ σε ὁ
 διάβολος; Χαίρου δὲ μᾶλλον καὶ ἀγάλλου, εἰδὼς ὅτι ἐὰν μὴ ἐνηθῶμεν διὰ
 τῶν πειρασμῶν, θεῷ ἡδύτατος ἄρτος γενέσθαι οὐ δυνάμεθα, ὑπομονῆς γὰρ
 2780 ἔχομεν χρεῖαν." Ταῦτα εἰρηκότος τοῦ ὁσίου εὐχαριστήσας ὁ Ἐπιφάνιος
 τῷ κυρίῳ καὶ τῷ ὁσίῳ ἀνεχώρησεν οἴκαδε.

Ἦς δὲ ἔνδον αὐτοῦ ἐγένετο, ἰδοὺ νεανίσκος προσῆλθεν αὐτῷ, λέγων· B
 "Κυρίε μου Ἐπιφάνιε, ὁ ἀγαπητός σου Ῥαφαὴλ ἐν ἀσθενείᾳ περιέπεσε
 καὶ δηλοῖ σοι ὅπως παραγενόμενος ἐπισκέψῃ αὐτόν· σπούδασον οὖν, ὅτι
 2785 ὡς δοκῶ οὐκέτι θεάσῃ αὐτόν." Ὁ δὲ ἀκούσας ταῦτα εὐθέως σύνδακρυς

2765 ὅσον E: εἰ β ὡς D al. ζ loc. om. K || 2769 γὰρ ἡ ζ: γὰρ β om. ε loc. om. K ||
 2777 προστάγματα: add. φησὶ γὰρ Ἑσδράς (sic)· ἄνθρωπος (φησὶ ... ἄνθρωπος: ἄνθρωπος
 γάρ, φησιν, ὁ C) μὴ πορνεύων ἢ μοιχεύων θυμίαμα λογισθήσεται κυρίῳ τῷ θεῷ, ἀνὴρ δὲ
 πόρνος (add. καὶ C) γυναικομανῆς ὥσεἰ κόπρος ἔσται ἐν ταῖς ἡμέραις τῆς ζωῆς αὐτοῦ· ἀνὴρ
 σοφὸς ἐπιστάμενος τῆς γραφῆς τὰς ἀβύσσους, πόρνος δὲ χρηματίζων, οὐ λογισθήσεται ἐν
 κυρίῳ θεῷ παντοκράτορι πεφωτισμένος τῇ τοῦ ἁγίου πνεύματος (βαπτίσματος C) δωρεᾷ, ἐὰν
 μὴ δι' ἐξομολογήσεως καὶ δακρύων ἀποσμήξῃ τὰς κηλίδας τῶν ἀμαρτημάτων αὐτοῦ· σοφὸς
 ἐκεῖνος ὁ ἐνάρετος ὁ τῆς κακουργίας τῶν δαιμόνων κατασοφισζόμενος· πόρνον δὲ καὶ
 μοιχοὺς κρινεῖ ὁ θεός (Heb. 13:4) ζ || τί: μὴ γ || 2782 add. num. 49 C 30 D num. carent

gluttony, laugh, sing, play the guitar and satisfy the desires of the flesh carelessly, without giving a thought either to God or to the Judgment or the retribution or the kingdom of heaven. These always comply with the wishes of the devil, and when he notices this he gives them futile joy in this world for being his friends and servants, but woe to them for the suffering that awaits them! Therefore, my son, the acts of coercion that you mention will become sweet to us if we endure them, and as much as you resist the evil and bear it bravely when you are beset by the excitement and fire of the flesh,⁹ so many crowns will be plaited for you and so much your reward will grow. Do not let this discourage you, my son, but bear it patiently in order that you may be rewarded and become an heir of the kingdom of heaven. For today or tomorrow this world will fade like the dream of one awakening,¹⁰ it will disappear like smoke and everything will pass away, while we are going astray, showing no endurance whatsoever in the hour of trial. Have you not heard that ‘many are the afflictions of the righteous, but out of them all the Lord will deliver them’?¹¹ Have you not heard that ‘afflictions and distresses found me, thy commandments are my meditation’?¹² Do you not know that God has turned our days into days of wrestling,¹³ that we may wrestle with the demons, that we may watch night and day, praying, struggling to execute God’s commands?¹⁴ Why do you blush, my son, at the fact that the devil is tempting you? Rejoice instead and be glad, knowing that unless we are baked through the temptations we cannot become unto God a most pleasant piece of bread, for we need endurance.” After the holy man had said this Epiphanius thanked the Lord and the holy man and went home.

The adulterous Deacon Raphael

When he had come home, behold, a young man came to him, saying, “My lord Epiphanius, your dear friend Raphael has fallen ill and asks you to visit him. But be quick, for you will not see him again, I am afraid.” This message at once made him all tearful, and he went away, following the

rell. || add. tit. *περὶ Ῥαφαὴλ τοῦ διακόνου* K *περὶ τοῦ νεανίσκου Ῥαφαήλ* D *περὶ τοῦ διακόνου Ῥαφαήλ τοῦ προσφιλέ* (sic) *Ἐπιφανίου* E tit. carent rell. || αὐτοῦ: τοῦ οἴκου αὐτοῦ ζ || νεανίσκος: τις v. CKD v. τις EV

ἐγένετο, καὶ τῷ δηλάτορι ἐπακολουθήσας σὺν αὐτῷ ἐπορεύθη. Καὶ
 εἰσελθὼν πλησίον τοῦ νοσοῦντος ἐκαθέσθη, καὶ ἔγνω αὐτοῦ πλησιάζειν τὸ
 τέλος, καὶ τῷ δέει βληθεὶς τῆς ἀγάπης, ἦν πρὸς αὐτὸν ἐκέκτητο, ἐπὶ
 2790 πολλὴν ὥραν ἐθρήνει αὐτόν, ἐπειδὴ πάννυ ἐφίλει αὐτόν. Ὡς δὲ μικρὸν
 ἀνέθη τοῦ ὀδυρμοῦ, ἤρξατο ἐκεῖνος κείμενος δεινῶς ἀγωνιάν καὶ
 ὀλοφύρεσθαι, ὥστε φοβηθῆναι οὐ μόνον τὸν Ἐπιφάνιον ἀλλὰ καὶ τοὺς ἐν
 τῇ οἰκίᾳ αὐτοῦ διάγοντας. Ἐπρωτά δὲ αὐτὸν ὁ Ἐπιφάνιος, τί παθὼν c
 οὕτω διεταράχθη. Μικρὸν δέ τι ἐν ἑαυτῷ γενόμενος καὶ θεασάμενος τὸν
 2795 Ἐπιφάνιον ἔφη· “Οἱμοι, γλυκύτατέ μου ἀδελφέ, ὅτι πάντα τὰ πνευματικὰ
 ἔργα καθήρπαξαν οἱ δαίμονες· καθὼς γὰρ καταχθονίζομαι τῷ πυρετῷ
 βαλλόμενος, ἔθεασάμην τοὺς ἀγγέλους τοῦ θεοῦ καὶ τοὺς πονηροὺς
 δαίμονας, ὅτι ἐζυγοστάτησαν τὰ ἔμοι πεπραγμένα καὶ ὑπερηκόντισαν τῶν
 ἀγαθῶν τὰ φαῦλα, καὶ πέπεισμαι ὅτι οὐ μὴ κατασκηνώσω εἰς τὰς
 2800 μακαρίους τῶν δικαίων σκηνὰς ἀλλὰ ἀπελεύσομαι εἰς τὸ πῦρ τὸ
 ἐξώτερον· εἶδον γὰρ ὅτι λυπηθέντες οἱ ἅγιοι ἄγγελοι ἀπ’ ἐμοῦ
 ἀνεχώρησαν. Ἐν δὲ τῷ αὐτοὺς ἐξέρχεσθαι εἰς ἐξ αὐτῶν εἶρηκέ μοι· Ὁαί
 σοι, ταπεινέ, ὅτι κακῶς ἐχρήσω τῷ βίῳ σου.” Ὡς δὲ ταῦτα εἶρηκε ὁ
 2805 ψυχορραγῶν κείμενος, ἐμμανῆς γενόμενος κατ’ αὐτοῦ ὁ διάβολος d
 ἐποίησεν ἐν τοῖς ἐγκάτοις αὐτοῦ θόρυβον πολλὸν καὶ τάραχον, καὶ ἦν
 κείμενος σοβῶν καὶ σπαραττόμενος καὶ ἀπρεπῆ τινα φθεγγόμενος.
 Ὁ δὲ Ἐπιφάνιος, συμπαθήσας ἅγαν τῇ ψυχῇ αὐτοῦ, καθεζόμενος
 εὐχὴν ἐν τῷ κρυπτῷ μετὰ δακρύων ταμιεῖω ὑπὲρ αὐτοῦ τῷ κυρίῳ 797A
 προσέφερεν, ὅπως κἂν τοῦ παραδειγματισθῆναι αὐτὸν μὴ γένηται ἔφοδος.
 Ὁ δὲ σατανᾶς μετὰ τῶν δαιμόνων αὐτοῦ ἐκέισε ἐφεδρεύων ὡς συνήκε τὸν
 2810 Ἐπιφάνιον προσευχόμενον, θράσος φοβερὸν ὁ κακομήχανος κεκτημένος
 διὰ τὸ ἦδη τὸν ἀσθενοῦντα ὑπαίτιον αὐτῷ πεφηνέναι, ἐβουλεύσατο
 κατακρημνίσαι τὸν Ἐπιφάνιον ἐν ᾧ ἐκαθέζετο τόπῳ ἐν τῷ ἐγγύς ὄντι
 καταρράκτη τοῦ οἰκήματος. Γνοὺς δὲ τῷ πνεύματι ταχέως ἀναστὰς
 2815 ἄπρακτον τὴν βουλὴν αὐτοῦ ἐποίησεν. Ἀποτυχὼν δὲ ὁ παμμίαιρος τοῦ
 σκοποῦ αὐτοῦ ἤρξατο πάλιν τοῦ παραδειγματίζειν τὸν ἐλεεινὸν ἐκεῖνον,
 καὶ εὐθέως κείμενος ἤρξατο τίλλειν τὸν ἑαυτοῦ πῶγωνα καὶ μετέπειτα
 ὥσπερ αἶγα φωνάζειν, καὶ πάλιν τὴν γλώσσαν ἔξω ἐκβάλλων ἐσιέλιξεν b
 ἀσέμνως, καὶ πάλιν ὥσπερ κύων ποιμνίου βαρέως βαβύζων εἰς τοὺς
 2820 παρεστῶτας, ὥστε φοβηθῆναι φόβον μέγαν πάντας τοὺς ὀρώντας τὸν ἐν
 αὐτῷ βαβύζοντα δαίμονα. Οἱ δὲ ἐκεῖσε εὐρεθέντες ἡρώτων τὸν
 Ἐπιφάνιον, τὸ πόθεν εἰς αὐτὸν τοιαύτην ἐξουσίαν ἔλαβεν ὁ διάβολος, ἵνα

2787 τοῦ νοσοῦντος: αὐτοῦ γ || 2788 τῷ ... ἐκέκτητο om. K || τῆς ... ἐκέκτητο om. ζ ||
 ἦν: ἦς D || 2789 αὐτόν² KD: om. β al. ζE || 2792 διάγοντας: διαφέροντας Ce om. V

messenger. He entered the house of the sick man and sat down at his side. Realizing that his end was near he was seized with fear because of his love for him and wailed over him for a long while, for he loved him dearly. As his lamentation abated for a moment, Raphael started to suffer terrible agonies and moan in his bed, so that not only Epiphanios but also those who lived in his house were filled with awe. Epiphanios asked him what made him so troubled. Coming to himself for a short while he caught sight of Epiphanios and said, "Woe is me, my dearest brother, for the demons have robbed me of all my spiritual works! As I was laid low by the fever I saw the angels of God and the evil demons weighing my deeds, and the bad outweighed the good so that I am convinced I shall not dwell in the blessed tents of the righteous but will go away to the outer fire.¹ For I saw that the holy angels became distressed and drew back from me, and as they were leaving one of them said, 'Woe to you, poor man, for you have made bad use of your life.'" As he said this, lying at his last gasp, the devil flew into a rage with him, making much noise and turmoil in his bowels, so that he lay in a state of agitation and convulsion, crying out unseemly words.

Epiphanios, however, felt great sympathy for his soul. Sitting there he offered up a prayer to the Lord for him in the secret room of his heart with tears that at least there would be no way (for the devil) to hold him up to ridicule. But the mischief-plotting Satan, who kept watch there with his demons, had acquired a terrible audacity, because the sick man had already appeared to be consigned to him, and when he understood that Epiphanios was praying, he resolved to throw him headlong down the trapdoor of the chamber, near which he was sitting. But Epiphanios, who knew this in his spirit, rose quickly, thwarting his plan. When the Wholly Abominable One failed to achieve his aim he again began to put the poor sick man to ridicule in his bed so that at once he started to pull his beard, and then to bleat like a goat; and sometimes he stuck out his tongue, slavering indecently, sometimes he barked violently like a shepherd's dog at those who were standing around, so that all who saw the demon barking in him were filled with great fear. Those present asked Epiphanios how the devil had gained power over

al. K || 2794 πάντα: add. μου ζ || 2795 καθήρπαξαν E: κατ- βζKD || 2797 ὅτι: καθότι δ
al. ζ || 2799 μακαρίου: -ας ζε || 2802-3 ὁ ... κείμενος om. γ || 2805 φθεγγόμενος:
ἐπιφθεγγόμενος ζ ληρωδούμενος KD λοιδορούμενος E || 2807 ἐν ... ταμείῳ: μετὰ
δακρύων ἐν τῷ κρυπτῷ ταμείῳ (ταμείῳ KCD) γ, post quod add. τῆς καρδίας αὐτοῦ V τῆς
ψυχῆς αὐτοῦ C || 2812 τόπῳ: θρόνῳ ε μετὰ τοῦ θρόνου ante ἐν C loc. om. V || 2813
πνεύματι: add. ὁ παῖς ε add. ὁ Ἐπιφάνιος ζ || 2814 ἀπρακτον ζE: ἀπρονόητον βKD ||
2817 αἶγα: αἰγίδιον δ αἰγξ (sic) V, qui loc. al. constr. loc. om. C || φωνάζειν:
στριγγίζειν E || γλώσσαν: -ττ- KE || ἐσέλινεν BM: σιέλινεν L ἐσάλινεν K ἐσάλιξε E
ἐσεληνιάζεν D al. ζ || 2818 βαβύζων: -ειν E malim ἐβάβυζεν || 2821 τὸ πόθεν: πόθεν
δ ποίῳ τρόπῳ ζ

τοιαῦτα πράττει. Ὁ δὲ εἶπε πρὸς αὐτούς· “Ἀδελφοί, ἐγὼ εἰς τοῦτο οὐδὲν ἐπίσταμαι φθέγξασθαι, πλὴν στοχάζομαι ὅτι μεγάλῳ παραπτώματι ἦν συμπεποτισμένος καὶ οὐδ’ ὅλως ἀπέστη ἐξ αὐτοῦ μέχρι τῆς δεῦρο ἢ ἐξήγγειλεν ἢ μετενόησεν, διὰ τοῦτο τοὺς ἀμετανοήτους κληρονομεῖ ὁ διάβολος.” Ἐν τῇ τοιαύτῃ οὖν ἐξετάσει ἐκεῖνος τὸν βίον κατέλυσεν.

Ἐν μιᾷ οὖν ἡμέρᾳ εὐρηκῶς ὁ Ἐπιφάνιος τὸν μακάριον Ἀνδρέαν ^c διηγῆσατο αὐτῷ ἅπαντα τὰ κατ’ ἐκεῖνον συμβάντα καὶ παρεκάλει μαθεῖν, δι’ ἣν αἰτίαν οὕτω ὁ ταπεινὸς καθάπερ κύων ὑλακτῶν τετελεύτηκεν.

Ἀπεκρίθη ὁ ὅσιος· “Ἐκεῖνος ὁ φίλος σου μοιχὸς ἦν καὶ μνησικάκος ἄνθρωπος. Ἐὼν γὰρ τὴν ἑαυτοῦ σύμβιον τῇ θεραπαίνιδι αὐτοῦ ἀδεῶς συνεμίγνυτο, διάκονός τε χρηματίζων οὐκ ἔφριττε τὴν φοβερὰν δύναμιν τῆς ἀπροσίτου θεότητος ὁ ταλαίπωρος, καὶ εἰδὼς ἑαυτὸν ἁμαρτωλὸν οὐχ ἡσύχαζεν ἀλλὰ μοιχεύων φορῶν τὸ φελώνιον αὐτοῦ ἱεράτευε, κατα-

φρονῶν τῶν ζωοποιῶν ἐκείνων καὶ φρικτῶν μυστηρίων, καὶ ἐνόμιζεν ὅτι λαθεῖν ἔχει κυρίῳ τῷ θεῷ ἡμῶν. Ἱερεὺς γὰρ πόρνος καὶ διάκονος μοιχὸς τε καὶ πόρνος ἐπικατάρατοι ἔσονται κυρίῳ τῷ θεῷ, πολὺ γὰρ ὀφείλει ^D

καθαρὸς εἶναι ὁ τῷ ἀγίῳ θυσιαστηρίῳ παριστάμενος. Σὺ γὰρ οἶδας, δέσποτα Ἐπιφάνιε, ὅτι ὁ θεὸς ῥυπαροὺς ὑπηρέτας οὐ χρήζει, μισεῖ γὰρ γενεὰν μοιχαλίδα καὶ ἁμαρτωλόν. Τινὲς δὲ νομίζουσι τῶν ἀνθρώπων ὅτι μῦθος ἐστὶ τὰ τῶν χριστιανῶν διαγγέλματα· ὅθεν τινὲς καὶ ἀθεῖαν φαντάζονται, λήθης βυθοῖς ἀμαυρούμενοι, καὶ ἐντεῦθεν ἀδεῶς ποιοῦσι τὰ καταθύμια· καὶ οὐκ οἶδασι, ποῖός ἐστιν ὁ δράκων ὁ ἄγριος καὶ πικρός, ὁ τοῦ κόσμου ἄρχων φημί, ὁ ἀποστελλόμενος εἰς ἐνὸς ἐκάστου θάνατον τοῦ ἐρευνᾶν τὰ πονηρὰ ἔργα καὶ δίκην λαμβάνειν μετὰ τῶν ἀγγέλων τοῦ θεοῦ περὶ τῶν ἁμαρτησάντων ψυχῶν, ποῦ ἢ πῶς εὗρη τὴν ψυχὴν τὴν τὸ σκότος ἀγαπήσασαν, ὅπως κληρονομήσῃ αὐτὴν. Πολλοὶ οὖν μετὰ χαρᾶς ^{800A}

πορνεύουσι καὶ μετὰ δώρων καὶ ξενίων μοιχεύουσι καὶ κατασῆπουσι τὴν ἐλεεινὴν οὐσίαν τῆς ψυχῆς, καὶ οὐκ οἶδασι ποῖος πρισμὸς τοῦ θανάτου καὶ θλίψις καὶ ὀδύνη αὐτοὺς περιμένει καὶ πικρία καὶ φρίκη καὶ συντριβή. Τὰ δὲ μετὰ ταῦτα, κύριε, φέισαι· τίς γὰρ ἐκεῖνα δύναται διηγῆσασθαι, ἅπερ καὶ οἱ ἄγγελοι ἐννοοῦντες φρίττουσι καὶ τρέμουσι; Τοιοῦτον γὰρ ἐστὶ τὸ πῦρ ἐκεῖνο, καθότι καὶ αὐτῆς τῆς ἀσωμάτου φύσεως ἄπτεται φοβερῶς καὶ ἀποτόμως, τῆς ἀγγελικῆς λέγω, εἰ παραπέσῃ, ἐξ ἧς καὶ οἱ δαίμονες. Ὅρᾳς γὰρ καὶ εἰς αὐτὸν τὸν φίλον σου τὸν ἀπωλεσμένον οὕτω διαπραχθέντα· οὐ γὰρ ἤρκεῖτο ἦν εἶχε γυναῖκα ὁ πανάθλιος, ἀλλὰ καὶ τῆς

2824 συμπεποτισμένος δ: συμποτισμένος BL συμποδιζόμενος M al. ζ || 2825 διὰ τοῦτο: malim διότι || 2826 κατέλυσεν: add. ὁ ταλαίπωρος β || 2829 οὕτω: οὕτως E οὗτος KD al. ζ || 2833 οὐχ E: οὐκ βVKD al. C || 2834 ἡσύχαζεν: add. ἀπὸ τῆς λειτουργίας ζ || 2835 ἐνόμιζεν: εἰκάξεν γ || 2836 ἡμῶν: add. ὡς πρὸς τὸν Φῆστον ὁ ἀπόστολος Παῦλος

him so that he could do such things. He answered them, "Brethren, I do not know what to say in answer to this, although I assume that he was fettered by a great sin with which he failed to part until this day and which he neither confessed nor repented, for the devil inherits the impenitent." Thus he ended his life in such agony.²

One day when Epiphanius encountered blessed Andrew he told him everything that had happened to the poor man, wanting to learn from him why he had died thus like a barking dog. The holy man answered, "That friend of yours was an adulterous and rancorous man. Ignoring his wife he went to bed with his maidservant without scruple, and although he was a deacon, wretched that he was he did not tremble at the terrible power of the unapproachable Godhead, and although he knew that he sinned he did not cease but continued to commit adultery and to officiate in his chasuble, despising those life-bringing and awe-inspiring mysteries, thinking that he could escape our Lord God's notice. A fornicating priest and an adulterous and fornicating deacon will be cursed before the Lord God, for he who stands before the holy altar must be extremely pure. You know, lord Epiphanius, that God does not need filthy servants, for he hates an adulterous and sinful generation.³ Some people think that the Christian message is a myth.⁴ Therefore some even fancy that there is no God, their minds darkened by the depths of forgetfulness, and so satisfy their desires without scruple. And they do not know how fierce and cruel the dragon is, I mean the ruler of the world, who is sent out⁵ at each one's death to inquire into his bad works and argue with the angels of God about the souls of the sinners, trying to discover where or how he shall find the soul which loved the darkness so that he can inherit it. Many fornicate gladly, preparing for adultery with presents and gifts, and thus make the piteous essence of their soul rot,⁶ not knowing what agonizing death and distress and pain and bitterness and shuddering and affliction await them. As to what comes next, have mercy, O Lord! For who can tell those things which make even the angels quake and tremble, when they think of them? For so strong is that fire that it even seizes the bodiless nature itself, terribly and fiercely, if it falls into sin, I mean the angelic nature, from which also the demons derive. As you see, this is exactly what befell your corrupt friend. Entirely wretched as he was he was not content with the wife he already had but also desired his

ἔγραψεν ζ, cf. Act. 26:26 || 2839 δέσποτα Ἐπιφάνιε: κύριέ μου E τέκνον CD ὦ τέκνον V om. K || 2840 νομίζουσι: εἰκάζουσι K εἰκάζουν ε al. ζ || 2843 δράκων δ: δράκος β al. ζ || 2848 κατασήπουσι δ: κατασήπτουσι β om. ζ || 2849 πρισμός: ἐμπρησμός KD al. ζ || 2850 συντριβή: συντριμμός δ al. ζ || 2855 ἀπωλεσμένον scripsi: ἀπο- BM ἀπωλεσμόν L om. rell. (forma dubia)

δούλης ἐγλίχετο· τὴν αἰσχύνην ἐργαζόμενος μετ' αὐτῆς ἀπεστοίβασε τὰ
 χρῆη τῆς ψυχῆς αὐτοῦ μέχρι τέλους. Ἦλθε τὸ τέλος, ἦλθεν ὁ δράκων,
 ἦλθον καὶ οἱ ἅγιοι ἄγγελοι· ἐψηλάφησαν τὰ κατ' αὐτὸν καὶ εὖρον τὴν B
 2860 ἐλεεινὴν αὐτοῦ ψυχὴν μεμιαμμένην καὶ σεσηπῶσαν καὶ ἀπόζουσαν καὶ
 ἀλειμμένην κόπρον καὶ τέαφον, καὶ ἀπεστράφησαν, καὶ ἐπεσπάσατο
 αὐτὸν ὁ διάβολος καὶ ὡς ἡγάπησε παρεδειγμάτισεν αὐτόν. Ὁ ἱερεὺς γὰρ
 πολλὴν ὀφείλει ἔχειν ἀκρίβειαν, ὅπως μὴ ἐφάμαρτος εἰσέρχεται εἰς τὸ
 2865 ἅγιον θυσιαστήριον. Ἐὰν γὰρ μεμιαμμένος εἰσέρχεται, οὐ μόνον οὐδὲν
 ὠφελεῖ, ἀλλὰ τὸυναντίον καὶ πολλὴν κατάκρισιν καὶ ἁμαρτίας
 προσθήκη ἐκεῖ ἐνδέχεται. Δι' αὐτὸν γὰρ ἐκεῖ τὸ πνεῦμα τὸ ἅγιον οὐ
 κατέρχεται καὶ στεροῦνται οἱ ἐκεῖσε συνηγμένοι τῆς χάριτος τοῦ ἀγίου
 πνεύματος.”

Ταῦτα τοῦ δικαίου λέγοντος μετὰ Ἐπιφανίου κυριακῇ ἦν πρωί, καὶ τις C
 2870 ἄρχων διέβαινε πρὸς τὸ παλάτιον· οὗτος παρενοχληθεὶς εἰς τὴν τῆς
 σαρκὸς πύρῳσιν εἰς ἐπιθυμίαν τῆς γυναικὸς αὐτοῦ μετ' αὐτῆς συνεγένετο.
 Ὡς δὲ προήρχετο εἰς τὸ παλάτιον καὶ πλησίον τοῦ δικαίου ἐγένετο,
 βλέψας εἰς αὐτὸν ὁ μακάριος Ἀνδρέας ἔγνω τὰ κατ' αὐτόν, ἃ τῇ ἀγία
 κυριακῇ διεπράξατο, καὶ φησι πρὸς αὐτόν. “Ἴδε ὁ ἐξηχος, ὃς ἐμίανε τὴν
 2875 ἀγίαν κυριακὴν καὶ ἀπέρχεται μιάναι καὶ τὸ παλάτιον!” Ἐκεῖνος δὲ ὡς
 ἤκουσε κατεπλάγη μεγάλως καὶ ὑπομειδιάσας παρήλθε. Διηγῆσατο δὲ
 τοῦτο τοῖς φίλοις αὐτοῦ ἐν τῇ ὁδῷ πορευόμενος, τὸ πῶς εἶπεν ὁ δίκαιος τὸ
 πρακτέον αὐτῷ, καὶ οἱ μὲν ἐθαύμαζον, οἱ δὲ ἠπίστουν, οἱ δὲ ἀπὸ δαιμόνων
 λέγειν αὐτὸν ταῦτα ἐνόμιζον. Ὁ δὲ Ἐπιφάνιος ἐθαύμαζεν ἐπὶ τῇ
 2880 προγνώσει τοῦ ἀνδρός. Καὶ ὁ μακάριος Ἀνδρέας λέγει πρὸς αὐτόν. D
 “Ταύτῃ τῇ νυκτὶ εἶδον γυναιῖκα βασίλισσαν φοροῦσαν στέμμα βασιλικὸν
 καὶ μαργαρώδες ἐκ λίθων καὶ δικαζομένην τῷ παρελθόντι ἄρχοντι. ‘Πῶς,’
 φησι, ‘μιάναι ἐτόλμησας τὸ παλάτιόν μου, ἄθλιε; Οὐ κορέννη δι’ ὅλης τῆς
 ἐβδομάδος, ἀκόρεστε, ὑλακεῖν εἰς τὴν ἐπιθυμίαν σου, ἀλλὰ καὶ τὴν
 2885 ἡμέραν τὴν ἀγίαν ἀπερὶσκέπτως εἰσπράττεις; Μὰ τὸν νυμφίον μου
 Χριστόν, εἰ δευτερώσεις, οὐ τριτώσεις.’ Καὶ τοῦτο εἰποῦσα ἀπῆλθε ἀπ’
 αὐτοῦ. Ἐγὼ δὲ τοῦτο θεασάμενος, τέκνον μου, ἐπόνεσα τὴν καρδίαν μου 801A

2861 τέαφον: τεάφην M τέαφιν E || 2863 ὅπως ... εἰσέρχεται ε: τοῦ ... εἰσέρχεσθαι K
 ὅπως μὴ ἐφάμαρτος (sic) β al. ζ || ἐφάμαρτος: -ον D ἐφάμαρτως KE al. ζ || 2866
 ἐκεῖ ἐνδέχεται: ἐκεῖθεν (om. D) δέχεται δ al. ζ || 2867 στεροῦνται: ὑστεροῦνται δ al. ζ
 || 2869 add. num. 50 C 31 D 44 E num. carent rell. || add. tit. περὶ τοῦ πλουσίου C
 π. τ. συμμειγέντος τῇ ἰδίᾳ γυναικὶ τῇ κυριακῇ in marg. V π. τ. ἁμαρτήσαντος τὴν ἀγίαν
 κυριακὴν in marg. D π. τ. μεγιστάνου ἄρχοντος E tit. carent BK || 2872 δὲ δ: om. β al.
 ζ || προήρχετο δ: προσ- β al. ζ || 2877 ἐν ... πορευόμενος om. γ || 2878 αὐτῷ BME:

maidservant, and committing the shameful act with her he heaped the debts of his soul until the end. The end came, the dragon came, the holy angels also came. They examined his case and when they found his piteous soul defiled and rotten and stinking and smeared with dung and brimstone they turned away, and the devil laid hold of him, exposing him to ridicule as he liked. The priest must take great care lest he enter the holy sanctuary stained with sin. If he is defiled when he enters, he not only is of no use but on the contrary even incurs much condemnation, adding there further to his sin. For because of him the Holy Spirit fails to descend, so that those who have gathered there are deprived of its grace.

The courtier

This conversation between the righteous man and Epiphanius took place on a Sunday morning. A courtier passed by on his way to the palace. Molested by the fire of his flesh he had desired his wife and made love to her. As he went to the palace he came near the righteous man. Blessed Andrew looked at him and saw the act that he had performed on the holy Sunday. He said to him, "Look at the fool who defiled the holy Sunday and is going to defile the palace as well!"¹ As the man heard this he was greatly amazed and passed by with a smile. As he continued on his way he told his friends how the righteous man had revealed what he had done, and some of them marvelled while others refused to believe it and still others were of the opinion that he was the mouthpiece of demons. But Epiphanius wondered at the foreknowledge of the man. Blessed Andrew said to him, "This night I saw a queen wearing an imperial crown set with pearls and jewels rebuke the courtier who passed by. 'How,' she said, 'how did you dare to defile my palace, you wretch? Is it not enough for you, insatiable man, to bark for lust during the whole week? Do you also have to act recklessly on the holy day? By Christ my bridegroom,² if you do it a second time you will not do it a third!' And with these words she departed from him. When I saw this, my son, I was grieved in my heart and reviled him, and perhaps he will be re-

αὐτοῦ LK loc. om. D al. ζ || 2880 ante ἀνδρὸς add. δικαίου δ || 2881 εἶδον ... βασιλίσσαν: θεθέσμαι, τέκνον μου, πρὸ τῆς νενομισμένης ὥρας βασιλίσσαν τινα κόρην καλὴν τῷ εἶδει σφόδρα ζ || γυναῖκα Lδ: -αν BM || φοροῦσαν BVE: -οὔσα MLKD om. C || 2882 καὶ¹ om. ε || ἐκ λίθων: καὶ διὰ λίθων KD καὶ διάλιθον E om. C || 2883 οὐ κορέννη (-ένη codd.): οὐκ ἄρκει σοι ζ

καὶ ὠνεΐδισα αὐτόν, καὶ ἴσως σωφρονισθῇ. Εἰ δὲ δευτερώσει, οὐ μὴ
 2890 τριτῶσει, τοῦτ' ἔστιν ἐξαιτήσομαι δρέπανον κατ' αὐτοῦ καὶ θερίσω αὐτόν.
 'Αφ' οὗ γὰρ ἀποθάνῃ ὁ ἄνθρωπος, οὐκέτι λοιπὸν ἁμαρτάνει, οὔτε δικαίως
 εἰσπράττει, λυθείσης γὰρ τῆς ψυχῆς αὐτοῦ ἐκ τοῦ σώματος κατάπανυσιν
 κέκτηται."

"Εφη πρὸς αὐτὸν ὁ 'Επιφάνιος: "Δέομαί σου, εἰ εὖρον χάριν ἐναντίον σου,
 2895 ἀνάγγελόν μοι ποταπὴ ἐστὶν ἡ ψυχὴ τοῦ ἀνθρώπου· ἐπίσταμαι γὰρ καὶ
 αὐτὸς τὰ περὶ αὐτῆς, ἀλλ' οὐ πληροφοροῦμαι ἐπὶ τοῖς ἐμοῖς στοχασμοῖς
 ὅσον ἔχω πληροφορηθῆναι ἐπὶ τοῖς παρὰ σοῦ μοι λεγομένοις θείοις
 ῥήμασι." Λέγει πρὸς αὐτὸν ὁ μακάριος: "Τέκνον, ἡ ψυχὴ τοῦ ἀνθρώπου, τὸ
 2900 πᾶν ἐκεῖνη περίεστι. Τῆς γὰρ σαρκὸς ταύτης τοῦ σώματος ἡμῶν τοῦ
 πηλίνου αὕτη ἐστὶν εἴτε ζωὴ εἴτε καὶ θεός, ἢν' οὕτως εἶπω, καὶ οὐκ ἄλλο τι·
 2905 ταύτη γὰρ δέδωκεν ὁ θεὸς τὴν δύναμιν ζωοποιεῖν καὶ κυβερνᾶν καὶ
 θάλλειν καὶ ἀναψύχειν αὐτὸ διὰ τῆς θερμῆς. "Ανευ γὰρ ταύτης τὰ σώματα
 ἡμῶν πηλὸς καὶ κόνις καὶ τέφρα καθέστηκεν." "Εφη ὁ 'Επιφάνιος:
 "'Επίσταμαι τὰ τοιαῦτα καὶ αὐτός, ἀλλ' ἐρωτῶ τίς ἡ τῆς ψυχῆς οὐσία, C
 ποταπὴ δὲ ἡ ταύτης θεωρία μετὰ τὸ ἐξελθεῖν αὐτὴν ἐκ τοῦ σώματος
 2910 ποταπὴ τε ἡ ἁμαρτωλὸς καὶ οἶόν ἐστι τῆς δικαίας ψυχῆς τὸ ἔνθεον
 γνῶρισμα." "Εφη πρὸς αὐτὸν ὁ μακάριος: "'Η οὐσία τῆς ψυχῆς νοερὸν
 ἐστὶ πνεῦμα, ἐλαφρόν τε καὶ σοφώτατον, πάνυ φρόνιμον πνεῦμα καὶ
 λεπτότατον σφόδρα, γαληνόν τε καὶ ἡδὺ καὶ ἡσυχον καὶ πρατότατον,
 2915 πανευπρεπὲς καὶ καταθύμιον λίαν τῷ θεῷ καὶ ταῖς χορείαις τῶν ἁγίων
 ἀγγέλων χρηματίζον. Κατ' ἀρχὰς δὲ πάντες οἱ ἄνθρωποι ὑπὲρ τὸν ἥλιον
 τρανότερον ἀπαστράπτουσιν, αὐξανόμενοι δὲ καὶ τῇ ἡλικίᾳ προβαί-
 νοντες, οἴους αὐτοὺς χρῆσόμεθα. Οὐκ εἰσὶ δὲ πάντων τῶν ἐν ἀρετῇ
 2915 βιούντων αἱ ψυχαὶ ἴσαι τῇ λαμπρότητι, ἀλλὰ καθὼς ἕκαστος ἐσπούδασε
 λαμπρύνεται τὴν ἐαυτοῦ ψυχὴν δι' ἀγώνων θείων καὶ ἐναρέτων. Τέως δέ, D
 καθὼς εἶρηκα, πρὸς ὃ τις ἀγωνίζεται φαιδρύνεται, ὅσον ἐγγίζει θεῷ

2888 καὶ² om. δ al. ζ || 2890–1 δικαίως εἰσπράττει scripsi: δίκας εἰσπράττει β δικαίως
 πράττει KD δικαιοπραγεῖ E δύναται καλὸν ποιῆσαι V om. C || 2891–2 κατάπανυσιν
 κέκτηται scripsi: κατάπανυσιν κ. β κατάπανυσις γίνεται V (add. καὶ D) κατάπανυσιν
 δεξιόμενος ε καταπαύσει ἀμφοτέρων K al. C || 2893 add. num. 51 C num. carent rell.
 || add. tit. περὶ τῆς διαφορᾶς τῆς ψυχῆς V διδασκαλία τοῦ ἁγίου περὶ ψυχῶν E tit. carent
 rell. || inc. R

γ = ζδR (ζ = VC δ = Kε ε = DE)

2894 ἀνάγγελόν: ἀπ- δR διήγησαί ζ || 2900 ταύτη DR: -ην βVE loc. om. CK || 2903 ἡ

called to his senses. But if he does it a second time, he will not do it a third, that is, 'I shall demand a sickle to use against him and reap him.'³ For from the moment man is dead he will sin no more, nor do just works, for his soul has been released from his body and come to rest."⁴

Questions and answers¹

Epiphanius said to him, "I beg you, if I have found favour with you, tell me what the soul of man is like, for although I too know her nature, I do not trust my own assumptions as I will trust the divine words you speak to me." The blessed man answered, "My son, the soul of man, she is everything. She is the life or even, if I may say so, the god of this flesh of our earthly body, and nothing else. For God gave to her the power of giving it life and guiding it and quickening and refreshing it with her warmth. Without her our bodies are mud and dust and ashes." Epiphanius said, "I know this too, but I am asking what the essence of the soul is, what her appearance is after she has left the body and what the sinful soul is like and what the divine token is of the just soul." The blessed man answered, "The essence of the soul is an intellectual spirit, light and most wise, an altogether intelligent and very fine spirit, calm, pleasant, quiet, very gentle, worked as if with a lathe into a kind of invisible limbs, beautiful and pleasant beyond description, entirely comely and highly agreeable to God and the choirs of the holy angels.² At the beginning all men are shining clearer than the sun, but as we grow up and advance in age, our persons change according to how we treat them. The souls of those who live in virtue are not all equal in brilliance, but each one becomes brilliant in his soul through divine and virtuous struggles according to his endeavour. During this time, as I said, one becomes shining according to one's struggles, and the closer one gets to God,

... οὐσία CεR: ἦν τῆς ψυχῆς ἡ οὐσία BV loc. om. K || 2907–8 φρόνιμον ... λεπτότατον: φρ. καὶ λ. K λεπτότατόν τε καὶ φρ. ζ om. D || 2909–10 ὥραϊον ... καταθύμιον: ὥραϊα καὶ ἡδιστα, πανευπρεπὴ καὶ καταθύμια δR || 2911 χρηματίζον: -οντα δR || 2912 ἀπαστράπτουσιν: -ουσιν· εὐθέτως τὴν ψυχὴν ἕκαστος κομιζόμεθα E || 2913 οἷους αὐτοὺς: οἷοις αὐτὴν (i.e. τὴν ψυχὴν) C οἷαις αὐτὰς K οἷαις αὐταῖς DR ὥ οἷος αὐταῖς E intellego: τοιοῦτοι γίνονται οἷους αὐτοὺς || χρῆσόμεθα (-ώμεθα B): add. πράξεις, τοιαύτη καὶ φαίνεται· ἐὰν μὲν δι' ἀγώνων θεῶν καὶ πόνων ἔσται καθαρὰ, εἰ δὲ δι' ἁμαρτιῶν, ζοφώδη αὐτὴν ἀπεργαζόμεθα V, sim. C || 2915 λαμπρύνεται: λαμπρύνει R λαμπρύναι Ve λαμπρύνειν K al. C || 2916 ἀγωνίζεται γ: -ίσηται β

ἀπαστράπτεται, ὅσον τις ὑπομένει θλίψεις καὶ πόνους διὰ κύριον
 ἀνάγεται, πλησιάζει θεῷ, φωτίζεται, λαμπρύνεται, γίνεται τῇ μεθέξει θεοῦ
 κατὰ χάριν τοῦ ἁγίου πνεύματος. "Ὡσπερ δέ ἐστιν ὁ σίδηρος μέλας καὶ
 2920 ψυχρός, κείμενος δὲ ἔνδον τοῦ πυρὸς καὶ χρονίζων λαμπρύνεται πλέον,
 οὕτως καὶ οἱ ἄνθρωποι· πῦρ ἐστὶ τὸ πνεῦμα τὸ ἅγιον, μέλας σίδηρος ἡμεῖς 804A
 χρηματίζομεν, ὅσον δὲ ἐπιμένομεν τῇ νηστείᾳ, τῇ παννύχῳ στάσει, τῇ
 προσευχῇ, τῇ δεήσει, τῇ ἐγκρατείᾳ, τοῖς νενομοθετημένοις ἡμῖν ὑπὸ τοῦ
 ἁγίου πνεύματος, τοσοῦτον φαιδρυνόμεθα, φωτίζόμεθα, λαμπρυνόμεθα.
 2925 Τὸ αὐτὸ δέ μοι νόει καὶ ἐπὶ τῶν ἐν ἁμαρτίαις ψυχῶν· τὸ κατ' ἀρχάς, οἷαν
 ὥραν δοθῶσιν ἐν τοῖς σκηνώμασι τῶν βασταζομένων βρεφῶν ἐν τῇ γαστρὶ
 τῶν ιδίων μητέρων, ἄσπιλοι χρηματίζουσιν, ὅταν δὲ εἰς τὸν βίον
 ἀπολυθῶσι καὶ ἄρξωνται ἁμαρτάνειν, σκοτίζονται, καὶ ὅσον εἰς τὸ βάθος
 εἰσέρχονται, ἐν τῷ βορβόρῳ τῆς ἁμαρτίας κυλινδούμενοι, τοσοῦτον ὡς οἱ
 2930 μέλανες καὶ ὡς ἡ ἀσβόλη γίνονται. Νοητῶς ταῦτα ὑπολάμβανε, ὃ τέκνον,
 εἰς νοουθεσίαν τῆς ψυχῆς σου, ἀνθ' ὧν εἰ φίλτατόν μου στρουθίον."

Ὁ δὲ Ἐπιφάνιος παραλαβὼν τὸν μακάριον Ἀνδρέαν ἔρχεται εἰς τὸν B
 ἅγιον Ἀγαθόνικον, καὶ πλησίον τῆς αὐτοῦ φιάλεως καθεσθέντες διὰ τὸ
 ἡσυχον τοῦ τόπου λέγει πρὸς αὐτὸν ὁ Ἐπιφάνιος· "Εἰπέ μοι, ποῖον
 2935 δημιουργημα πρὸ τῶν ἄλλων ὁ θεὸς ἐποίησεν· ἐπιποθῶ γὰρ ἀκούειν ἀπὸ
 σοῦ ὡς ἀπὸ πηγῆς τῆς βρυούσης γάλα καὶ μέλι." Ἐφη ὁ ὅσιος· "'Ὁ μὲν
 θεὸς ἀεὶ ἐχρημάτιζε σὺν τῷ λόγῳ αὐτοῦ καὶ τῷ πνεύματι, καὶ τὸ οἰονοῦν
 ποτε οὐκ ἐχρημάτιζε τῶν ἀρτίως χρηματιζόντων, ἦν τε ἐν σιγῇ καὶ γαλήνῃ
 ἐπὶ τὸ αὐτὸ ὁ ὕψιστος, οὐ γὰρ ἦν ἕτερός τις προσομιλήσαι, ἐξαγαγὼν τὸν
 2940 λόγον καὶ θεὸν ἀπὸ τοῦ νοεροῦ αὐτοῦ καὶ πυρφόρου στόματος. Συνετῶς,
 τέκνον, ἄκουσον ἵνα καὶ τοὺς ἑτέρους ὠφελήσαι δυνηθῇσιν. Εἶτα
 ἐνενόησεν ὁ ὕψιστος τοῦ συστήσασθαι τὸν κόσμον καὶ ἐλάλησε· C
 'Γεννηθῆτωσαν αἰῶνες,' καὶ παραχρῆμα παρέστησαν. Πρῶτον εἶπε τὸν
 λόγον, καὶ ὁ γεννηθεὶς τὸ ἔργον ἐτελείωσεν. Οὗτος δέ ἐστιν ὁ λόγος ὁ πρὸ
 2945 αἰώνων ἐκ πατρὸς γεννηθεὶς υἱὸς ἀρρεύστως. Τοῦτο γὰρ λέγεται γέννησις
 τοῦ θεοῦ λόγου, ὅταν γεννηθεὶς ἐκ πατρὸς πρῶτος ἐτέθη θεμέλιος, καὶ τὸ
 τηνικαῦτα ἐφ' ἑαυτῷ τοὺς ἀπεράντους αἰῶνας ἐδράσας ἐτελειούρ-

2922 ἐπιμένομεν: ἐπιμείνωμεν γ || 2927 ἄσπιλοι: -αι CKE || 2928 βάθος: κακῶν add. Janning (malim τῶν κακῶν) || 2929 τοσοῦτον om. γ || ὡς οἱ B: ὡσεὶ ML ὡς ζ ὡς νῖες (ῥες E) δ ὡς σῦες R || 2930 μέλανες: μέλαινα E αἰθίοπες μεμελανωμένοι (μελανόμενοι V) ζ, in quo ψυχᾷ subiectum est || καὶ om. ε || ὡς ἡ: ὡσεὶ εR ὡσπερ ζ || ἀσβόλη: ζόφος κεκαυτηριασμένοι (-καυστ- C) ζ || 2932 K versioni ζ iungitur

the more one flashes forth, and the more one suffers oppressions and hardships for the Lord's sake, the more one is lifted up, approaches God, turns bright and brilliant, and becomes God through participation as a grace of the Holy Spirit.³ In the same way as iron is black and cold but becomes brighter the longer it stays in the fire, so it is with men: the Holy Spirit is fire, we are the black iron, and as much as we persist in our fasting, our standing in all-night prayer, our supplication and abstinence, which have been imposed upon us by the Holy Spirit, so much we become illuminated, beaming, radiant. Consider that the same applies to the souls living in sin: at the beginning, at the moment they are laid down in the bodies of the embryos carried in the womb of their mothers they are stainless,⁴ but when they are released into life and start to sin they grow dark, and the deeper they sink, wallowing in the mire of sin, the more they become like the black ones and like ashes.⁵ Take this in spiritual sense, my son, for the instruction of your soul, because you are my very dear sparrow."

Epiphanius took the blessed Andrew and went to the church of St Agathonikos.⁶ Since the place was peaceful, they sat down at the fountain. Epiphanius said, "Tell me, what did God create before all other things? I long to hear the answer from you as from a source flowing with milk and honey."⁷ The holy man answered, "God always existed with his Word and Spirit, although there was a time when nothing whatever existed of what now exists, and the Most High, having brought forth the Divine Word from his spiritual and fiery mouth, was silent and calm,⁸ for there was nobody else with whom to converse. Listen carefully, my son, so that you can edify others as well! Then the Most High thought of creating the world and said, 'Let there be aeons!' And they were there at once. First he uttered the Word, and the Begotten accomplished the work.⁹ This is the Word, the Son who was begotten by the Father without change before the ages.¹⁰ This is what is called the generation of the Word of God, when the Word was begotten by the Father and laid as a first foundation¹¹ and then accomplished

$\gamma = \zeta\epsilon R$ ($\zeta = VCK$ $\epsilon = DE$)

add. num. 52 C 51 K de E vide infra num. carent rell. || add. tit. περὶ τῆς τῶν αἰώνων συστάσεως K π. ... συστάσεως καὶ τῆς τῶν ἀγγέλων δημιουργίας καὶ ἄλλων τινῶν C π. τῆς συντελείας τοῦ αἵωνος V de E vide infra tit. carent βDR || 2934 τόπου: add. num. 46 et tit. περὶ αἰώνων E || 2935 ἀκούειν εR: ἀκούων β al. C loc. om. VK || 2936 πηγῆς: τῆς γῆς R || 2937 οἰονοῦν: οἰονεῖ ε || 2938 ποτε: ποτὲ β πάποτε ζεR || 2939 ἐξαγάγων VeR: ἐξαγάγων β loc. om. CK || 2941 τοὺς: αὐτοὺς εR loc. om. CK || 2943 πρῶτον: add. οὖν ζE || 2944 ὁ¹: ὁ λόγος ζ παραχρῆμα ὁ λόγος ἐκεῖνος E om. DR || 2946 πατρός: θεοῦ καὶ πατρός γ || πρῶτος: -ον γ || τὸ ζεR: τῷ βD || 2947-8 ἐτελειούργησε: ἐτελειούργησε γ

γησε. Κεῖται οὖν καὶ θεμέλιος καὶ ἓνι πρὸς τὸν πατέρα ὁ λόγος οὗτος, ὁ ἐπ' ἐσχάτων δι' ἡμᾶς ἐκ τῆς ὑπεραγίας θεοτόκου Μαρίας γενόμενος ἄνθρωπος.”

Ἐπιφάνιος εἶπε· “Παχύτερόν μοι λέξον τίς ἡ τῶν αἰώνων ὑπόστασις.” D
Καὶ ὁ δίκαιος εἶπε· “Τὸ μὴ ἐκλείπειν τοῦ εἶναι αὐτῶν τὴν παρέκτασιν, οἶον
τὸ διηνεκὲς τῶν καιρῶν καὶ τῶν χρόνων τὸ ἄπειρον, ἡ δὲ οὐσία αὐτῶν
πνεῦμα ἓνι πολύμορφον καὶ θαυμαστότατον, ἐπτα σημείois σταδιο-
δρομούμενον. Ἐπὶ τούτοις ἔλαβον † νοὶ οἱ τε ἄγγελοι καὶ οἱ ἄνθρωποι, καὶ
οἱ μὲν τὴν ἀρχὴν τοῦ βαδίζειν ἔλαβον, ὁ γὰρ κύριος αὐτοῖς τὴν ζωὴν 805A
ἐχαρίσατο. Προτρέπουσιν οὖν ἡμᾶς ἅτε ἐκείνοις ἀνελλιπῶς βαδίζειν τε
καὶ πορεύεσθαι. Ἡ δὲ ὁδὸς αὐτῶν καὶ πορεία ἀρχὴν κέκτηται καὶ τέλος οὐ
παραδέχεται εἰς τὸν αἰῶνα. Ἐβάδισε γὰρ ὁ πρωτόπλαστος ἀρχὴν τῶν
αἰώνων τὴν ὁδὸν τούτων, καὶ οὐπω ἠδυνήθη ὑπεξελεθῆναι αὐτοὺς δι' ἡμᾶς,
ἐπειδὴ γὰρ ἡμεῖς κἀκείνος ἓν ἐσμεν διὰ τὴν γονὴν καὶ τὸ αἷμα, ἀκμὴν γὰρ
οἱ ἐπτα αἰῶνες τοῦ κόσμου τούτου οἱ χρόνοις μετρούμενοι οὐ συνε-
τελέσθησαν. Μετὰ δὲ τὸ πλήρωμα αὐτῶν, τότε ἀρεῖ πνεῦμα φοβερὸν ὁ θεὸς
ἐπὶ πᾶσαν τὴν γῆν καὶ συναχθήσονται τὰ ὀστά τῶν ἀνθρώπων, ἕκαστον
πρὸς τὴν ἀρμονίαν αὐτῶν, καὶ ἐφαρμόσουσι καὶ κολληθήσονται, καὶ
ἀναβήσεται ἐπ' αὐτὰ νεῦρα καὶ σάρκες, καὶ δοθήσεται ἐκάστῳ σῶματι ἡ
ψυχὴ αὐτοῦ ἄφθαρτος, ἀπολυθεῖσα τῶν σκηνῶν ἐφ' οἷς νῦν ἀποκέ- B
κλεισται. Καὶ τότε σαλπίζει ὁ ἄγγελος φόβῳ καὶ τρόμῳ, καὶ ἀναστή-
σονται οἱ νεκροὶ ἐν ῥιπῇ ὀφθαλμοῦ, καὶ καταβήσεται ὁ κριτὴς καὶ
ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Καὶ τῆνικαῦτα λοιπὸν ἀρχὴν
εἰσδέχεται ὁ ὄγδοος αἰὼν καί, καθὼς φησιν ὁ Σολομών· ‘ὁδὸς μερίδα τοῖς
ἐπτα καὶ γε τοῖς ὀκτώ’. Πλήρωμα δὲ οὗτος ὁ αἰὼν οὐ κέκτηται, ἔξει δὲ τοὺς
δικαίους ἐν ἀσυγκρίτῳ εὐφροσύνῃ εἶναι καὶ ἐν κολάσει διηνεκεῖ τοὺς
ἁμαρτωλοὺς. Οἱ γὰρ ἄνθρωποι ἄφθαρτοι καὶ ἀθάνατοι ἔσονται μετὰ τὴν
ἐκ νεκρῶν ἀνάστασιν, διηνεκὴς τε ὁ παράδεισος καὶ ἡ κόλασις
ἀτελεύτητος καὶ ὁ αἰὼν ἀσυντέλεστος καὶ ἀπέραντος· αἰὼν γὰρ
ἐρμηνεύεται ἐκτεινόμενος ὧν αἰεὶ εἰς τὰς ἀπεράντους καὶ ἀπαροδεύτους
κατοικήσεις, ἄκραν ἢ πλήρωμα μὴ κεκτημένος τὸ σύνολον.”

Εἶπε δὲ ὁ Ἐπιφάνιος· “Ποῖόν ἐστι δεύτερον δημιούργημα τοῦ θεοῦ, ἐπεὶ
οἱ αἰῶνες πρῶτον αὐτοῦ κτίσμα πεφύκασιν;” Ἐφη ὁ δίκαιος· “Αἱ ἄνω C

2948 καὶ ἓν scripsi: ἓν καὶ βVER ἓνι D al. CK || 2949 ὁ ΛζεR: om. BM || 2952 ἐκλείπειν R: ἐκλείπον βCe ἐλλείπον V ἐλλείπειν K || 2953–4 αὐτῶν ... θαυμαστότατον εR: τῶν αἰώνων πολύμορφον καὶ θ. ζ om. β || 2955 νοὶ: νοεῖν R om. ζE || καί² om. ζKE || 2956 οἱ μὲν ... ἔλαβον: τοῦ πορεύεσθαι καὶ βαδίζειν ἐπὶ τῆς γῆς ζ || μὲν: add. τοῦ (?) πορεύεσθαι, οἱ δὲ E || τοῦ om. E || 2956–9 ὁ γὰρ κύριος ... αἰῶνα om. CK || 2957 ἐκείνοις: -ους ε || 2959 ἀρχὴν ante ὁ πρ. tr. E om. R || 2959–60 ἀρχὴν ... ὁδόν:

the endless aeons, founding them on itself. Thus this Word, which in the last days became man through the most holy God-bearing Mary for our sake, is both laid down as a foundation and is with the Father."¹²

Epiphanius said, "Tell me in simple words what is the substance of the aeons!" The righteous man answered, "It is that their extension does not cease, I mean the continuity of the times and the infinity of the eras, their essence being a manifold and most wonderful spirit measuring seven stades.¹³ During these, angels and men were conceived spiritually (?),¹⁴ while the aeons received the beginning of movement, for the Lord assigned to them human life.¹⁵ They urge us to proceed and move on continually like themselves. Their road and journey have a beginning but will never reach an end. At the beginning of the aeons the first-formed¹⁶ began to proceed along their road, and because of us he was never able to escape from them, since he and we are one, as we are his offspring and share his blood, for the seven aeons of this world, measured by years, have not yet been completed.¹⁷ But after their fulfillment God will raise a fearful spirit over the whole earth and the bones of men will come together, each to its own joint, and they will unite and be fastened together, and sinews and flesh will spring up on them,¹⁸ and to each body will be given its soul, imperishable,¹⁹ released from the bodies in which it is now enclosed. And then the angel will sound the trumpet with fear and trembling, and the dead will rise in the twinkling of an eye,²⁰ and the Judge will descend and render to every man according to his works.²¹ At that time the eighth aeon already takes its beginning and, as Solomon says, 'Give a portion to seven, and also to eight.'²² This aeon has no completion, and it will keep the righteous in gladness beyond compare and the sinners in eternal punishment. For after the resurrection from the dead men will become imperishable and immortal, and paradise will be everlasting and punishment without end and the aeon unfinished and infinite. For 'aeon' means being always ('aei ôn)²³ extended in its infinite and inaccessible dwellings, having no end or fullness whatever."

Epiphanius said, "Which is God's second work, since the aeons are his first creation?" The righteous man answered, "The heavenly hosts. Because

κατ' ἀρχὰς τὴν ὁδὸν τῶν αἰώνων ζ || τὴν ὁδὸν τῶν αἰώνων inv. E || 2960 τούτων τὴν ὁδὸν inv. R || αὐτοὺς: -ἦν R || 2961 γὰρ¹ om. R || 2963 ἀρεῖ: ἄρη ER ἐγερεῖ ζ || 2966 ἀναβήσεται MLD: -ονται BZR (in ζ σάρκες solum subiectum est) E non legitur || 2971 καὶ om. ζER || Σολομών: Γρηγόριος K ὁ θεολόγος Γρηγόριος V || 2972 ἔξει: ἄξει VKD || 2973 εἶναι om. CKER || διηνεκεῖ MVR: -ῆ BL -ῶς ε al. CK || 2975 διηνεκῆς VKEr: -ῶς β loc. om. C || 2976 ἀσυντέλεστος ε: ἀσυντελέστατος βR om. ζ || 2977 ὦν ἀεὶ: ἀεὶ ὦν R, quod malui om. ζ || 2979 num. 53 add. C || ἐπεὶ: ἐφ' ἣν Cε ἐφ' ᾧ K || 2980 οἱ ζER: om. βD || πεφύκασιν: πεφήνασιν ζε || ante αἱ add. δεύτερον αὐτοῦ τελεσιουργημα ζ loc. om. ε

στρατηγία πεφύκασιν· ἐπειδὴ γὰρ ἀσώματός ἐστιν ὁ ὕψιστος, ἐν πρώτοις ἀσώματον, νοερὸν τε καὶ ἄῤυλον τὸν περὶ αὐτὸν ἐδημιούργησε κόσμον.”

Ἐπιφάνιος εἶπεν· “Αἱ τῶν οὐρανίων δυνάμεων στρατηγία ἐκ μιᾶς παρήχθησαν εἰς τὸν κόσμον εἶναι, ἢ ἐν καθ’ ἐν ὡς ἡ κτίσις;” Ὁ ὅσιος

3285 εἶπεν· “Ἡδύνατο καὶ ἐνὶ λόγῳ πάντας τοὺς ἄνω λεγεώνας παραστήσαι τῷ φοβερῷ θρόνῳ τῆς δόξης αὐτοῦ τῆς ἀστέκτου, ἀλλ’ ὥσπερ τοῦ τηδε D

κόσμου τὰ ὀρώμενα στοιχεῖα ἐν καθ’ ἐν ἐδημιούργησεν, οὕτω καὶ τὰς ἄνω στρατηγίας τελεσιουργηθῆναι γίνωσκε. Δημιουργήσας δὲ τὸ πολύμορφον πνεῦμα τῶν αἰώνων ἀπ’ αὐτοῦ ἔλαβεν, ὡς ἀπὸ γῆς τὸ σῶμα, καὶ τὰς

3290 παναχράντους καὶ παναγίας δυνάμεις τῶν οὐρανίων ταγμάτων ἀπὸ καταστάσεων ἐδημιούργησεν· ἐν πρώτοις τὰ χερουβίμ, ἔπειτα τὰ σεραφίμ, εἶτα τοὺς θρόνους, τὰς κυριότητες, τὰς ἀρχάς, τὰς ἐξουσίας, τὰς δυνάμεις, τοὺς ἀγγέλους καὶ τοὺς ἀρχαγγέλους τῶν ἄνω ἀπείρων δυνάμεων· Μιχαὴλ καὶ Γαβριήλ, Οὐριήλ καὶ Ῥαφαήλ καὶ τὸν Σαμαήλ,

3295 τοὺς πρωτεύοντας τῶν ἀσωμάτων δυνάμεων. Οὗτος γὰρ ὁ Σαμαήλ ἐστιν ὁ σατανᾶς ὁ ῥίφεις ἐκ τῶν οὐρανῶν, οὐκ ἐπειδὴ οὐ προσεκύνησε τὸν Ἀδάμ, 808A

καθὼς τινες μυθολογοῦντες ὑπειλήφασιν (οὐ γὰρ ἦν ἔτι ὁ ἄνθρωπος πλασθεὶς), ἀλλὰ διὰ τοῦτο ἐρρίφη ὅτι ἐνενόησε στήσαι τὸν θρόνον ἐν ταῖς νεφέλαις καὶ ἔσσεσθαι ὅμοιος τῷ ὑψίστῳ, ὥστε τὴν δόξαν κυρίου

3300 παρεφθόνησε, καὶ διὰ τοῦτο αὐτὸν ὁ θεὸς κατεκρήμινεν ἄνωθεν κάτω σὺν πάσῃ τῇ στρατιᾷ αὐτοῦ, μεθ’ ὧν ταῦτα ἐβουλεύσατο. Ὅτε οὖν τάξεις μεγάλας ὁ θεὸς ὑπεστήσατο μέτρῳ ἀνθρωπίνῳ μὴ ἀριθμουμένας (καθὼς εἶπεν ὁ μονογενὴς λόγος τοῦ θεοῦ τῷ μακαρίῳ Πέτρῳ ἐν τῷ καιρῷ τοῦ πάθους αὐτοῦ, ὅτι ἡδυνάμην πλείους ἢ δώδεκα λεγεώνας παραστήσαι ἀγγέλων), ὅθεν αὐτοὶ ἐξέπεσον, ἐκείσε ὁ χορὸς τῶν σωζομένων ἀνάγεται, ὅπως ἀναπληρωθῇ ἀπὸ τῶν ἀνθρώπων τὸ δωδέκατον τάγμα τῶν ἀγγέλων τοῦ θεοῦ. Δῆλον γὰρ ὅτι δευτέρᾳ φορᾷ αἱ ἄνω στρατηγία ἐτελεσιουργήθησαν.”

3305

Ἐπιφάνιος εἶπε· “Τρίτον ὁ θεὸς τί ἐποίησεν;” Ἐφη ὁ ὅσιος· “Ἐποίησεν ἔρεβος καὶ χάος, σκότος καὶ ὕδωρ, πῦρ καὶ ὁμίχλην καὶ τὰ ἀφεγγή χωρία τῶν καταχθονίων. Τὸ δὲ ὕδωρ οὐκ ἦν ἐστῶς, ἀλλὰ γε κλυζόμενον καὶ κινούμενον, πνεῦμα γὰρ θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος, ὡς φησιν ἡ γραφή, καὶ εὐθυφόρως ἐπήγαγεν αὐτὸ εὐθέτως καὶ περιέθαλπε. Τὸ δὲ

3310

2981 πεφύκασιν: πεφῆνασιν C loc. om. ε || ἐπειδὴ γὰρ: ἐπειδήπερ ζ || πρώτοις: add. γὰρ βD || 2982 ἀσώματον ... ἄῤυλον γ: ἀσωμάτων, νοερῶν ... αῤύλων β || 2987 οὕτω (-ως VC): add. ὑποληπτέον ζE || 2988 τελεσιουργηθῆναι: ἐτελεσιούργησε R || γίνωσκε om. γ || 2989 τὰς γ: om. β || 2990 παναγίας: -ους Mζ || ταγμάτων: δυνάμεων ζD om. ER || 2990-1 ἀπὸ καταστάσεων scripsi: καὶ ἀποκαταστάσεων β ἀποκαταστάσεων eR om. ζ an leg. ἀπὸ καταστάσεως ? || 2992 ἐξουσίας: add. ἀπὸ τούτων ζE || 2993 δυνάμεις: add.

the Most High is incorporeal, he first created an incorporeal, intellectual and immaterial world to surround him.” Epiphanius asked, “Were the hosts of the heavenly powers brought forth at once to be in the world, or one by one like the Creation?” The holy man answered, “To him a single word would have been enough to draw up all the heavenly legions before the awe-inspiring throne of his overwhelming glory, but as he created the visible elements of this world one by one, know that also the heavenly hosts were thus brought into being! Having created the manifold spirit of the aeons, he took from it as when he created the body from earth and fashioned the wholly undefiled and holy powers of the heavenly orders rank by rank: first the cherubim, then the seraphim, then the thrones, the dominions, the principalities, the authorities,²⁴ the powers, the angels and the archangels of the innumerable heavenly hosts, Michael and Gabriel, Uriel and Raphael and Samael, who take precedence over all the incorporeal hosts.²⁵ This Samael is Satan who was cast out of heaven, not because he refused to worship Adam, as some have assumed, telling mythic tales (for man was not formed yet), but because he intended to set his throne in the clouds and become like the Most High; thus he envied the Lord’s glory, and for this reason God threw him down headlong with all his army, with which he had planned to do this.²⁶ Now as God has made large orders that cannot be counted with human measure (as the Only-Begotten Word of God said to the blessed Peter at the time of his passion, ‘I could raise more than twelve legions of angels’²⁷), the choir of those who are saved will be brought up to the place from which these angels fell, in order that the twelfth order of the angels of God might be filled up from among men.²⁸ It is therefore clear that in the second place the heavenly hosts were created.”

Epiphanius said. “What was God’s third work?” The holy man answered, “He made Erebus and chaos, darkness and water, fire and mist and the gloomy regions under the earth. The water was not calm but heaving and moving, ‘for a spirit of God moved over the water’, as the Holy Writ says,²⁹ and it made the water come forth straight and orderly, warming

μετὰ ταῦτα V μετὰ τούτων CKE || ἀπείρων: add. μυριάδων καὶ χιλιάδων τῶν οὐρανίων CD, sim. VKE || 2994 τὸν om. γ || Σαμαήλ: Σαμαλαήλ C || 2995 τοὺς ... δυνάμεων: οἱ πρωτεύοντες τ. ἀ. δ. ε τ. ἀ. δ. οἱ ἐξάρχοντες ζ add. πεφίνασιν CE || γὰρ om. γ || Σαμαήλ: Σαμαλαήλ C || 2996–8 οὐκ ἐπειδὴ ... ἀλλὰ διὰ τοῦτο R: ἐπειδὴ οὐ διὰ τὸ μὴ προσκυνῆσαι τὸν Ἀδάμ, καθὼς τινες μυθολογοῦντες ὑπελήφασιν, ἐξέπεσεν· ἀλλὰ γὰρ καὶ ὥς οὐκ ἦν ἐπὶ ἄνθρωπος πλασθεὶς διὰ τοῦτο δὲ β alii alias vv. ll. exhibent ζε || 2998–9 ἐν ... νεφέλαις: ἐν νεφέλαις eR ἐπάνω τῶν νεφελῶν ζ || 2999 τὴν δόξαν: τῇ δόξῃ R || 3000 παρεφθόνησε: ἐφθόνησε K περιεφθόνησε D || 3001 ὅτε: ὥστε ε al. ζ || 3005 αὐτοί: οὗτοι γ || 3009 num. 54 add. C || 3011 ἀλλά γε: ἀλλὰ CKDR || 3012–13 ἐπάνω ... ὕδατος post γραφή tr. γ || 3013 εὐθυφόρως BLR: εὐρυφόρως M εὐφόρως CE εὐθυπόρως D loc. om. VK || δὲ post οὐχί tr. β

πνεῦμα τοῦτο οὐχὶ τὸ πνεῦμα τὸ ἅγιον ἦν, μὴ γένοιτο, ὥς τινες
 3015 ὑπειλήφασιν, πνεῦμα δὲ ἦν καὶ αὐτὸ δημιουργηθέν, ἀφ' οὗ οἱ ἄνεμοι
 ἐτελεσιουργήθησαν.”

Ἐπιφάνιος εἶπε· “Πῶς ἐστὶν ὁ γεννήτωρ πατήρ καὶ ὁ γεννηθεὶς υἱὸς καὶ
 τὸ πνεῦμα τὸ ἅγιον;” Ὁ ὅσιος εἶπεν· “Ἐκ τῆς τοῦ ἀνθρώπου συνθέσεως
 3020 ἔστι τὸ πᾶν κατοπτεῦσαι· νοῦς γὰρ ὁ πατήρ, λόγος ὁ υἱὸς, πνεῦμα ἐκείνη ἢ
 εὐπνοία, δι’ ἧς τὸν αἰθέρα ἀναπνέομεν. Καθάπερ γὰρ νοῦν τις ἴδιον
 κέκτηται, ὁ δὲ νοῦς λόγον, συστοιχοῦσί τε εἰς ἓνα σὺν τῷ σώματι
 ἄνθρωπον (νοεῖν γὰρ ἢ ψυχὴ καὶ λογικὴ καὶ πνευματικὴ κεχρημάτικεν,
 ἄλλη τε ἢ τῆς ψυχῆς ὑπόστασις, ἄλλη δὲ ἢ τοῦ νοός, ἑτέρα ἢ τοῦ λόγου,
 3025 ὥς οἶμαι, ἀλλὰ μία τῶν ἐκατέρων ἢ οὐσία καὶ μία ἢ φύσις, ὥς πρόδηλον,
 ἢ αὐτὴ καὶ ἡ ἐνέργεια καὶ ἐν αὐτῶν τὸ θέλημα πάρεξ τοῦ σώματος), κατὰ
 ταῦτα ἐρεῦνα καὶ περὶ τῆς θεότητος, καὶ εὐρήσεις νοῦν τὸν πατέρα καὶ
 λόγον τὸν μονογενῆ αὐτοῦ υἱὸν καὶ πνεῦμα τὸ πνεῦμα τὸ ἅγιον· διὰ γὰρ
 τῶν τριῶν τούτων ὑποστάσεων εἰς θεὸς καὶ ὁράται καὶ κηρύσσεται
 θεοπρεπῶς.”

Ἐπιφάνιος ἔφη· “Ἀρά γε τὸ θεῖον ἀνθρωπόμορφον ἐνὶ λογίσασθαι;”
 Ὁ μακάριος ἔφη· “Μὴ γένοιτο, τέκνον, οὐ γὰρ ἐστὶν, ὥς ἔφης, ἀνθρω-
 πόμορφον οὔτε ὁμοιοῦταί τι κτίσματι, ἀλλ’ οὐδὲ γὰρ ἐώρακεν αὐτόν τις
 3030 ὥς ἐνι, ἵνα τὴν αὐτοῦ μορφοῦν διηγήσῃται. Ὅραται δὲ θεὸς πολλάκις τοῖς
 ἐκλεκτοῖς αὐτοῦ, σχηματίζων ἑαυτὸν ὥς ἡ δύναμις ἀπαιτεῖ τῶν βουλο-
 3035 μένων ἰδεῖν αὐτόν.”

Ἐπιφάνιος ἔφη· “Πῶς ἐστὶν ὁ Χριστὸς θεὸς καὶ ἄνθρωπος, ἐν τε θεότητι
 καὶ ἀνθρωπότητι κεκτημένος μίαν ὑπόστασιν, εἰς δὲ πάλιν υἱὸς διπλαί-
 ταις φύσεσι προσαγορεύεται;” Ὁ ὅσιος ἔφη· “Ὁ λόγος τοῦ θεοῦ, καθὼς
 3040 ἔφη Ἰωάννης ὁ Θεολόγος, σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, οὐκ
 ἄλλοιωθεὶς τοῦ εἶναι θεός, ἅπαγε, ἀλλ’ ὦν θεὸς οὗτος ὁ λόγος καὶ
 ἄνθρωπος ἐν ἀληθείᾳ ἐγένετο, βροτεῖαν ἔχων φύσιν καὶ θέλησιν,
 φυλάττων σώαν τῆς θεότητος φύσιν καὶ θέλησιν, μία τε ἦν ἢ τῶν
 ἐκατέρων ὑπόστασις, δύο δὲ αἱ οὐσίαι, ἐν δὲ πρόσωπον τῆς θεότητος αὐτοῦ
 καὶ τῆς ἀνθρωπότητος, ἐπειδὴ ἐκ τοῦ θεϊκοῦ λόγου ἐπάγη τὸ τῆς
 3045 ἀνθρωπότητος αὐτοῦ σεβάσμιον πρόσωπον. Εἰς δὲ υἱὸς ὀνομάζεται,

3017 num. 55 add. C || 3020 αἰθέρα: ἀέρα R, quod malui || 3021 συστοιχοῦσι: συντελοῦσι ζ || 3023 ἄλλη δὲ BL: ἄλλη τε MCε καὶ ἄλλη VKR || ἑτέρα: ἑτέρα τε ε καὶ ἑτέρα VKR || 3025 ἢ αὐτὴ καὶ ζΕ: καὶ αὐτὴ καὶ βD καὶ ἢ αὐτὴ R || ἡ² V: om. tell. || κατὰ: καὶ D om. ζ || 3026 νοῦν: πνεῦμα V || 3027 πνεῦμα¹ ... ἅγιον: πνεῦμα ὁ θεὸς vel. πν. θεὸν ante νοῦν (lin. 3026) CKεR || 3028 κηρύσσεται: -ττ- ζΕ || 3030 λογίσασθαι: add. ἐπειδὴ ἐν ἀνθρώπῳ ζωγραφεῖται ἡ τῆς τριάδος δύναμις (ἡ ... δύναμις C: αὐτοῦ τὸ τῆς τρ. μυστήριον VK) ζ || 3032 ὁμοιοῦταί scripsi: ὁμοίῳ β ὁμοιοὶ vel ὁμοιεῖ γ || οὐδὲ γὰρ:

it. This spirit was by no means the Holy Spirit, as some have supposed, but a created spirit, from which the winds were made.³⁰

Epiphanius said, "What is the relationship between the begetting Father and the begotten Son and the Holy Spirit?"³¹ The holy man answered, "By observing the synthesis of man you can discern it all.³² For the Father is intellect, the Son is speech and the Spirit that faculty of breathing, by which we breathe the air.³³ As we have our own intellect and the intellect has faculty of speech and these two collaborate with the body to form one man (for the soul is intellectual and capable of speech and spiritual, and the hypostasis of the soul is one thing, the essence of the intellect another and that of speech still another, I think, but evidently the essence of them all is one and their nature one, and their energy is also one and their will one and the same, the body excepted), so you should also explore about the Godhead, and you will find that the Father is intellect and his Only-Begotten Son speech and the Holy Spirit breath, for through these three hypostases the one single God is both perceived and proclaimed in a way worthy of him."

Epiphanius said, "Can the Godhead be considered anthropomorphous?"³⁴ The blessed man answered, "By no means, my son! It is not anthropomorphous, as you said, nor is it like anything created, nor has anyone seen what it is like so that he can describe its form. Nevertheless God often makes himself visible to his elect, appearing in a shape corresponding to the capacity of those who want to see him."

Epiphanius said, "How can Christ be both God and man, having one and the same hypostasis in his divinity and his humanity, and, the other way round, be called one Son in spite of his two natures?" The holy man answered, "As John the Theologian said, 'The Word of God became flesh and dwelt among us'³⁵ without any change in his divinity—do not blaspheme! While remaining God this Word became truly man with mortal nature and will, keeping the nature and will of his divinity intact. The hypostasis of them both was one but their essences were two, and his divinity and humanity constituted one person, because the venerable being of his humanity crystallized from the Divine Word. He is called one Son because

οὔτε γὰρ ε οὔτε ζR || αὐτόν (= θεόν): αὐτό R || 3033 ἐνι εR: ἐνὶν β loc. om. ζ || θεὸς om. BC || 3034 ἀπατεῖ: ἐγχωρεῖ ζ || 3035 αὐτόν: add. καθὼς ἐδήλωσεν εἰπών: 'ἐγὼ ὁράσεις ἐπλήθυνα καὶ ἐν χερσὶ προφητῶν ὁμοιώθην' (καθοράθη C) ζ, cf. Os. 12:11 || 3036 add. num. 56 C || 3037 διπλαῖς ζε: διπλοῦς βR || 3038 προσαγορεύεται: add. δύο θελήματα ἔχων ζE || 3041 ἔχων: add. καὶ ζE || 3042 φυλάττων ... θέλησιν: φ. σῶαν (sic) καὶ μετὰ τὴν ἐνανθρώπησιν τῆς θεότητος αὐτοῦ τὰ γνωρίσματα C sim. VKE om. DR || 3043 δὲ¹: τε γ || δὲ² R: τε βZE om. D

καθότι ἐκ μιᾶς ὑποστάσεως ἡ ἀνθρωπότης αὐτοῦ καὶ ἡ θεότης ^B
 χρηματίζουσι, καθάπερ πολλάκις καὶ ἡ ἀπαλὴ φύσις τοῦ ὕδατος
 πεπηγῶσα δύο προσηγορίας πλουτοῦσα, ὡς ἔνδειξις· καὶ γὰρ ὅτε ἐστὶν
 ὕδωρ ἰδιάζον, μίαν ἔχει προσηγορίαν, ὅταν δὲ εἰς πάγος μετενεχθῇ,
 3050 ἐπάναγκες καὶ ἄλλην προσλαμβάνει, τοῦ καλεῖσθαι πάγος. Λοιπὸν
 τοιούτῳ τρόπῳ καὶ ὁ θεὸς λόγος ἕως ὅτε ἐσαρκώθη, ἤκουε θεός, μετὰ δὲ τὸ
 σαρκωθῆναι, καὶ θεὸς λόγος καὶ υἱὸς ἀνθρώπου, ὀνομαζόμενος εἰς υἱὸς
 τοῦ θεοῦ διὰ τὸ μοναδικὸν ταῖς ἐπαλλήλοις οὐσίαις ἐνυπόστατος.”

Ἐπιφάνιος εἶπεν· “Ὁ οὐρανὸς ὁ ὀρώμενος, ἐπάνω αὐτοῦ τί ἔχει
 3055 ἐπιστεγάζον;” Ὁ ὁσιος λέγει· “Ὡςπερ ὑποκάτω τὰ νέφη τοῦτον
 καλύπτουσιν, οὕτω καὶ ἐπάνω τῇ φορᾷ τῶν ὑδάτων ἐστέγασται. Λέγει γὰρ ^C
 ὁ Δαυίδ· “Ὁ στεγάζων ἐν ὕδασι τὰ ὑπερῶα αὐτοῦ”, ἀπόκρισιν δὲ πάλιν διὰ
 “τὴν ἐπίβασιν” διδούς.” Ἐπιφάνιος λέγει· “Ἀρα πόσοι οὐρανοὶ δοκοῦσιν
 εἶναι; Εἰς κατὰ τὸν Μωϋσῆν, ἡ καὶ ἄλλοι;” Ὁ ὁσιος εἶπεν· “Ὁ μὲν
 3060 Μωϋσῆς τοῖς ἐν τῇ σκιᾷ Ἰουδαίοις ταῦτα ἔλεγε καὶ τοῖς τῷ λύχνῳ
 προσηλωμένοις, ὅτι ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν τὸν φαινόμενον
 καὶ τὴν γῆν, ἓνα οὐρανὸν σημαίνων, ὁ δὲ μακάριος Παῦλος, καὶ αὐτὸς
 νομοθέτης ὢν τῆς νέας χάριτος, κέκραγε λέγων· “Ὁ θεὸς οἶδεν ἀρπαγέντα
 τὸν τοιοῦτον ἄνθρωπον ἕως τρίτου οὐρανοῦ.” Ἐκεῖνος λέγει ἓνα οὐρανόν,
 3065 τὸν ὀρώμενον, ὁ δὲ ἀπόστολος καὶ τὸν ὀρώμενον καὶ τοὺς μὴ βλεπο-
 μένους. Χρὴ οὖν πιστεῦειν τῷ νέῳ νομοθέτῃ, τὰ γὰρ τῆς νέας χάριτος ^D
 πληροφορίας ἀνάμεστα καὶ πάσης ἀληθείας καὶ σεμνότητος.”

Ἐπιφάνιος εἶπεν· “Ἐν τῷ οὐρανῷ εἰσι τὰ νοερὰ στρατεύματα, καὶ
 ἐπάνω τούτων ὁ θεὸς ἐστίν· ὑπεράνω δὲ τοῦ θεοῦ τί ἐστίν; Ἀνάγγειλόν μοι
 3070 παρακαλῶ.” Ὁ ὁσιος λέγει· “Μὰ τὸν Ἰησοῦν, ὕψηλὰ καὶ ἄνορμα λέγεις
 ἐρωτῶν, πλὴν ἐρῶ σοι καὶ αὐτό. Ἐπάνω πάντων τῶν νοερῶν δυνάμεων ^{812A}
 ἐστὶν ὁ θεός, καὶ ἐκ δεξιῶν αὐτοῦ κάθεται ὁ Χριστὸς ἐπὶ θρόνου φοβεροῦ,
 ὡς ἀστραπὴ χρηματίζοντος, ἀποφορὰ δὲ φοβερὰ φοβεροῦ φωτὸς ἐν εὐωδίᾳ
 γλυκύτητος ἀπ’ αὐτοῦ ἐκπορεύεται, διατρέφουσα πάντα τὰ ἐπουράνια
 3075 τάγματα. Ὑπεράνω δὲ τοῦ θεοῦ ἔστι ἡ ἀῆρ ὥσπερ ἡλεκτρος, λευκὸς ὡσεὶ
 χιών, καὶ αὐτὸς ὑπάγει εἰς ὕψος ἀπλήρωτον, καὶ ἐν αὐτῷ ἡ θεότης, καὶ
 πάλιν ὑπάγει εἰς ὕψος φοβερὸν καὶ ἀχανὲς πέλαγος ὁ ἀῆρ ἐκεῖνος, καὶ ἐν
 αὐτῷ ἡ θεότης. Λοιπὸν, τέκνον μου, πλήρωμα οὐκ ἔστι τοῦ ὕψους ἐκείνου,

3046 ἡ': ἡ τε ζΕ || 3047 τοῦ ὕδατος γ: om. β || 3048 πεπηγῶσα: -νία corr. KR add. εἰς
 κρύσταλλον ἀνθυπόστατος ἐνὶ καὶ δεικνυται ζΕ || ὡς ἔνδειξις: ὡς ἡ ἔνδειξις ε δεικνυται R
 om. CK || ἐστίν: ἐν γ || 3049 ὕδωρ: τὸ ὕ. ζΕ || 3050 ἄλλην: add. προσηγορίαν ζΕ ||
 3051 ὅτε: add. οὐκ ζΕ || 3053 ἐνυπόστατος: -ον γ || 3054 num. 57 add. C tit. περὶ
 οὐρανῶν ἐρμηνεία et num. 48 add. E || ὁ² γ: om. β || 3064 ἄνθρωπον om. ζR || 3065
 ὀρώμενον¹ γ: φαινόμενον καὶ τὴν γῆν, ἓνα οὐρανὸν σημαίνων β || ἀπόστολος καὶ γ:

his humanity and his divinity consist of one hypostasis, in the same way as the simple nature of the water is endowed with two names when it freezes, as can be demonstrated: for when it is water proper it has one name, but when it turns into ice it necessarily assumes another name and is called ice. Now in a similar way the Divine Word was called God until it became flesh, but after it had become flesh it was called both Divine Word and Son of Man, named one Son of God enhypostatic in its successive essences because of its oneness."

Epiphanius said, "The visible heaven, what is there to cover it?" The holy man answered, "As the clouds cover it underneath, so it is roofed over on the upper side by the flow of the waters. For David says, 'Who covers his chambers with waters,'³⁶ and he also gives an answer through the word 'foundation'.³⁷ Epiphanius asked, "How many heavens are there supposed to be? One as Moses says, or others also?" The holy man answered, "Moses spoke to the Jews living in the shadow, to those attached³⁸ to the lamp, telling them that in the beginning God made the visible heaven and the earth,³⁹ meaning one heaven, but the blessed Paul, being himself a law-giver of the new grace, cried out, saying, 'God knows that this man was caught up to the third heaven.'⁴⁰ The former speaks of one heaven, the visible one, but the Apostle refers both to the visible one and to those which are invisible. One must believe the new lawgiver, for the new grace is full of certainty and every kind of truth and dignity."

Epiphanius said, "The spiritual hosts are in heaven, and above them is God, but what is above God? Please, tell me!" The holy man answered, "By Jesus, you ask about high and unattainable things! But I shall tell you this too. Above all the spiritual powers is God, and on his right side Christ sits on an awe-inspiring throne, which is like a flash of lightning and from which a terrible effulgence of terrible light accompanied by a sweet fragrance issues forth, nourishing all the heavenly orders. Above God there is air like amber, white as snow, extending into an infinite height, and the Godhead is in it, and again the air extends into a terrible height and an immense sea, and the Godhead is in it.⁴¹ Thus, my son, there is no end to this

μακάριος Παῦλος λέγει ἓνα οὐρανὸν β || 3068 num. 58 add. C || νοερά: add. θεῖα γ || 3070 ἄνορμα: ἀνάρμοστα V || 3073 ἀποφορὰ γ: ἀπό φοβερὰ (sic) β || 3074 ἀπ' om. β || ἐκπορεύεται εR: ἀποφέρεται β loc. om. ζ || 3075 ἄηρ ... ἤλεκτρος: αἰθήρ γαληνόμορφος ζ || ἤλεκτρος: ἡλεκτρος ε ἡλυκτρος R || 3076-82 ἀπλήρωτον ... θεότητα: ἄπειρον καὶ εἰς βάθη ἀπόρρητα καὶ ἀκατάληπτα λήγων, ὥς φημί, εἰς τὴν ἀπέραντον ἄβυσσον τῶν ἀβύσσων: ἐπὶ πᾶσι τοιγαροῦν τούτοις ἡ τῆς θεότητος αὐρα πλουσιοπαρόχως ἐφεδρεύουσα πρόσσετιν, καὶ ἔτι ἀνωτέρω ἐὰν ἐκτείνῃς τὴν θεωρίαν, ἐκεῖ εὐρήσεις τὴν τρισυπόστατον ἐνιαίαν δύναμιν τῆς ἀπροσίτου θεότητος ζ || 3076-8 καὶ πάλιν ... θεότης εR: om. β

- 3080 κἂν ἔνθεν ἰδῆς ἢ ἐκεῖθεν τὸ αὐτό, ἄκραν γάρ ποτε οὐχ εὐρήσεις τοῦ ἀέρος
καὶ τῆς θεότητος· ἄβυσσος γὰρ ἢ τοῦ ἀέρος ἄβυσσον ὡς δοῦλη
ἐπικαλεῖται, τὴν τῆς θεότητος φοβερὰν οὐσίαν τε καὶ ἀστραπὴν καὶ
ἐπαπόρρητον θεότητα.” Ἐπιφάνιος λέγει· “Πόθεν ταῦτα ἐν εὐθύτητι B
γινώσκεις καὶ λέγεις, ὡς πάντοτε αὐτὰ ἐπιστάμενος;” Ὁ ὁσιος ἀπεκρίθη·
3085 “Οὐτινος ὁ θεὸς τοὺς νοεροὺς ὀφθαλμοὺς ἀποκαλύψει καὶ φωτίσει, πολλὰ
βλέπει καὶ ὁρᾷ, ἅπερ καὶ βλέπων ἐξίσταται.”
- Ἐπιφάνιος λέγει· “Τίνα λύσιν ἔχει τὸ ὑπὸ τοῦ κυρίου εἰρημένον·
‘εὐχεσθε ἵνα μὴ ἡ φυγὴ ὑμῶν γένηται χειμῶνος μηδὲ σαββάτῳ;” Ὁ ἅγιος
εἶπεν· “Ἐπειδὴ ὁ μέγας ὀφθαλμός, ὁ προῖδων τὰ μέλλοντα, ὡς προγνώστης C
εἶδεν ὅτι μέλλει ἡ Ἱερουσαλὴμ παραδίδοσθαι εἰς χεῖρας τῶν Ῥωμαίων εἰς
3090 ἄπειρον ἐξάλειψιν διὰ τὴν ἀπιστίαν αὐτῶν, προεῖρηκεν αὐτοῖς ταῦτα ὅτι
ἐὰν γένηται ἡ φυγὴ αὐτῶν ἐν χειμῶνι ἢ ἐν σαββάτῳ, κατὰ τὸ ἔθος αὐτῶν
ἐν τοῖς σάββασιν ἐπὶ πρόσωπον κείμενοι καὶ ἀναστῆναι πῶς μὴ ἔχοντες
καὶ φυγεῖν, ἄρδην ἐμπεσοῦνται εἰς χεῖρας τῶν ἐχθρῶν· τῷ δὲ χειμῶνι οἶμαι
3095 διὰ τοῦ κρύους καὶ διὰ τὸ ἀοικον τῶν ὀρέων, ὅτι εἰ φύγωσι, ποῦ ἔχουσι
κρυβῆναι, βίας οὐσης πολλῆς τοῦ χειμῶνος ἐν τοῖς ὄρεσι; Τὸ δὲ ἀληθὲς
ἠνίξατο, καθὼς αὐτοῖς προφητεύσας ἀπεφάνετο· εἶπε γὰρ ὅτι λίθος ἐπὶ
λίθον ἐνταῦθα οὐχ εὐρεθήσεται. Καὶ ἐγένετο οὕτως· μετὰ τινος γὰρ
καιροὺς ἐλθὼν ἀπὸ Ῥώμης Ἀντίοχος κατὰ τὸ ῥῆμα κυρίου πάντα αὐτοῖς
3100 τὰ δεινὰ ἐπέτελεσεν, ὅσα αὐτοῖς ὁ δημιουργὸς προηνίξατο.” D
- Ἐπιφάνιος ἔφη· “Τί εἶπεν ὁ προφήτης· ‘ἡμέρα τῇ ἡμέρᾳ ἐρεύγεται
ῥῆμα, καὶ νύξ νυκτὶ ἀναγγέλλει γνώσιν;” Ὁ μακάριος ἔφη· “Ἐγγισον τῷ
Ἰορδάνῃ καὶ εὐρήσεις τὸ ζητούμενον. Ἡμέρα γὰρ καθὼς φῶς ὁ πατήρ,
ἡμέρα καθὼς φῶς ὁ υἱὸς ὁ βαπτιζόμενος· ῥῆμα τὸ ἐν μέσῳ τὸ ἅγιον
πνεῦμα, καθότι ἐν εἶδει περιστερᾷς ἐκείσε κατέβη, Παῦλος γὰρ ὁ 813A
3105 ἀπόστολος λέγει περὶ τοῦ πνεύματος· ‘καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ
ἐστὶ ῥῆμα θεοῦ·’ νύξ δὲ ὁ Πρόδρομος ὡς πρὸς τὴν θεότητα, νύξ
καταδεστέρα καὶ πάλιν πρὸς τὸν Πρόδρομον Ἰουδαῖοι γνώσις δὲ ἡ
ἀναγγελλομένη παρὰ Ἰωάννου τοῖς Ἰουδαίοις πίστις εἰς πατέρα καὶ υἱὸν
καὶ ἅγιον πνεῦμα.”

3079 ἢ: κἂν R || 3080 τῆς: add. ἀοράτου eR || ἡ τοῦ ἀέρος om. D || 3084 οὐτινος: ὅπνι γ || 3086 num. 59 add. C tit. διδασκαλία ἐκ τοῦ εὐαγγελίου et num. 49 add. E || τοῦ ζε: om. βR || 3088 μέλλοντα: ὁρατὰ καὶ τὰ ἀόρατα e ἀόρατα R al. ζ || 3089 εἶδεν: ἦδει ante ὁ μέγας eR al. ζ || 3094 post διὰ¹ inc. lacuna in E, qui folium inter folia 121 et 122 om.

height, and whether you look in this or in that direction it is the same, for you will never find the limit of the air and the Godhead. The deep of the air calls to deep like a servant,⁴² to the fearful essence and lightning and ineffable divinity of the Godhead." Epiphanius asked, "How do you know this with certainty and how can you tell me, as if you had always known it?" The holy man answered, "He whose spiritual eyes are opened and enlightened by God, sees and perceives many things, the sight of which sends him into ecstasy."

Epiphanius said, "What is the solution to the Lord's word, 'Pray that your flight may not be in winter or on the sabbath'?"⁴³ The holy man answered, "Since the great eye,⁴⁴ who foresees the future, through his foreknowledge saw that Jerusalem would be delivered into the hands of the Romans to be blotted out utterly because of its unbelief, He told them that if their flight would be in winter or on the sabbath, when according to their custom they were lying in prostration, unable to rise and flee, they would all without exception fall into the hands of their enemies. 'In winter' I think he said with regard to the cold and lack of houses in the mountains, for if they flee, where can they find shelter, the severity of the winter being great in the mountains? His hint came true, however, according to his prophecy to them, for he said that there would not be found here one stone upon another.⁴⁵ And so it came about, for after a few years Antiochos came from Rome according to the word of the Lord and inflicted on them all the terrible things that the Creator had indicated to them in advance."⁴⁶

Epiphanius said, "Why did the prophet say, 'Day to day utters speech, and night to night proclaims knowledge'?"⁴⁷ The blessed man said, "Approach the Jordan and you will find the answer. The Father is day *qua* light, the baptized Son is day *qua* light, and the Holy Spirit is the speech in the middle, because it descended there in the shape of a dove, for the Apostle Paul says about the Spirit, 'and the sword of the Spirit, which is the word of God.'⁴⁸ The Forerunner is night in relation to the Godhead, and again the Jews are an inferior kind of night in relation to the Forerunner. 'Knowledge' is the faith in the Father and the Son and the Holy Spirit preached by John to the Jews."

$\gamma = \zeta$ DR ($\zeta =$ VCK)

3098 Ἀντίοχος: Τίτος καὶ Οὐεσπασιανὸς corr. R loc. om. ζ || 3100 num. 60 add. C || 3103–4 ἅγιον πνεῦμα MLD: πνεῦμα τὸ ἅγιον BR πνεῦμα ἅγιον ζ || 3107 καὶ ... πρὸς: ὡς πρὸς R ὡς D al. ζ

3110 Ἐπιφάνιος λέγει· “Ἄρα τὸ ὕδωρ τὸ ἐκ τῶν νεφελῶν βροχῆς χειμῶνος
κατερχόμενον ἐκ τοῦ οὐρανοῦ ἀπορρέει, ἢ ἄλλοθεν ἐν ταῖς νεφέλαις
ἀνάγεται;” Ὁ ἅγιος εἶπε· “Τὸ τόξον μου τίθημι,” φησὶν ὁ θεός, “ἐν ταῖς
νεφέλαις·” τοῦτο οὖν τὸ τόξον προστάζει θεοῦ συνάγει ὕδατα θαλάσσης
ὥσθι ἀσκὸς καὶ τίθησιν ἐν ταῖς λαγόσι τῶν νεφελῶν, καὶ ὅτε νεῦση ὁ θεός B
3115 δοῦναι τῇ γῇ ἀναδίδοται πνεῦμα ἥχῳ σφοδρῷ ἐκ τῆς γαστρὸς τοῦ τόξου,
καὶ τὸ πνεῦμα ἐκείνο θροηλὸν καὶ ταρακτικὸν καὶ ὅσον ἔνδον διατρήσῃ
τὰ νέφη, ποιοῦν ἐτοιμασίαν τοῦ ὕδατος, καὶ διαχέει τοῦτο εἰς πλάτος τῆς
νεφέλης, τῆς δεχομένης φημὶ τὴν τρήσιν ἐκείνην, διότι βρῦουσι τὰ νέφη εἰς
ἐτοιμασίαν τοῦ ὑποδέξασθαι τὰ ὕδατα. Ὅτε οὖν προέλθῃ τὸ πνεῦμα τῆς
3120 βροντῆς τὸ πρῶτον καὶ παγιώσῃ τὰ νέφη καὶ διυγράνῃ αὐτά, τότε πάλιν
ἀναδίδοται πνεῦμα ἕτερον ὑδατόρραντον, καὶ αὐτὸ βροντῶν, καὶ
ἐμπίπλῃσι τὰς νεφέλας τοῦ ὕδατος, ὥσπερ σπόγγους πληροῦν αὐτάς. Καὶ
μετὰ τοῦτο ἀνοίγεται ἕτερος θησαυρὸς ἐκ τῶν τῷ ὕδωρ κατεχόντων καὶ
προέρχεται τὸ πνεῦμα τὸ ἐξ αὐτοῦ, μετὰ βροντῆς ὁδὸν ποιοῦν τῷ ἐρχομένῳ
3125 ὕδατι ἐπὶ τὰς νεφέλας. Οὕτως οὖν ὅσάκις ἀνοίγεται θησαυρὸς ὑδατόρ-
ρυτος, ἀκολουθῶς καὶ βρονταὶ ἀκούονται, βροντὴ γὰρ προπορεύεται τοῦ
ὕδατος. Πολλάκις δὲ καὶ δίχα βροντῆς βρέχει· οὐκ αὐτὰ δὲ ἐκεῖνα τὰ C
στοιχεῖα ἀφ’ ἐαυτῶν νάουσιν, ἀλλ’ ὁ δεσπότης θεὸς τοὺς ἀγγέλους αὐτοῦ
διευθύνοντας κατεστήσατο, καθὼς καὶ ἐπὶ πάντα τὰ στοιχεῖα τοῦ
3130 οὐρανοῦ.”

Ἐπιφάνιος λέγει· “Ὑπὲρ τί ὠνόμασεν ὁ Χριστὸς τὸν θεολόγον
Ἰωάννην βροντῆς υἱόν;” Ὁ ὅσιος εἶπεν· “Οἶμαι διὰ τὸ ἀρύσασθαι αὐτὸν
τὰ ἀπόρρητα νάματα τοῦ εὐαγγελίου ἐκ τῆς ἀθανάτου πηγῆς. Κύριος γὰρ
ἐστὶν ἡ ἀπόρρητος βροντὴ· αὐτὸς γὰρ ἀνέβη τῷ πνεύματι εἰς τοὺς
3135 οὐρανοὺς ὡς ἀπόστολος (νοητοὶ γὰρ οὐρανοὶ οἱ ἀπόστολοι) καὶ
ἐβρόντησε δι’ αὐτῶν τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Κύριος οὖν ἐστὶ
βροντὴ, υἱὸς δὲ βροντῆς ὁ Θεολόγος, φοβερώτερα γὰρ αὐτοῦ ἄλλος

3110 num. 61 add. C || βροχῆς χειμῶνος scripsi: βροχὴ σιμῶνος B βρ. σιμόνος M βροχῆς τιμόνος L βροχῆς στημόνος K βροχῆς στημόνος C βροχῆς ἐπιμόνος V βροχῆς τί μόνος D om. R || 3111 κατερχόμενον: ἐπὶ τῆς γῆς κεραννύμενον (κεράννυνται VK) ζ || ἀπορρέει: ἀπορρέον VK || 3114 ἀσκὸς ζR: ἀσκὸν βD || 3115 δοῦναι: ὑετὸν δοθῆναι ζD, sim. R || πνεῦμα ... σφοδρῶ: ἥχος πνεύματος σφοδρὸς ζ || τῆς γαστρὸς DR: τῆς γῆς πρὸ β om. ζ || 3116 ταρακτικὸν καὶ θροηλὸν (θροητικὸν V) inv. ζ || καὶ ταρακτικὸν D. cf. ζ: καταρακτικὸν (-pp- M) ἄγαν β καὶ παρακτικὸν ἄγαν R || ὅσον: ὡς ὑπάρχων ζ om. R || 3117 ποιοῦν KDR: ποιῶν VC ποιεῖ β || ἐτοιμασίαν: inc. E post lacunam (cf. supra ad lin. 3094)

γ = ζεR (ζ = VCK ε = DE)

τοῦ ὕδατος: τῷ ὕδατι KE || 3117–18 τῆς νεφέλης ... ἐκείνην: τῶν νεφελῶν βροντὴν

Epiphanius said, "Does the water which comes down from the rain clouds in winter emanate from heaven, or is it brought up to the clouds from elsewhere?" The holy man answered, "God says, 'I set my bow in the clouds'.⁴⁹ By order of God this bow gathers the waters of the sea like a wineskin⁵⁰ and puts them into the hollows of the clouds. When God signs that it should be given to the earth a wind bursts forth with great thunder from the stomach of the rainbow. This wind is terrifying and agitating and perforates the interior of the clouds, making room for the water. It pours the water into the width of the cloud, I mean the one which was perforated, for the clouds swell in order to be prepared to receive the waters. When the first thunderstorm appears, condensing the clouds and thoroughly soaking them, then a second wind, also thundering, which is sodden, fills the clouds with water, saturating them like sponges. After that another of the storehouses⁵¹ containing water is opened and its wind comes out from it, making way with thunder for the water which flows to the clouds. Thus each time a storehouse abounding in water is opened corresponding thunder is heard, for thunder precedes the water. Often it also rains without thunder. Then, however, it is not just the elements that flow by themselves, but it is the Lord God who orders his angels to direct them, as he does with all the elements of heaven."

Epiphanius said, "Why did Christ call John the Theologian the Son of Thunder?"⁵² The holy man answered, "I think because he drew the secret waters of the Gospel from the immortal well. For the Lord is the secret thunder, and he himself, being an Apostle, ascended in spirit to the heavens (for the Apostles are spiritual heavens⁵³) and thundered through them the Gospel to the whole Creation. Thus the Lord is thunder and the Theologian a son of thunder, for no one could thunder more terribly than he, and by ex-

μεγάλην ἀποτελοῦν (-ὦν VC) ζ || 3118 βρύουσι: βρύσει eR τρίσσουν C τρύσσουν (?) V τρήσσονται K || 3119 προέλθη CKE: προσέλθη bVDR || 3119–20 τὸ πρῶτον τῆς βροντῆς inv. ζε || 3120 διυγράνη V: διαδράμη β διαγράνει CKε διαγρανεῖ R || 3121 ἕτερον πνεῦμα inv. γ || ὑδατόρρυτον: ὑδατόρρυτον VD add. καὶ βρύχον (κ. ἐνβρύχον C) ζε || καὶ² om. ζE || 3122 ἐμπύλησι: sic codd. || σπόγγους: -ον C -ος VKεR || πληροῦν: -ὦν VCε || 3124 προέρχεται VCER: προσ- βKD || μετὰ γ: om. β || ὁδὸν ποιοῦν: ὁ. ποιῶν ε ὁδοποιοῦν VK ὁδοποιῶν C || 3125 οὕτως οὖν: οὕτω γὰρ ζ οὕτω οὖν D οὕτως καὶ E || 3126 ἀκολουθῶς: τῇ ἀκολουθίᾳ ταύτῃ ζ ἀκολουθία ε om. R || καὶ om. ζ || 3131 num. 62 add. C tit. περὶ τοῦ θεολόγου Ἰωάννου add. E || 3132–6 οἶμαι ... κτίσει: δι' ὧν (διότι C) πάρεξ αὐτοῦ ἀπὸ τῶν ἀποστόλων τὸ 'ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεὸν' (Ioh. 1:1) εἰπεῖν οὐ δεδύνηται: κύριος (ὁ κ. C) γὰρ ἀνελθὼν εἰς οὐρανοὺς καὶ τὸν παράκλητον ἀποστείλας τὸ 'ἐν ἀρχῇ ἦν ὁ λόγος' εἰς πᾶσαν τὴν (πάντα τὸν C) τετραπέρατον πρὸ τῶν ἄλλων διὰ τοῦ Ἰωάννου ἐβρόντησεν CK || 3133 νάματα: ῥήματα VD || 3135 ἀπόστολος: ὁ ἀπ. ε ὁ ἀπ. λέγει V || 3136–46 κύριος οὖν ... βροντῆς om. CK || 3137 φοβερώτερα: -ον E

- βροντήσαι οὐκ ἴσχυσεν, υἱὸς ἐστὶ θεοῦ κατὰ ἐξαιρετωτέραν χάριν, ὡς ἄλλος τις οὐκ ἔστι. Βροντῇ οὖν ἐστὶ τὸ πνεῦμα τὸ ἅγιον, υἱὸς δὲ ἐστὶν ὁ ^D
- 3140 Ἰωάννης τοῦ ἁγίου πνεύματος, καθὼς καὶ ὁ κύριος τῇ ὑπεραγία θεοτόκῳ ἔλεγεν ἐπὶ τοῦ σταυροῦ κρεμáμενος· ‘Γύναι, ἴδε ὁ υἱὸς σου.’ Καὶ ἀνέβη πάλιν εἰς οὐρανοὺς ὁ κύριος μετὰ τὴν ἐκ νεκρῶν ἐξανástασιν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ πατρὸς αὐτοῦ, καὶ τότε ἐβρόντησεν ἐν ἡχῷ σφοδρῷ τῷ ἁγίῳ πνεύματι, ἐξαποστείλας αὐτὸ ἐν εἴδει πυρίνων γλωσσῶν ἐπὶ τοὺς ^{816A}
- 3145 ἀποστόλους. Κεφάλαιον δὲ ἐστὶ τῶν εὐαγγελιστῶν ὁ Θεολόγος, καὶ λευκὸς ἵππος ὀνομάζεται καὶ υἱὸς βροντῆς.”
- Ἐπιφάνιος εἶπε· “Πόθεν ἡ ἀστραπὴ ἐξέρχεται, καὶ τίς ἡ ταύτης οὐσία;”
- Ἄνδριος εἶπεν· “Οἱ σίφωνες συνάγουσι καὶ θαλάσσης καὶ ποταμῶν καὶ λιμνῶν ὕδατα, καὶ γεμίζοντες ἑαυτοὺς ἀνέρχονται καὶ κενοῦσιν ἑαυτοὺς
- 3150 εἰς τὰς τῶν θησαυρῶν ἀβύσσους, καὶ ὅταν γεμίσωσι πάντας, διίστανται, ὅτι μέρος εἰς τὰς συστάσεις αὐτῶν διαμένουσι πάγιοι. Ἐπειτα ἡ ἀστραπὴ ἀσφάλειά ἐστὶ τῶν θησαυρῶν ἐκείνων, καὶ συνέχει ἐν ἑαυτῇ ὅλον τὸ ὕδωρ καὶ κατεσθίει αὐτοῦ πᾶσαν τὴν ἄλμην καὶ τὸν ῥύπον, εἰ ἄρα ἐστὶν ἀπὸ θαλάσσης, καὶ κατέρχεται ἄγγελος κυρίου καὶ ἐμφανῶς τῷ ξύλῳ τοῦ ^B
- 3155 τιμίου σταυροῦ καταγλυκαίνει τὰ ὕδατα ἐκεῖνα. Καὶ λοιπὸν ἡ ἀστραπὴ ἐκεῖνη προπορεύεται τῆς βροντῆς, τελούσα εἰς ὁρμὴν τὸν ἐν νεφέλαις ἀγωγὸν καὶ προκαθαίρει καὶ προετοιμάζει καί, εἰ λάχῃ ἀραιῶμα νεφελῶν, συντίθῃσιν εἰς εὐθύτητα. Πλειστάκις τε καὶ ἐκχέεται εἰς τὸν ἀέρα, ἐπὶ γῆς ἀυγάζουσα καὶ φέγγουσα, πολλάκις τε, εἰ ἐστὶ πλουσία ἡ ὁρμὴ αὐτῆς,
- 3160 φαίνουσα φθάνει καὶ μέχρι τῆς γῆς, ἀπαστράπτουσα καὶ πᾶν εἴ τι ἐπιλάβηται δαπανᾷ καὶ ἐμπιπρᾷ· καύσεως γὰρ δύναμιν ἔχει ἐν ἑαυτῇ ὑπερτέραν τοῦ ἐπιγείου πυρός, ἴσως, φημί, καὶ τῆς ἀσβέστου κολάσεως. “Ὅτι δὲ ὁ θεὸς ταύτην τὴν ἀστραπὴν διὰ χρεῖαν βροχῆς παρήγαγεν, οὐκ ^C
- 3165 ἐμὸς ὁ λόγος, τέκνον, ὁ προφήτης γὰρ λέγει περὶ αὐτῆς· ‘ἀστραπαὶς ὁ θεὸς εἰς ὑετὸν ἐποίησεν’, καὶ ἕτερος προφήτης λέγει· ‘ταῖς ἀστραπαῖς ὁ κατευθύνων τὰ ὕδατα καὶ ταῖς ἐπομβρίαις ὁ κατασπέρων εἰς βρόχθους τῶν νεφελῶν τὸ ὄμβρημα’. Ἔστι δὲ ἡ τῆς ἀστραπῆς οὐσία ἐκ τοῦ οὐρανίου πυρός· ὥσπερ οὖν ὁ ἥλιος ἔχει τὰς ἀκτῖνας ἀπαυγάσματα αὐτοῦ, οὕτως καὶ ἡ ἀστραπὴ ἀπαύγασμά ἐστὶ τοῦ αἰωνίου πυρός, ἥτοι τοῦ ἐπάνω τοῦ
- 3170 στερεώματος χρηματίζοντος. Οὐράνιον δὲ πῦρ ἐκεῖνό μοι νόει, ὅπερ

3138 ἐστὶ: ἐνι Vε || κατὰ: κατ' VD || ἐξαιρετωτέραν: ἐξαιροτοτέραν V om. E || 3139 οὖν om. ε || δὲ VDR: γάρ βE || 3140 καθὼς om. εR || ὑπεραγία BM: ἁγία LeR om. V || 3143 ἐκάθισεν: -ησεν D || ἐν om. VE || 3144 τῷ ... πνεύματι: τοῦ ἁγίου πνεύματος VD || 3147 num. 63 add. C tit. περὶ βροντῆς καὶ ἀστραπῆς add. E || 3150 διίστανται: ἰστώνσιν VK || 3151 ὅτι μέρος: ἐπὶ μέρος E ἐκ μέρους R om. ζ || συστάσεις: καταπαύσεις ζ || αὐτῶν: add. καὶ ER || διαμένουσι πάγιοι om. ζ || 3152 ἀσφάλειά:

ceptional grace he is a son of God like no one else. The Holy Spirit is thunder and John is son of the Holy Spirit, as the Lord said to the most holy Mother of God when he hung on the Cross, 'Woman, behold, your son!'⁵⁴ And the Lord returned to heaven after his Resurrection from the dead and sat down on the right hand of his Father, and then he thundered mightily with the Holy Spirit, sending it out over the Apostles in the shape of fiery tongues. The Theologian is the foremost of the Evangelists, and he is called White Horse⁵⁵ and Son of Thunder."

Epiphanius said, "Where does the lightning come from, and what is its essence?" The holy man answered, "The siphons collect water from the sea, the rivers and the lakes and filling themselves with it they ascend and empty themselves into the deeps of the storehouses. When they have filled them all they depart, for in part they remain solid in their structure. Furthermore, the lightning is the guardian of these storehouses. Containing all the water within itself, it devours all its saltness and dirt, if it comes from the sea, whereupon an angel of the Lord descends and in an appearance sweetens the waters with the wood of the precious Cross.⁵⁶ The lightning precedes the thunder, in an onrush completing the channel in the clouds, cleaning and preparing them, and if there happens to be a chink it seals them again. Often it is also poured out into the air, shining and lighting upon the earth, and sometimes when its energy is abundant it even reaches the ground, shining and flashing, devouring and scorching everything that it touches, for it possesses a power of burning surpassing that of earthly fire, perhaps even, I think, that of the unquenchable fire of Punishment. That God created the lightning for the sake of rain is not a statement of mine, my son, for the prophet says, 'God made lightnings for the rain,'⁵⁷ and another prophet says, 'He who directs the waters with his lightnings and with his rains pours rainwater into the throats of the clouds.'⁵⁸ The essence of the lightning comes from the heavenly fire. As the radiance of the sun is reflected in its rays, so the lightning is a reflection of the eternal fire, that is of the fire which is above the firmament. When you think of heavenly fire

ἀσφάλειός ε loc. om. ζ || 3154 καὶ ἐμφανῶς: καὶ ἐμφαίνει D καὶ ἐπιφανῆς C κατέχων VK || τῷ ξύλῳ E: τὸ ξύλον βζDR || 3155 καταγλυκαίνει CE: καὶ κ. VKD βαλὼν κ. R ἐν αὐτῷ τίθησι καὶ οὕτω γλυκαίνει β || 3156-7 τὸν ... ἀγωγὸν R: τῶν ... ἀγωγῶν βε loc. om. ζ || 3157 προετοιμάζει eR: ἐτοιμάζει B ἐτοιμάζεται ML al. ζ || 3158 τε: δὲ γ || 3159 τε: δὲ KVeR || πλουσία: πλούσιος D πλουσίως E πλούσις (sic) R al. ζ || 3160 εἶ τι: ὅτι eR ὁ ζ || 3161 ἐμπιπρά: ἐμπίπρησι ζ || 3163 βροχῆς DR: βροντῆς E βροντοῖς L βροτοῖς BM loc. om. ζ || παρήγαγεν eR: ἐπανάγαγεν β loc. om. ζ || 3165-7 καὶ ἕτερος ... ὁμβρημα om. ζ || 3166 ἐπομβρίας: ἐπομβρήσεσιν R ἐπιβροντήσεσιν ε || βρόχθους: βρόχους R || 3167 τῶν νεφελῶν scripsi: ταῖς νεφέλαις codd.

Ἡλίας προσευχῇ κατήγαγεν ἐπὶ τὰς σχίδακας καὶ τὸ ὀλοκαύτωμα καὶ τοὺς ἱερεῖς τῆς αἰσχύνῃς καὶ τοὺς μηνυτὰς τῆς Ἰεζάβελ· τοῦτου τοῦ πυρὸς ἀπαύγασμα πέφυκεν ἡ ἀστραπὴ ἐνυλὸν τε καὶ ἐνυπόστατον.”

- Ἐπιφάνιος εἶπεν· “Ἀρα ἀληθεύουσιν οἱ λέγοντες ὅτι ὁ προφήτης D
 3175 Ἡλίας ἐστὶν ὁ τῷ ἄρματι βροντῶν καὶ ἀπαστράπτων ἐν ταῖς νεφέλαις καὶ ὅτι δράκοντα καταδιώκει;” Ὁ ἅγιος λέγει· “Οὐχί, τέκνον, μὴ γένοιτο, ἐσχάτης γὰρ ἀνοίας τοῦτό ἐστι καὶ ἀκοὴ παραδέξασθαι· ἄνθρωποι γὰρ φρενοβλαβεῖς ἐξ οἰκείας διανοίας ταῦτα συνεγράψαντο, ὥσπερ καὶ τὸ ‘τὰ στρουθία ὁ Χριστὸς ἐναντίον τῶν Ἰουδαίων ἐκ πηλοῦ διαπλάττων εἰς τὸν
 3180 ἄερα ἀπέρριπτεν ἐμφυσῶν, καὶ ἐπέταντο,’ καὶ πάλιν· ‘ὁ χιὼν ἄλευρος ἐχημάτιζεν’ ὥσπερ γὰρ ταῦτά ἐστι ψεῦδος, οὕτως καὶ αὐτὸ ψεῦδος καθέστηκεν. “Ὡ πόσα οἱ αἰρετικοὶ νοθεύσαντες ἐδογματίσαν ἀλλόκοτα, 817A
 ἵνα ἐπίστασαι, καὶ χρὴ πᾶς χριστιανὸς τῶν τοιούτων ἀποστρέφεσθαι. Ἡλίας οὖν εἰς οὐρανοὺς οὐκ ἔνι, μὴ γένοιτο, ἀλλ’ οὕτε ἐπὶ ἄρματος
 3185 καθέζεται, χάριν δὲ ἔχει ἐπὶ τῶν ὑετῶν τοῦ παρακαλεῖν τὸν θεόν, ὅπως ἐν καιρῷ ἀνύδρῳ δίδωσι τῇ γῇ ὑετόν, ἐπεὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ· ζῇ δὲ ἐν σαρκὶ καὶ ἔστιν ἐπὶ τῆς γῆς, ζῇ δὲ καὶ Ἐνῶχ καὶ ἐν μέσῳ πολλῶν ἀναστρέφεται καὶ οὐδεὶς ἐστὶν ὁ γινώσκων αὐτόν, ζῇ δὲ καὶ Ἰωάννης ὁ Θεολόγος καὶ ἔστιν
 3190 εἰς τὸν κόσμον, ὥσπερ μαργαρίτης ἐν μέσῳ βορβόρου ἀφεθεῖς τοῦ εἶναι ἐν σαρκὶ ἐπὶ τῆς γῆς ἀντιπρόσωπον Ἰησοῦ Χριστοῦ, τοῦ ἐξιλάσκεσθαι τὰς ἡμῶν ἁμαρτίας καὶ τοῦ ἀποστρέφειν τὴν δικαίαν αὐτοῦ ὀργὴν τὴν καθ’ B
 ἡμῶν, ὅπηνίκα πληθυνθῇ τὰ ἡμῶν παραπτώματα τοῦ ἀπαλείψαι ἡμᾶς διὰ τὰς ἁμαρτίας ἡμῶν· πολλοὶ οὖν τῶν δικαίων ἐθεάσαντο αὐτόν, ἀλλ’ οὐκ
 3195 ἐφάνέρωσαν αὐτόν διὰ τὴν ἄπιστον καὶ περιέργον γνώμην τῆς ἀνθρωπίνης κακίας. Οἱ τρεῖς οὖν οὗτοι ζῶσι μέχρι τῆς συντελείας, καὶ μετὰ τοῦ ἀντιχρίστου παλαίσσαντες νικῶσιν αὐτόν, καὶ οὕτως τὸν τοῦ μαρτυρίου στέφανον ἀναδήσονται παρὰ Χριστοῦ τοῦ θεοῦ. Ταῦτα μὲν οὕτως· περὶ δὲ τοῦ καίειν δράκοντα ἡ ἀστραπὴ οὐκ ἀμφιβάλλω· ἀληθὲς
 3200 γάρ ἐστιν· ἀλλ’ οὐχ ὁ ἅγιος Ἡλίας ὁ ἀστράπτων ἐστίν, ἀλλ’ ὁ ἄγγελος C
 κυρίου ὁ αἰεὶ εἰς τοῦτο τεταγμένος. Δράκων δὲ ἐκεῖθεν γίνεται· θεωρεῖ ὁ

3174 num. 64 add. C || 3176 καταδιώκει VCER: διώκει KD καταδιώκων β || 3181–2 ὥσπερ ... καθέστηκεν om. ζ || 3181 ψεῦδος¹: ψευδῇ R || αὐτό: αὐτὰ eR || ψεῦδος²: ψευδῇ R || 3182 καθέστηκεν: -ῆκασιν eR || 3182–3 “Ὡ ... ἀποστρέφεσθαι om. R || 3183 ἵνα ἐπίστασαι: εἰ ἐπ. E om. ζ || ἀποστρέφεσθαι: add. ληρωδοῦντες γὰρ ἀποστρέφονται μετεμψυχώσεις γένεσθαι (sic), ἐπισκόπων πνεῦμα εἰς ὄνους ἐνφέρεσθαι, καὶ τῶν πενήτων εἰς κύνας, καὶ δυνάστων εἰς βόας καὶ εἰς τετραπόδων διαφορὰς C add. λέγουσιν γὰρ οὗτοι καὶ μετεμψυχώσεις γίνεσθαι, καὶ ἐπισκόπων ψυχὰς εἰς ὄνους ἐπιφέρεισθαι (?), καὶ πενήτων εἰς κύνας, καὶ πλουσίων εἰς βόας, καὶ ἄλογα εἰς βουβάλας μεταφέρεισθαι· καὶ ἄλλα δὲ πλεῖον ληρωδοῦσιν οἱ μάταιοι, ἐὰν αὐτῶν τις ἀκούει τῆς φληναφίας E || 3184 ἐνι: ἀνέβη γ || 3184–5 μὴ ... καθέζεται om. ζ || 3184 ἀλλ’ om. eR

you should think of that fire which Elijah brought down with his prayer to the firewood and to the burnt-offering and the priests of shame and the prophets of Jezebel.⁵⁹ The lightning is a material and enhypostatic reflection of this fire.

Epiphanius said, "Are they right who say that it is the Prophet Elijah who thunders and flashes in the clouds with his chariot and that he pursues a dragon?"⁶⁰ The holy man answered, "No, my son, by no means! It is utter folly even to listen to such stories, for they are fabrications of crazy men, like the following: 'Christ moulded the sparrows out of clay in front of the Jews, breathed on them and threw them up into the air, and they took flight,'⁶¹ and again, 'The snow was meal.'⁶² Just as this is a lie, so are the stories of those men. Remember how many corrupt and alien doctrines the heretics have taught! Every Christian must shun such things. Elijah does not live in heaven, not at all, nor is he seated in a chariot, although with regard to the rains he has the privilege of beseeching God to give the earth rain in a time of drought, for no one has ascended into heaven except the Son of man, who is in heaven.⁶³ He lives in the flesh and is on earth, and so does Enoch, moving among many, although nobody recognizes him, and John the Theologian also lives and is in the world, like a pearl in the mud,⁶⁴ left to live in the flesh on earth, facing Jesus Christ to atone for our sins and avert his just wrath against us, when our trespasses are multiplied so that he wants to blot us out because of our sins.⁶⁵ Many of the righteous have seen him,⁶⁶ although they did not reveal him because of the wickedness of the faithless and inquisitive human mind. These three will live until the end, when they will fight with Antichrist and overcome him and so be crowned with the crown of martyrdom by Christ our God.⁶⁷ This is how these matters stand. But the statement that the lightning burns a dragon I do not dispute, for it is true. However, it is not St Elijah who flashes, but the angel of the Lord, who is forever assigned to this task.⁶⁸ A dragon is formed in the

|| 3185 καθέζεται: κάθηται R || 3186 δίδωσι: δώσει R || 3187 μὴ: add. ὁ ἐκ τοῦ οὐρανοῦ καταβάς ζD, cf. Ioh. 3:13 || 3188 γῆς: add. κἂν οὐδεὶς ἐστὶν (sic) ὁ γνωρίζων αὐτόν eR sim. ζ || 3189 γινώσκων: ἀποσυνέχων C || αὐτόν: add. πλὴν ἐκεῖνος ὁ καταυγασθεὶς ταῖς ἀκτίσι τοῦ ἁγίου πνεύματος ζ || add. πλὴν τῶν ἁγίων οἱ προσκολλώμενοι τῷ κυρίῳ ἐν εὐθύτητι E || Θεολόγος: add. ἀλλ' οὐδεὶς ἅγιος τοῦ ὁρᾶν αὐτόν ἐξ ἡμῶν (add. τῶν ἀναξίων VK) ζ || 3189–94 καὶ ἐστὶν ... ἁμαρτίας ἡμῶν om. CK || 3191 ἀντιπρόσωπον: -ος e || 3193 ἡμῶν² om. BV || 3195 ἐφ' ἀνέρωσαν γ: -εν β || 3196 οἱ ... οὖν: ὅθεν οἱ τρεῖς γ || ζῶσι: ζήσονται ζ || 3197 νικῶσιν: νικήσουσιν eR ἡττήσουσιν ζ || 3199 τοῦ καίειν ... ἀστραπῆ: ὅτι δράκοντας ἡ ἀστραπὴ καίουσα φλογίζει ζ || ἡ ἀστραπὴ e: ἡ (vel ἡ) ἀστραπὴν β || τὴν ἀστραπὴν R || 3200 ἀλλ' οὐχ ... ἀστράπτων ἐστὶν om. β || ὁ³ om. ζE || 3201 τεταγμένος: add. αὐτὸς τοῦτο ποιεῖ β || add. καθέστηκεν ζ, post quod etiam add. ἀμφιβάλλουσιν οὖν τινες ὡς ὅτι δράκοντες τὸ καθόλου οὐκ εἰσὶ, μὴ ἐπιστάμενοι τῆς γραφῆς τὴν ἀσφάλειαν (ἀκρίβειαν C), μηδὲ τὸ ὑπὸ τοῦ μακαρίου Δαυὶδ εἰρημένον· αἰνεῖτε γάρ, φησί, τὸν κύριον ἐκ τῆς γῆς, δράκοντες καὶ πᾶσαι ἄβυσσοι (Ps. 148:7) ζ || 3201–6 δράκων

δαίμων τοὺς ὄφεις, καὶ ὅπου ἄρεσθῇ εἰσέρχεται καὶ γίνεται σύμφυτος
 αὐτῷ καὶ συνανάτροφος καὶ συγκακούργος, καὶ προβαίνοντος τοῦ καιροῦ
 ἀπεργάζεται ὁ δαίμων τὸν ὄφιν φαντασμὸν μέγαν καὶ φοβερὸν καὶ
 3205 θρασὺν καὶ κακὸν σφόδρα, καὶ οὐ χωρίζεται αὐτοῦ τὸ σύνολον, ἀλλὰ
 μένει ἐν αὐτῷ βλάπτων μεγάλως· ἐντεῦθεν ὁ ὄφις δράκων γίνεται, θηρίον
 πικρὸν καὶ ἐξωλέστατον, οὐκ ἐν τῷ ὑπάρχειν αὐτὸ μόνον κακόν, ἀλλ'
 ἐνδύεται καὶ τὸν διάβολον, καὶ γίνεται διπλοῦν τὸ κακὸν κατὰ τὸν
 3210 λέγοντα· ‘εὗρεν ὁ σατανᾶς τὸν διάβολον’. “Ὅταν οὖν διανοηθῇ ὁ διάβολος
 ὁ ἐν τῷ ὄφει τοῦ ἐξελθεῖν ἐκ τοῦ φωλεοῦ αὐτοῦ καὶ βλάψαι ἢ ἀδικησαί
 D
 τινα, θεωρεῖ ὁ θεὸς ἄνωθεν, καὶ μὴ θέλων γενέσθαι κακὸν νεύει τῷ
 ἀγγέλῳ τῆς ἀστραπῆς, καὶ εὐθέως ἄρχεται κατὰ τοῦ δράκοντος βροντᾶν
 καὶ ἀποστέλλει τὸν σίφωνα τῆς ἀστραπῆς καὶ κατακαίει αὐτόν. Ὁ δὲ
 διάβολος ὁ ἐν τῷ ὄφει ὑπερασπιζόμενος αὐτοῦ αἶρει αὐτὸν ἐν τῷ ἅερὶ καὶ
 3215 φεύγει ἀπὸ τοῦ φοβεροῦ φόβου καὶ τρόμου τῆς ἀστραπῆς. Φεύγων δὲ
 ἀγωνίζεται εἰς ἄνθρωπον ἀποκρεμασθῆναι, ὅπως ὁ θεὸς φειδόμενος τοῦ
 ἀνθρώπου ἀφεθῇ κἀκεῖνος. Ἀλλ’ εἰδὼς ὁ τὰ ἀπόρρητα ἐπιστάμενος θεὸς
 820A
 τὸν σκοπὸν τοῦ ματαιίου ἔδωκε σημεῖον τῷ ἀγγέλῳ τῆς ἀστραπῆς, φήσας·
 ‘ἄρον φίλον σὺν ἐχθρῷ’, τοῦτ’ ἔστιν ὅτι ‘κἂν εἰς ἅγιον καταφύγη, καὶ σὺ
 3220 αὐτὸν σὺν αὐτῷ, καὶ ἐγὼ τὸν δούλόν μου πλείονος παραμυθίας
 ἀξιώσομαι’. Λοιπὸν ὅπου καταλάβῃ αὐτόν, κἂν ἐπὶ δένδρου, κἂν ἐπὶ
 κάμπου, κἂν ἐν οἰκίᾳ, κἂν ἐν πλοίῳ, κἂν ἐν ἀνθρώπῳ προσφύγῃ, ἐκεῖ
 αὐτὸν πατάσσει καὶ τεφρώνει καὶ τὴν φύσιν αὐτοῦ διαφθείρει. Τὸν δὲ
 σατανᾶν δεσμοῖς ἀλύτοις κατακαίων τῇ ἀστραπῇ ὑποβάλλει μέχρι τῆς
 3225 συντελείας τῆς πληρεστάτης ἀνταποδόσεως.”
 Ἐπιφάνιος λέγει· “Ὁ χιὼν ὁ φερόμενος ἐκ τοῦ οὐρανοῦ, πόθεν
 B
 λευκαίνεται ἢ πῶς πηγνυται εἰς χιόνα μετατρεπόμενος;” Ὁ ὁσιος εἶπε·
 “Πρόδηλόν ἐστιν ὅτι τοῦ ὕδατος ἐν ταῖς νεφέλαις χρηματίζοντος ἐξέρχεται
 ἐκ τοῦ στερεώματος πνεῦμα λευκὸν ὡς ἔριον προστάζει θεοῦ, καὶ αὐτὸ
 3230 ἐπιπίπτει ταῖς νεφέλαις, ἔτι τοῦ ὕδατος ἀναμέστοις χρηματίζουσας, καὶ
 λευκαίνει τὸ ὕδωρ ἄγαν, ὃν τρόπον καὶ τὸν κηρὸν δρόσος. Κατερχόμενον

... ὄφις eR (de variis lectionibus v. infra): δράκων δὲ πόθεν γίνεται; ὁ ὄφις, τοῦ διαβόλου
 ὄργανον ὦν (τὸ ἀρχαῖον ὄργανον τοῦ διαβόλου C), δράκων συνίσταται· ὥσπερ (add. καὶ C)
 ὁ ἄνθρωπος δαίμονι ληφθεὶς οὐκέτι ἄνθρωπος κυρίως λέγεται, ἀλλὰ δαιμονῶν καὶ
 παρατετραμμένος, οὕτω δὴ καὶ ὁ ὄφις ζ' ὁ γὰρ β || 3203 αὐτῷ R: αὐτοῦ D om. E ||
 συγκακούργος E: συνκακούργος R συνκάκουργος D || 3204–5 φαντασμὸν ... κακὸν D:
 εἰς φαντασίαν μεγάλην καὶ φοβερὰν καὶ θρασεῖαν καὶ κακὴν R non clare legitur E ||
 3205 αὐτοῦ ER: αὐτῷ D || 3206–9 ἐντεῦθεν ... διάβολον om. ζ || 3207–9 οὐκ ἐν ...
 διάβολον om. R || 3207 αὐτὸ: -ὸν E || μόνον om. ε || 3212–13 καὶ εὐθέως ... ἀστραπῆς

following way. The demon looks at the serpents and enters one with whom it is pleased, cleaving to him and becoming his companion and fellow evil-doer. As time passes the demon turns the serpent into a huge, terrifying, bold and very evil phantom. It does not leave him for a moment but stays in him, hurting him sorely. In this way the serpent becomes a dragon,⁶⁹ a fierce and pernicious beast, not only because it is evil in itself but also because it puts on the devil, so that the evil becomes double according to him who said, 'Satan found the devil.'⁷⁰ Now when the devil in the serpent intends to leave its den to hurt or wrong somebody God sees it from on high, and as he does not want anything evil to happen he nods to the angel of the lightning, who at once starts to thunder against the dragon, sending out its jet of lightning and burning it. The devil, trying to defend the serpent in which he dwells, lifts it up into the air and flees from the terrible fear and trembling caused by the lightning. During his flight he struggles to attach himself to a human being so that when God spares the man he too will be saved. But God, who knows the secrets, knowing the purpose of the Foolish One has given the angel of lightning a sign, saying, 'Away with friend and foe alike!' That is, 'Even if he takes refuge with a saint, burn them both together, for I shall give my servant still greater compensation.' Therefore, wherever God finds him, he strikes him, burning him to ashes and destroying his nature,⁷¹ no matter whether he takes refuge in a tree or a field or a house or on a ship or in a human being. He burns Satan with the lightning and puts him in indissoluble chains until the end that is brimfull of retribution."

Epiphanius said, "How does the snow which comes down from heaven become white? How does it become firm and turn into snow?" The holy man answered, "Obviously, when there is water in the clouds, by God's command a spirit, white as wool, comes out from the firmament and falls on the clouds, which are still filled with water, making the water white in the same way as dew whitens wax. While the water, very white and sweet,

ε, sim. ζ: om. βR || 3214 αὐτοῦ ER: αὐτὸν βD τοῦ ἰδίου σκεύους ζ || αὐτὸν γ: om. β || 3215 ἀστραπή: add. καὶ κατακαίει αὐτόν β, cf. supra, lin. 3213 || 3217 ἀφεθῆ κάκεϊνος: ἀφήσει κάκεϊνον R al. ζ || 3219 ἄρον scripsi: ἄρα E ἄρα BMR ἄρε D ἄρας L ἄμα VK om. C || φίλον D: -ος β -ω ζER || ἐχθρῶ: add. ἐπαμύνασθε C || καταφύγη: προσφύγη D προσφεύγει E al. ζ || 3221 δένδρου ER: -ω β -ον D φυτοῦ ζ || 3222 προσφύγη: -φεύγει D al. ζ || 3226 ὁ: ἡ corr. VCR || ὁ φερόμενος: φερομένη VCR || 3227 πηγνυται: πήσεται εR om. ζ || μετατρεπόμενος: -πεμπόμενος D -βάλλεται ζ om. R || εἶπε: num. 65 add. C || 3228-31 πρόδηλόν ... ἄγαν: συνεχόντων τῶν νεφελῶν (νεφών K) τοῦ οὐρανοῦ ἐν ἑαυτοῖς τοῦ βρέξαι πνεῦμα δυνάμεως παρὰ τοῦ ὑψίστου λευκαίνει τὰ ὕδατα ζ || 3230 ἔτι E: ἐπὶ βDR || ἀναμέστοις scripsi: -μέστους D -μέστου E -μέσον βR || χρηματιζούσαις: -ας ε || 3231 δρόσος: ἡ δρ. γ

- δὲ τὸ ὕδωρ διὰ τοῦ ἀέρος λίαν λευκὸν καὶ γλυκὺ πηγνυται εἰς χιόνα ἐκ τῆς βίας τοῦ κρύους τοῦ ἀέρος. Οὐχ οἶον δὲ ἐπὶ τῆς γῆς φθάνει λεπτότατον, τοιοῦτον ἐκ τοῦ ὕψους ἐκείνου κατέρχεται ἀλλὰ μεγεθέστερον, κατερχόμενον δὲ εἰς πολλὰ τμήματα μερίζεται διαχεόμενον. "Ορα δὲ θεοῦ φρικτὴν δύναμιν πῶς, ὅτε δόξη αὐτόν, ποιεῖ τὴν βροχὴν ὥσπερ κόκκον στρογγυλοειδῆ ἐπὶ τῆς γῆς κατέρχεσθαι, ὃν χάλαζαν καλεῖν εἰώθαμεν, ὅτε δὲ δόξη αὐτόν, ποιεῖ αὐτὴν φύσει ἀπαλὴν, τὴν χιόνα ὥσπερ ἔριον, καὶ οὕτως αὐτὸ καταφέρεται ἐπὶ τῆς γῆς· πάλιν κελεύει, καὶ μετατρέπεται τὸ ὕδωρ εἰς πάγον, καὶ πάλιν ὁ πάγος εἰς ὕδωρ· θαυμαστὸς γὰρ ἐστὶν εἰς ταῦτα ὁ κύριος."
- Ἐπιφάνιος εἶπε· "Τί ἐρμηνεύει 'ὅτι ποτήριον ἐν χειρὶ κυρίου, οἶνον ἀκράτου πλήρες κεράσματος, καὶ ἐκλινεν ἐκ τούτου εἰς τοῦτο, πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκένωθη, πίνονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς';" Ὁ ἅγιος εἶπεν· "'Ο κύριος ἡμῶν εἶρηκεν· 'Ο διψῶν ἐρχέσθω πρὸς με καὶ πινέτω.' Νοητὸν γὰρ ἐστὶ τὸ νόημα· ποτήριον γὰρ ἐστὶν Ἰησοῦς ὁ κύριος ὁ τέλειος ἄνθρωπος, οἶνος ἀκράτος ὁ λόγος τῆς θεότητος· διπλοῦς γὰρ ἦν θεὸς καὶ ἄνθρωπος ὁ κύριος Ἰησοῦς, ποτήριον ἡ ἀνθρωπότης αὐτοῦ, οἶνος ἀκράτος καὶ ἄδολος ἡ θεότης αὐτοῦ, ἄνευ γὰρ ἀγγείου ὁ οἶνος οὐ κατέχεται· οὕτως οὖν ἄνευ σαρκὸς τοῦ θεοῦ ἡ σοφία ἀνθρώποις προσομιλῆσαι ἀόρατος οὐσα οὐκ ἠνέσχετο. Ἐν χειρὶ οὖν τοῦ πατρὸς ὁ υἱὸς τοῦ ἀνθρώπου, αὐτὸς γὰρ εἶπε· 'Πάτερ, εἰς χειρὰς σου παρατίθημι τὸ πνευμά μου.' Τὸ δὲ 'πλήρες κεράσματος' ὅλη αὐτοῦ ἡ θεότης τὸ γλυκὺ κέρασμα τὸ εὐφραίνειν τὰς καρδίας ἡμῶν τῶν εἰς αὐτὸν πιστευόντων, πλήρης θεότητος ἀκράτου ἡγουν ἀδόλου ἡ ἀνθρωπότης αὐτοῦ. Τὸ δὲ 'ἐκλινεν ἐκ τούτου εἰς τοῦτο' ἦλθε σαρκωθεὶς εἰς τὸ ἔθνος τῶν Ἰουδαίων, ἵνα διὰ τῆς ἐνανθρωπήσεως γνωρίσῃ τὴν ἔνδον ἀκρατον θεότητα· ἐκείνοι ἠπίστησαν. Ἐποίησε σημεῖα καὶ τέρατα ἔμπροσθεν αὐτῶν· ἐκείνοι ὑπέλαβον ἐκ μαγείας αὐτὸν ταῦτα πεποιηκέναι. Εἶτα ἰδὼν ὁ πατήρ, ὅτι ἀπιστοῦσι τῷ μονογενεῖ αὐτοῦ υἱῷ καὶ ὅτι ἐθανάτωσαν αὐτόν, αὐτὸς ὁ ἐν τῇ χειρὶ αὐτοῦ τὸ ποτήριον κρατῶν τὴν χάριν αὐτοῦ ἐκ τοῦ ἔθνους τῶν Ἰουδαίων ἀφείλετο, τὰ πάντα γὰρ ἦρε τῶν Ἰουδαίων καὶ Ῥωμαίων

3232 πηγνυται: πῆσεται eR μετατρέπεται ζ || 3234 κατέρχεται supplevi: τοῦ φοβεροῦ ἐκ τοῦ ἀέρος κατέρχεται D sim. E om. rel. || 3235–41 ὅρα ... κύριος: βλέπων δὲ θεοῦ σοφίαν καὶ συνέσεως δύναμιν, εἰς ὅσα αὐτὸς τοὺς σταλαγμοὺς (add. τοῦ ἀέρου C) ἀλλοιοῖ· αἶρει τῆς θαλάσσης τὸ ὕδωρ ἀλμυρὸν καὶ γλυκὺ (-ὺν CK) αὐτὸ ἀποκαθίστησιν, καὶ ταῖς νεφέλαις στιμονίζων τοῦτο τῇ οἰκουμένῃ κεραννὺς ἐπομβρίζει· ἄλλοτε πάλιν χάλαζαν αὐτὸ εὐχερῶς ἀποδείκνυσι (ἄλλοτε πάλιν εἰς χιόνα αὐτὸ μεταπλάττει, καὶ πάλιν εἰς χάλαζαν αὐτὸ εὐχερῶς ἐναποδείκνυσιν C), καὶ ὅταν κελεύσῃ εἰς πάχην μετατρέπεται, καὶ ἡνίκα (ἐφηνίκα C; cf. *infra* ad a 84) θελήσῃ εἰς πάγος καὶ κρύσταλλον μεθίστησιν (μεθίσταται C,

falls through the air, it is forced to coagulate into snow by the cold of the air. As it falls down from on high it is not as thin and light as it is when it reaches the earth, but larger; on its way down, however, it dissolves and splits into numerous pieces. Consider the awe-inspiring power of God: when he wants, he makes the rain come down on the earth in the form of round grains, which we usually call hail, and when he wishes, he gives it a soft character, transforming it into wool-like snow, and in this shape it falls down on the earth; sometimes he commands the water to turn into ice, another time he commands the ice to become water, for the Lord is wonderful in these things.”

Epiphanius said, “What is the interpretation of the word, ‘For there is a cup in the hand of the Lord, full of drink of unmingled wine, and he tilted it from this into that, but the dregs have not been wholly poured out: all the sinners of the earth shall drink them’?”⁷² The holy man answered, “Our Lord said, ‘Let him who is thirsty come to me and drink.’”⁷³ The sense is spiritual, for the Lord Jesus the perfect Man is a cup and the Word of the Godhead unmingled wine. The Lord Jesus was at the same time both God and Man, and his humanity is a cup, his divinity unmingled and unadulterated wine, for unless contained in a vessel the wine does not stay. Thus without flesh the wisdom of God, being invisible, could not associate with men. The Son of man is in the hand of the Father, for he himself said, ‘Father, into thy hands I commit my spirit.’⁷⁴ The phrase ‘full of drink’ means: his whole divinity is the sweet drink that delights the hearts of us who believe in him, his humanity being full of unmixed, i.e. unadulterated, divinity. The words ‘He tilted it from this into that’ mean: he took on flesh and came to the nation of the Jews in order that through the Incarnation they should discover his inner unmixed divinity; they did not believe. He worked signs and wonders before them; they assumed that he made them with magic. Then as the Father saw that they did not believe in his Only-Begotten Son but killed him, he who held the cup in his hand took away his grace from the nation of the Jews. He took everything from the Jews and

post quod add. *πάλιν πνεύση τὸ πνεῦμα αὐτοῦ καὶ ῥύησοντα ὕδατα*: ὄντως μέγας ὁ θεὸς ἡμῶν καὶ μεγάλη ἡ ἰσχὺς αὐτοῦ, καὶ τῆς συνέσεως αὐτοῦ οὐκ ἔστιν ἀριθμὸς ζ || 3236 αὐτόν: -ὦ DR || 3237 τῆς om. BL || ὄν: ὁ DR || 3238 αὐτόν: -ὦ εR || τὴν om. ε || 3239 καταφέρεται: -φέρει εR || 3240 πάγον: -ος εR || ὁ πάγον: τὸ π. εR || 3242 num. 66 add. C || 3243 πλήρες: -ης εCK || 3253 δὲ γ: om. β || πλήρες EVR: -η β -ης CKD || 3255 πλήρης εR: -η β loc. om. ζ || 3257 ἐνανθρωπήσεως: add. αὐτοῦ γ || ἄκρατον εCR: ἄκρον β ἄκρατον VK || ἐκεῖνοι D: ἐκ. γὰρ β ἀλλ’ ἐκ. ζ ἐκ. δὲ R ἦν ἐκ. E || 3258 ἠπίστησαν ... ἐκεῖνοι om. β || 3262 ἀφείλετο ... Ἰουδαίων: ἦρεν D || ἀφείλετο: ἐξέκλινεν ζ ἐκλινεν ER, post quod add. εἰς τὰ ἔθνη VK εἰς τὸ ἔθνος φημί τῶν ἐλλήνων CE sim. R

- παρέδωκε, πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη. Ἐκλινε τὸ εὐαγγέλιον αὐτοῦ ἐκ τῶν Ἰουδαίων εἰς τὰ θεοφρούρητα ἔθνη, ὁμοίως τοὺς τε
 3265 ἀποστόλους καὶ τὸ πανάγιον πνεῦμα καὶ ἅπασαν τὴν χάριν καὶ τὴν γνῶσιν τῶν θεοπνεύστων γραφῶν ἐκένωσεν εἰς ἡμᾶς, πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη· ὥς ἡ τρυγία τοῦ οἴνου ἐν τῷ πίθῳ οὐκ ἐκκενοῦται, οὕτως τὸ γράμμα τὸ νομικὸν ἀνενέργητόν ἐστι καὶ ἀνωφελές, τρυγίας γὰρ ἡ ἐλπὶς τῶν Ἰουδαίων ἐστίν· ἔτι γὰρ ἐν πάσῃ τῇ γῇ σκορπισθέντες
 3270 πίνουσιν ἐν τῇ τρυγίᾳ τὴν πλάνην, προσδοκῶντες τὸν ἀντίχριστον.”
- Ἐπιφάνιος λέγει· “Εἰπέ μοι, παρακαλῶ ποταπὴν ἐρμηνείαν ἔχει c
 βεβαίαν καὶ τοῦτο· Ἐκκλησίαν ἐγενήθη παρὰ σοί, καὶ γὰρ διὰ παντὸς μετὰ σου;” Ὁ μακάριος εἶπεν· “Ἐκ προσώπου τοῦ Χριστοῦ τοῦτο λέγει ὁ
 3275 προφήτης, διὰ τὸ γενέσθαι ἄνθρωπον τὸν σὺν πατρὶ ὄντα αἰδίου λόγον καὶ θεόν· ἄνθρωπος γὰρ ὀνομάζεται κτήνος θεοῦ λογικόν. Ἐπεὶ οὖν ὁ υἱὸς τοῦ θεοῦ ἐγένετο ἄνθρωπος, λέγει πρὸς τὸν πατέρα· Ἐγὼ καὶ ἄνθρωπος,” φησὶν, ἐγενήθη παρὰ σοῦ ἐπ’ ἐσχάτων τούτων τῶν ἡμερῶν, ἀλλὰ τῇ θεότητι εἰμι διὰ παντὸς μετὰ σοῦ.”
- Ἐπιφάνιος εἶπε· “Τί ἐρμηνείαν ἔχει τὸ ῥηθὲν ὑπὸ τοῦ κυρίου· Ἐν
 3280 βαπτολογήσητε ἐν ταῖς προσευχαῖς;” Ὁ μακάριος λέγει· “Βαπτολογία d
 ἐστίν, ὅταν ἐστὼς εἰς προσευχὴν οὐ λέγεις· Κύριε, ἡμαρτον, συγχώρησόν μοι καὶ ἐλέησόν με· καὶ τὰ τούτοις ὅμοια, ἀλλ’ ἀντὶ τούτων λέγεις τῷ θεῷ· Κύριε, μερίμνησόν μοι φαγεῖν καὶ πιεῖν καὶ πλοῦτον, ἵνα χαίρωμαι εἰς
 3285 τὸν τῆδε κόσμον, σωματικῶς ἀπολαύων τῆς σαρκικῆς ἡδονῆς· τοῦτό ἐστι βαπτολογία καὶ τὰ τούτοις ὅμοια. Ὁ δὲ θεὸς οὐκ ἀγαπᾷ οὕτως ἡμᾶς προσεύχεσθαι ἀλλὰ ζητεῖν πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν
 δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθῆσεται ὑμῖν.”
- Ἐπιφάνιος λέγει· “Τί περισσὸν κέκτηνται οἱ δαίμονες ἐν τῇ φύσει 824A
 3290 αὐτῶν ὑπὲρ τοὺς ἀγγέλους τοῦ θεοῦ;” Ὁ ἅγιος εἶπεν· “Οἷα ἐστὶν ἡ οὐσία τῶν ἀγγέλων τοῦ θεοῦ, τοιαύτη καὶ τοῖς δαίμοσιν ὑπάρχει· ἐν δὲ μόνον
 χωρίζει αὐτοὺς ἀπ’ ἀλλήλων, ὅτι οἱ ἄγγελοι τοῦ θεοῦ εἰσὶν ἄσπιλοι καὶ καθαροί, μικροῦ δεῖν καὶ ἀναμάρτητοι, οἱ δὲ δαίμονες ἀχρεῖοι, μαῦροι, ζοφῶδεις, ἁμαρτωλοὶ καὶ ἐπικατάρατοι. Οἱ ἄγγελοι ἀστράπτουσιν, οἱ δὲ
 3295 δαίμονες ζοφώνουσιν. Ἐκεῖνοι φῶς, οὗτοι σκότος. Ὅπερ διαφέρει ἁμαρτωλὸς δικαίος, τοῦτο διαφέρει καὶ δαίμων ἀγγέλου.”

3264 τὰ ... ἔθνη: ἡμᾶς τοὺς ἐξ ἐθνῶν ζ || θεοφρούρητα: θεοφώρητα eR || τοὺς τε: τοὺς DR καὶ τοὺς E al. ζ || 3267 τῷ om. γ || 3271 num. 67 add. C || 3279 num. 68 add. C || 3283 πλοῦτον: malim πλουτεῖν || 3288 num. 69 add. C || 3288–95 multo brevius et aliis verbis expressit ζ || 3289–90 οἷα ... θεοῦ om. eR || 3290 τοιαύτη: τοιαῦτα R || 3294 ζοφώνουσιν: ζοφόζουσιν D ἐξόφωνται R || ὅπερ: εἴτι e ὁ δὲ R

gave it to the Romans, except that the dregs have not been wholly poured out. He tilted his Gospel from the Jews to the nations that he guards, likewise pouring the Apostles and the Most Holy Spirit and all the grace and insight of the Scriptures, inspired by God, over us, except that the dregs have not been wholly poured out. As the dregs of the wine in the jar are not wholly poured out, so the letter of the law is inefficacious and useless, for the hope of the Jews is dregs. Still scattered all over the world they are drinking their mistake in the dregs, awaiting Antichrist.”⁷⁵

Epiphanius said, “Please, tell me the correct interpretation also of this saying: ‘I was born like a beast before thee, yet I am continually with thee!’”⁷⁶ The blessed man answered, “The prophet says this on behalf of Christ, because the invisible Word and God who is with the Father became Man, man being called God’s rational beast. Now since the Son of God became Man, he says to his Father, ‘Although you let me be born a man in the last of these days, yet through my divinity I am continually with thee.’”

Epiphanius said, “What is the interpretation of the word of the Lord, ‘Do not heap up empty phrases in your prayers?’”⁷⁷ The blessed man answered, “To heap up empty phrases is when you are standing in prayer and do not say, ‘Lord, I have sinned, forgive me and have mercy on me’ and the like, but instead of this say to God, ‘Lord, take thought how to bring me food and drink and wealth, that I may rejoice in this world, and with my body enjoy the pleasures of the flesh:’ this and similar prayers are empty phrases. God does not want us to pray like this but to ‘seek first the kingdom of God and his righteousness, and all these things shall be yours as well.’”⁷⁸

Epiphanius said, “What do the demons have in their nature that the angels of God do not have?” The holy man answered, “Such as the essence of God’s angels is, such is also that of the demons. Only one attribute separates them from each other: that the angels of God are spotless and pure, one could almost say even free from sin, whereas the demons are useless, black, dark, sinful and accursed. The angels flash like lightning, the demons darken. The former are light, the latter darkness. The same that distinguishes a sinner from a just man distinguishes a demon from an angel.”

- Ἐπιφάνιος εἶπεν· “Αἱ ψυχαὶ τῶν δικαίων, ποῦ εἰσιν ἀρτίως;” Ἐφη ὁ ἅγιος· “Αἱ ψυχαὶ τῶν δικαίων ἐν τῷ παραδείσῳ εἰσὶ καὶ βλέπουσιν ἃ μέλλουσιν ἀγαθὰ κληρονομεῖν μετὰ τὴν φρικτὴν ἐκείνην τῶν σωμάτων ἐξανάστασιν. Ἐὰν δὲ μὴ ἐγερθῶσι τὰ τίμια αὐτῶν σώματα, αἱ ψυχαὶ
 3300 μόναι ἀπολαύσαι οὐ δύνανται τῶν ἐκεῖ ἡτοιμασμένων.” B
- Ἐπιφάνιος εἶπε· “Τί ἐρμηνεῖαν ἔχει τὸ ‘Κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ’; Ἐν ταύτῃ γὰρ τῇ ῥήσει ἀπώλετο ὁ Ἄρειος, κτίσμα εἶναι ὑπολαβὼν τὸν υἱὸν τοῦ θεοῦ.” Ὁ ἅγιος ἔφη· “Ἡ ἀνθρωπότης τοῦ υἱοῦ τοῦ θεοῦ τοῦτο λέγει τῇ σοφίᾳ Σολομώντος. Κύριον δὲ καλεῖ τὸν
 3305 προάναρχον πατέρα καὶ θεόν, <καὶ ἀρχὴν ὁδῶν> φησι δι’ ἑαυτοῦ καὶ μάλα. Κύριος γάρ, φησιν, ἔκτισέ με εἰς ἄνθρωπον ἐπ’ ἐσχάτων τῶν χρόνων, κατέστησεν ἀρχὴν ὁδῶν νέων τῆς χάριτος τῆς νέας καὶ νομοθέτην. Καὶ γὰρ αὐτὸς ὁ Χριστὸς ἀρχὴ σωτηρίας ὑπάρχει, ἀρχὴ ἐλεημοσύνης, ἀρχὴ ἀγάπης, ἀρχὴ σημείων τῶν ἐν τῇ νέᾳ χάριτι, ἀρχὴ τε
 3310 διδαγμάτων, νομοθετημάτων, πραότητος, ταπεινότητος καὶ εἰρήνης· αὐτὸς ὁ κύριος καὶ θεὸς καὶ ἄνθρωπος, ἀρχὴ ἐγκρατείας καὶ πάσης ἀρετῆς καὶ σεμνότητος· πᾶσα γὰρ ἀρετὴ ὅση εἰσάγει εἰς τὸν παράδεισον ὁδὸς ὀνομάζεται παρὰ τῆς θείας γραφῆς. Ἀρχὴ οὖν πάσης ὁδοῦ νοητῆς ὁ Χριστὸς κατὰ τὴν ἀνθρωπότητα πέφυκεν, ὥσπερ καὶ ἀλλαχοῦ κεφαλὴ τῆς
 3315 ἐκκλησίας ὀνομάζεται, ἐπειδὴ αὐτὸς πρῶτος πᾶσαν ὁδὸν ἔδειξε τὴν ἄγουσαν εἰς τὸν παράδεισον ὡς νομοθέτης ἡδὺς καὶ πανωραῖος. Καὶ τοῦτο μὲν τὸ ‘κύριος ἔκτισέ με ἀρχὴν ὁδῶν αὐτοῦ’, τὸ δὲ ‘πρὸ τοῦ αἰῶνος
 3320 ἐθεμελίωσέ με’ πρόσεχε. Ἐνθάδε τὴν ἄχρονον γέννησιν ὑποσημαίνειν ἠνίξατο, καὶ ὅτι πρὸ πάντων αἰῶνων ἐκτίσθη. Ἐχει θεμέλιον τοῦ πατρὸς τὸν λόγον· πρῶτον μὲν ἐγεννήθη ἐκ τοῦ πατρὸς αὐτοῦ ὁ μονογενὴς υἱὸς καὶ λόγος τοῦ θεοῦ καὶ ἐτέθη θεμέλιος, καὶ τότε ὁ αἰὼν ἐπὶ τῷ θεμελίῳ ἐκτίσθη. Πρόδηλον οὖν ὅτι ὁ λόγος τοῦ θεοῦ τοὺς αἰῶνας συνέχει· εἰ μὴ
 825A γὰρ αὐτὸς ἐτέθη θεμέλιος, οὐδαμοῦ εἶχον σύστασιν τὰ κτίσματα πάντα.

3296 num. 70 add. C || 3297 δικαίων: ἀγίων εζ || 3296–7 ποῦ ... δικαίων R, sim. εζ: om. β || 3298 κληρονομεῖν: add. ὁ ἅγιος λέγει β || 3299 δε: γὰρ ζΕR om. D || ἐγερθῶσι: ἐγερθῇ γ || 3301 num. 71 add. C || 3305 καὶ ἀρχὴν ὁδῶν addidi || 3305–6 φησι ... μάλα: φημι ... μάλα ε τὸν αὐτόν ζ om. R || 3306–17 ἐπ’ ἐσχάτων ... ὁδῶν αὐτοῦ: τοῦτ’ ἔστιν μετ’ ἐμοῦ τῆς σοφίας αὐτοῦ πᾶσαν ἐπιστήμην (ἐπιστήμην: ὁδὸν ἐπιστήμης εὐθέως C) ἐκαινούργησεν· ἐγὼ τῆς ἀρχῆς ἢ αἰτία, τῶν πάντων ἀπαρχὴ ἐγενόμην, δι’ ἐμοῦ ὁ πατὴρ ἔκτισεν καὶ δι’ ἐμοῦ ἐγένοντο (–ετο C) καὶ ἀπ’ ἐμοῦ ἦρξαντο πᾶσαι αἱ ὁδοὶ τοῦ πατρὸς καὶ πάντα τὰ ἔργα αὐτοῦ. εἰ δὲ οὐχ ἴστησι ταῦτα τὴν τῶν πολλῶν (τῶν πολλῶν τὴν V) πολυπραγμοσύνην, ἀκουσάτωσαν πῶς διπλοῦς ταῖς φύσεσι, ταῖς ἐνεργείαις καὶ (καὶ om. V) τῇ οὐσίᾳ καὶ τοῖς θελήμασιν ὁ σεσαρκωμένος λόγος τοῦ πατρὸς λέγει· κύριος ὁ πατὴρ ἔκτισε τὴν ἐμὴν ἀνθρωπότητα, ἀλλ’ οὐχὶ τὴν θεότητα, ἔκτισέν με υἱὸν ἀνθρώπου καὶ ἔχρισε (ἔκτισεν C) καὶ ἀπέστειλεν εἰς τὸν κόσμον τοῦ ἄρχειν (add. ὁδὸν C) ἐνθέου βίου καὶ ἀρετῆς ἐν τοῖς

Epiphanius said, "The souls of the righteous, where are they now?" The holy man answered, "The souls of the righteous are in paradise, contemplating the good things they will inherit after the fearful resurrection of the bodies. If their precious bodies do not resurrect, their souls alone cannot enjoy the things which have been prepared for them there."⁷⁹

Epiphanius said, "What is the interpretation of the saying, 'The Lord made me the beginning of his ways for his works'?"⁸⁰ For Arius perished because of this passage, thinking that the Son of God is a creature."⁸¹ The holy man answered, "The humanity of the Son of God says this through the wisdom of Solomon. By 'the Lord' he means the Father and God who was before eternity, and 'the beginning of his ways' he says about himself, with reason. For the Lord, he says, made me Man at the end of times, he made me a beginning of the new ways of the new grace, and a lawgiver. Christ himself is the beginning of salvation, the beginning of mercy, the beginning of love, the beginning of the signs of the new grace, the beginning of instructions, laws, meekness, humility, and peace; the Lord, being himself both God and Man, is the beginning of self-control and every kind of virtue and holiness, for every virtue that leads to paradise is called a 'way' by the Holy Scripture. Thus Christ in his humanity is the beginning of every spiritual way, as elsewhere⁸² he is called head of the Church, because he was the first to show every way that leads to paradise, being a kind and most beautiful lawgiver. This being the meaning of 'The Lord made me the beginning of his ways', give heed to the word 'Before the aeon he founded me'! Here he alluded to and hinted at his non-temporal generation and the fact that he had been brought into being before all the aeons. By 'foundation' he means the Word of the Father. First the Only-Begotten Son and Word of God was born from his Father and laid down as a foundation, and then the aeon was created thereon. It is obvious that the Word of God holds the aeons together, for if he had not been laid down as foundation, the whole Creation would have no coherence anywhere. When the Apostle

ἰδίους ἔργοις, τοῦτ' ἔστιν ἐν τοῖς ἀνθρώποις καταφυτεύσαι τὴν ἀλήθειαν ζ || 3307 χάριτος ... νέας: νέας χάριτος eR || 3312 παράδεισον: add. τοὺς ἀνθρώπους eR || 3313 ἀρχὴ οὖν R: ἀρχὴ δὲ E om. βD || 3314–15 καὶ ... ἐκκλησίας: κεφαλὴ καὶ τῆς ἀλλαχοῦ ἐκκλησίας D καὶ κεφαλὴ τῆς ἐκκλησίας ἀλλαχοῦ E καὶ τῆς ἐκκλησίας κεφαλὴ ἀλλαχοῦ R || 3315 ὀνομάζεται: ἐτοιμάζεται D || ἔδειξε: ἔτεμεν eR || 3316 ἄγονσαν: ἀπάγουσαν eR || 3317 τὸ²: malim τῷ || 3318–32 πρόσχε ... Χριστός: καὶ πρὸ πάντων βουνῶν γεννᾶ με: (Pron. 8:25) πρὸ τοῦ γενέσθαι τὸ οἰονοῦν ὁ θεὸς λελάληκε καὶ ἐγένετο: (ἐγένοντο: C) ὁ λόγος τοιγαροῦν ἐκεῖνος θεὸς ὃν εἶπε καὶ ἐγένοντο (ἐγένετο V) πάντα ἐκ τοῦ μὴ ὄντος, υἱὸς δὲ αὐτοῦ (αὐτοῦ om. C) πέλων ἐν τῷ γεννηθῆναι αὐτὸν ἐτέθη θεμέλιος, μήτε βουνοῦ τηνικαῦτα ὑπάρχοντες ἀλλ' οὔτε ἄλλον τινὸς δημιουργήματος, τεθεῖς οὖν πρῶτος θεμέλιος, πρῶτος συνέχει καὶ τὰ τελούμενα, οὗτος οὖν λοιπὸν εὐδοκίᾳ πατρὸς καὶ (καὶ om. C) υἱοῦ καὶ ἁγίου πνεύματος τοὺς τε αἰῶνας καὶ πᾶσαν τὴν κτίσιν ἐδημιούργησεν ζ || 3318 ὑποσημαίνειν: -ων E || 3319 ἔχει: add. δὲ eR

- λέγει γὰρ ὁ ἀπόστολος Παῦλος ὅτι ἐν αὐτῷ καὶ εἰς αὐτὸν τὰ πάντα
 3325 ἐκτίσθη καὶ δι' αὐτοῦ· τὸ μὲν 'ἐν αὐτῷ' λέγει αὐτὸν θεμέλιον, τὸ δὲ 'δι'
 αὐτοῦ' σημαίνει ὅτι λόγος ὢν τοῦ πατρὸς ἐξ αὐτοῦ τοῦ πατρὸς προήρχετο
 ἀρρεύτως καὶ τῶν κτισμάτων τὴν ποίησιν εἰργάζετο, ὥστε αὐτὸς ἦν καὶ
 θεμέλιος καὶ κτίζων ἐπὶ ἑαυτοῦ τὰ σύμπαντα, αὐτὸς γὰρ ἐστὶν ἡ σύστασις
 τῶν ὁρατῶν καὶ ἀοράτων. Διὰ τοῦτό φησι 'πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με'.
 3330 Καὶ ὁ ἀπόστολός φησιν· "Ἐκαστος δὲ βλέπew πῶς ἐποικοδομεῖ θεμέλιον
 γὰρ παρὰ τὸν κείμενον ἕτερον κτίσαι οὐ δύναται, ὅς ἐστιν 'Ἰησοῦς
 Χριστός'." Ἐπιφάνιος λέγει· "Πῶς καὶ ἐν τούτῳ ὁ 'Ἀρειος διεστράφη;" Ὁ B
 ἅγιος εἶπεν· "Ἀκούων ὁ ἄθλιος τὸ 'κύριος ἐκτίσέ με' οὐκ ἐνόησεν ὅτι περὶ
 3335 τῆς ἀνθρωπότητος τοῦ υἱοῦ τοῦ θεοῦ λέγει, ἀλλ' ἐνενόησεν ὅτι περὶ τῆς
 θεότητος αὐτοῦ τοῦτο ἐλέχθη. Καὶ οἶμαι συναπαχθεῖς τῇ φρενοβλαβείᾳ
 τῶν δαιμόνων εἰς ἄνοιαν ἐξέπεσεν, οὐ γὰρ ἐφρόνει τὸν Χριστὸν διπλοῦν
 εἶναι θεὸν καὶ ἄνθρωπον, ἀλλὰ μοναπλοῦν τοῦτον στοιχήσας καὶ δεινὰ
 φαντασθεῖς εἰς κτίσμα καὶ ποίημα τὸ θεῖον κατήγαγεν."
 Ἐπιφάνιος εἶπε· "'Ὁ θεός, ἐν τῷ ὀνόματί σου σώσόν με' τί λέγει 'καὶ
 3340 ἐν τῇ δυνάμει σου κρινεῖς με';" Ὁ μακάριος ἔφη· "'Ἡ ρῆσις αὕτη καθο-
 λικὴ ἐστὶ πάσης ἀνθρωπότητος, μᾶλλον δὲ τῆς ἐκκλησίας ὑπάρχει πρὸς C
 τὸν θεὸν ἢ παράκλησις. Βοᾷ γὰρ αὕτη πρὸς τὸν ὕψιστον λέγουσα· 'Ὁ
 θεός, δίκην ἔχω μετὰ τοῦ διαβόλου καὶ τῶν εἰδώλων αὐτοῦ, καταπονεῖ γὰρ
 3345 τυραννῶν με τῇ πονηρίᾳ αὐτοῦ· ἀλλ' ἐλθε σαρκωθείς, ὀνομάσθητι
 Ἰησοῦς Χριστὸς καὶ πιστεύω τῷ ὀνόματί σου καὶ ἐν τῷ ὀνόματί σου
 σώσόν με· πλήρωσόν σου πᾶσαν οἰκονομίαν, θανατώθητι δι' ἐμέ,
 ἐγέρθητι, ἀναλήφθητι, κάθισον ἐκ δεξιῶν τοῦ πατρός· πέμπσον μοι τὸν
 3350 παράκλητον διὰ τῶν ἀποστόλων σου καὶ λύσας τὴν δίκην μου κατὰβαλε
 καὶ τὰ εἶδωλα· συντρίψεις τοὺς βωμοὺς, καλύσεις τὰς αἰσχροὺς θυσίας,
 3355 ἀποδώσεις μοι τὰ ἔθνη τὰ ἐπουράνια καὶ ἐν τῇ δυνάμει σου κρινεῖς με·
 διακρίνεις μοι ἀγαθὰ, διακρίσει γινώσκειν σε καὶ τὰς ἐντολάς σου τηρεῖν D
 καὶ φυλάσσειν με τὰ ζωηρά σου προστάγματα.' Ὄνομα οὖν Ἰησοῦς
 Χριστός, δύναμις τὸ πνεῦμα τὸ ἅγιον, ζητεῖ ἡ ἐκκλησία πρὸς τὸν πατέρα
 λέγουσα· 'Ὁ θεός, ἐν τῷ Χριστῷ Ἰησοῦ σώσόν με καὶ τῷ πνεύματί σου τῷ 828A
 3355 ἁγίῳ διάκρισίν μοι δώρησαι.' Ἡ γὰρ διάκρισις δεικνύει τῷ ἀνθρώπῳ
 πᾶσαν ὁδὸν ἀγαθὴν καὶ οὐκ ἔῃ αὐτὸν ἐν ὁδῷ πονηρᾷ ὑποσκελίζεσθαι.
 Πρωτεύει γὰρ πασῶν τῶν ἀρετῶν αὕτη· ἐκ ταύτης γὰρ γεννᾶται ἡ ἀγάπη,

3326 προήρχετο: ἐξήρχετο ε || 3331 κτίσαι: κτισθῆναι ε τεθῆναι R || 3333-8 hoc responsum multo brevius reddunt CK || 3334 θεοῦ LVeR: add. τοῦτο BM || ἐνενόησεν: ἐνόησεν Ve al. CK || 3335 ἐλέχθη MeR: ἠλέχθη BV λέχθη L || οἶμαι ε: οἶμοι V ὁ μὲν β om. R || 3337 μοναπλοῦν: -ὄν ER || στοιχήσας: νομίσας R || 3339 add. num. 73 C add. tit. περὶ διακρίσεως E || τί λέγει ante ὁ θεός tr. VDR, quod malim, post κρινεῖς με

Paul says that in him and to him and through him all things were created,⁸³ 'in him' refers to him as foundation, whereas 'through him' means that being the Word of the Father he proceeded from the Father himself without change and performed the act of creation, so that he himself was both foundation and built all things on himself, for he is the coherence of the visible and the invisible. Therefore he says, 'Before the aeon he founded me.' And the Apostle says, 'Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ.'"⁸⁴ Epiphanius said, "How did Arius become perverted in this particular matter?" The holy man answered, "When the wretched man heard the saying 'The Lord created me' he did not understand that it refers to the humanity of the Son of God but thought that it was said about his divinity. I think he lapsed into this folly because he was led astray by the madness of the demons, for he did not understand that Christ is both God and Man at the same time, but claiming that he had only one nature and nursing dangerous fantasies he reduced the Godhead to something created and made."

Epiphanius said, "What is the meaning of the saying 'Save me, o God, by thy name, and judge me by thy might'?"⁸⁵ The blessed man answered, "This prayer refers to all mankind, or rather it is the entreaty of the Church to God, for she cries to the Most High, saying, 'God, I am in litigation with the devil and his idols, for he oppresses me with his wicked tyranny. Come, let yourself be incarnated, assume the name Jesus Christ, in which I shall believe, and save me in your name! Fulfil all your plans for my salvation: be killed for my sake, be raised, be taken up into heaven, be seated on the right side of the Father, send me the Paraclete through your Apostles, put an end to my trial and throw down the idols! Break the altars, put a stop to the shameful offerings! Restore to me my heavenly way of living and judge me by thy might! Discern good things for me, that through discernment I may recognize you and keep your commandments and observe your lifegiving ordinances!' Thus the name is Jesus Christ, the might is the Holy Spirit, and the Church entreats the Father, saying to him, 'God, save me through Jesus Christ, and with your Holy Spirit endow me with the power of discernment!' For discernment shows man every good road, not letting him slip on the bad road. It is the first of all virtues, for from it love is born

tr. ECK || 3340–65 hoc responsum multo brevius reddunt CK || 3342 αὐτῇ: add. διὰ στόματος τοῦ προφήτου εV || 3344 ἐλθὲ VDR: ἔλθε E ἦλθες β || ὀνομάσθητι εR: ὠνομάσθης β om. V || 3345 Ἰησοῦς Χριστὸς post πιστεύω tr. V || πιστεύω: πιστεύσω Vε πιστευσάτω R || τῷ ὀνόματί σου καὶ om. VD || 3346 σου εR: μου βV al. CK || 3348 λύσας: λύσης vel λύσεις eVR || 3348–9 κατάβαλε καὶ: καταβαλεῖς eVR || 3351 διακρίνεις: -κρινεῖς VR || 3352 με om. VR || 3354 ἐν om. εR || 3357 πασῶν R: πάντων βVε (cf. supra, lin. 1972, app. crit.)

3360 ἐκ δὲ τῆς ἀγάπης ἡ ἐλεημοσύνη, ὥστε ἡ διάκρισις φυτεύει πᾶσαν
 ἀγαθοεργίαν, προχέουσα πρῶτον καρπὸν τὴν εὐποιάν, ἔπειτα τὴν
 ἀκακίαν καὶ τὴν εἰρήνην καὶ τὴν πραότητα. Ἡ διάκρισις γὰρ νοῦς ἐστὶ
 τοῦ ἁγίου πνεύματος, καὶ ὅταν χωρηθῇ εἰς διάνοιαν ἀνθρώπου τοῦ μένειν,
 ἡδυτέρως αὐτὴν ποιεῖ τοῖς αἰσθητηρίοις τοῖς νοητοῖς διακεῖσθαι. Τί δέ;
 "Ἔστι διάκρισις ἅπαν νόημα ζυγοστατούσα, καὶ ὅσον ὑγιὲς αἶρει καὶ
 3365 δίδωσι κατέχειν τὴν διάνοιαν καὶ ποιεῖν, ὅσον δὲ σαθρὸν ἐκτρέπει τῆς
 διανοίας καὶ σφενδόνης δίκην μακρὰν ἀπορρίπτει."
 Ἐπιφάνιος εἶπε· "Τί λέγει ὁ ἅγιος Παῦλος ὅτι 'Πᾶσα ἁμαρτία ἐκτὸς
 τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει';" Ὁ
 ἅγιος εἶπε· "Πᾶσα ἁμαρτία ψυχικὴ ἐστίν, ἡ δὲ πορνεία σωματικὴ ἐστίν· ἐκ
 γὰρ τῆς πλευρᾶς τοῦ Ἀδάμ ὠκοδομήθη ἡ γυνή, ὥστε οἱ δύο ἐν σῶμα εἰσι.
 3370 Πᾶσα γὰρ ἁμαρτία ἐκτὸς τοῦ σώματός ἐστι, τοῦτ' ἐστίν, οὐ τῷ σῶματι
 πράττεται ἢ συντελεῖται ἀλλὰ τῇ ψυχῇ καὶ τῷ νοὶ καὶ τῷ πνεύματι, ὡς
 προέφην. Καὶ γὰρ οὐκ ἐκ σώματος τὴν ἡδονὴν καρποῦται ὁ ψεύστης ἢ ὁ
 ἐπίορκος ἢ ὁ κατάλαλος ἢ ὁ ἐτέραν τινὰ ἀνομίαν ἐργαζόμενος, μόνος δὲ ὁ
 3375 πορνεύων τῷ ἰδίῳ σῶματι συντελεῖ τὴν ἁμαρτίαν. Ὡσπερ χοῖρος ἐὰν
 κυλισθῇ ἐν βορβόρῳ οὐ τὰ ἔνδον αὐτοῦ μολύνει ἀλλὰ τὴν ἔξω αὐτοῦ
 πᾶσαν δορὰν συχαντὴν καὶ βρωμώδη ἀπεργάζεται, οὕτω καὶ ὁ πορνεύων
 κοίταις καὶ ἀσελγείαις ἑαυτὸν ἀναμιγνύων συχαντὸν αὐτοῦ τὸ σῶμα καὶ
 τὴν ψυχὴν ἀπεργαζόμενος οὕτως πορεύεται, γέλοιοις τοῖς ἁοράτοις
 3380 ἐχθροῖς καὶ δαίμοσιν ἀναφαινόμενος. Λοιπὸν εἰς τὸ ἴδιον σῶμα
 ἁμαρτάνει, μιαίνων αὐτό· οὐκ αὐτὸ δὲ μόνον ἀλλὰ γε καὶ τὸ τῆς γυναικὸς
 εἰς ὃ περιπλέκεται· ἀνὴρ γὰρ γυναῖκα ἔχων, καὶ γυνὴ νόμιμον ἄνδρα
 ἔχουσα, οὐκ ἔχουσι τὰ ἑαυτῶν σώματα ἴδια· τοῦ ἀνδρὸς γὰρ τὸ σῶμα ἐστὶ
 τῆς γυναικὸς αὐτοῦ καὶ τῆς γυναικὸς ἐστὶ τοῦ ἀνδρὸς αὐτῆς, ὥστε οὐκέτι
 3385 εἰσὶ δύο ἀλλὰ σὰρξ μία. Ἐὰν οὖν ἡ γυνὴ πορνεύσῃ, εἰς τὸ σῶμα τοῦ
 ἀνδρὸς ἁμαρτάνει, ἐὰν δὲ ὁ ἀνὴρ ἁμάρτη, εἰς τὸ ἴδιον σῶμα τῆς γυναικὸς
 ἁμαρτάνει. Οὕτως οὖν εἰς τὰ ἑαυτῶν σώματα ἁμαρτάνουσιν, ὁπνίκα οὐχ
 ἑαυτῶν ἐρῶνται ἀλλὰ τῶν ἁλλοτρίων, ὡς ἀμφοτέροι τὴν ἰδίαν κοίτην
 μιαίνοντες. Καὶ διὰ τοῦτο πᾶσα ἁμαρτία ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ
 3390 πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει, ὁ δὲ μὴ ἔχων γυναῖκα καὶ
 πορνεύων, ὥσπερ χοῖρος ἐν κόπρῳ κυλινδούμενος, γίνεται αὐτοῦ τὸ σῶμα
 συχαντὸν καὶ ὀζόμενον καὶ ἡ ψυχὴ αὐτοῦ μαύρη ὥσπερ δαίμονος. Καὶ

3359 πρῶτον καρπὸν εR: πρὸ τῶν καρπῶν βV || ἀκακίαν καὶ: add. τὴν ὑποποιὸν
 ταπεινώσιν VeR (cf. *VBaslan*, fol. 75^v) || 3360 καὶ om. VDR || 3361 χωρηθῇ: χωρεθῇ Ve
 || 3361–2 εἰς ... ποιεῖ τοῖς VeR: om. β || 3362 αὐτὴν R: αὕτη E αὐτοῦ VD ||
 αἰσθητηρίους VeR: θηρίους β || 3363 αἶρει καὶ: εὔρη VDR || 3365 σφενδόνης: -όνης R
 || 3366 add. num. 74 C hoc caput brevius reddit ζ || 3368 ἡ δὲ ... ἐστίν (ἐστίν om. R) εR:

and from love mercy, so that discernment engenders all kinds of good deeds, bringing forth as its first fruit the doing of good, then innocence, peace and meekness. Discernment is the reason of the Holy Spirit, and when room is made for it in the mind of man so that it can stay there, it sets the mind at ease thanks to its spiritual senses. Thus discernment weighs every thought and takes what is sound and gives it to the mind for it to keep and to realize, but what is unsound it turns away from the mind, throwing it far away as with a sling.”

Epiphanius said, “What does St Paul mean when he says, ‘Every other sin is outside the body, but the fornicator sins against his own body’?”⁸⁶ The holy man answered, “Every other sin is of the soul, but fornication is of the body, for woman was fashioned from the rib of Adam, so that the two are one body. Every sin is outside the body, that is, it is not committed or performed with the body but with the soul and the mind and the spirit, as I said. It is not from the body that the liar gains his pleasure, or the perjurer or the slanderer or he who commits some other wicked act; only the fornicator commits his sin with his own body. As a swine that wallows in the mire, although it does not soil its inside, makes its whole skin stinking and disgusting on the outside, so the fornicator who devotes himself to debauchery and licentiousness⁸⁷ makes his body and soul disgusting and walks about in this state, exposing himself to the laughter of the invisible enemies and demons. Thus he sins against his own body and defiles it, not only his own but also his wife’s body which he embraces, for a man having a wife and a woman having a lawful husband do not possess their own bodies, but the body of the man belongs to his wife and the body of the wife belongs to her husband,⁸⁸ so that they are no longer two but one flesh.⁸⁹ Therefore, if the woman commits adultery, she sins against the body of her husband, and if the man sins, he sins against his wife’s own body. Thus they sin against each other’s bodies, when they do not love each other but those who belong to others, since they both defile their own bed. For this reason every other sin is outside the body, but the fornicator sins against his own body, and when an unmarried man fornicates, wallowing in ordure like a swine, his body becomes disgusting and stinking, and

om. β || 3369 εἰσι DR: ἐστὶ βE || 3370 γὰρ: οὖν εR || 3374 συντελεῖ εR: συντελεῖται β || χοῖρος: ὁ χ. εR || ἐὰν: ὅταν DR ἡνίκα E || 3376 συχαντήν BM: συγχ- L συνχ- E συχ- DR || οὕτω: -ως εR || 3377 ἐαυτὸν εR: αὐτὸν β || συχαντὸν BM: συγχ- L συνχ- E συχ- DR || 3378 οὕτως: οὗτος D || 3379 ἐχθροῖς καὶ om. εR || 3385 ἀμαρτή: ἀμαρτήση DR om. E || 3390 ἐν ... κυλινδούμενος εR: ἐγκυλινδούμενος β || κυλινδούμενος: add. καὶ εR || 3391 συχαντὸν BM: συγχ- L συνχ- E συχ- DR

πάσα μὲν ἁμαρτία δεινῶς τὴν ψυχὴν ζοφώνει, ἡ δὲ πορνεία δυσώδες καὶ αἰσχροὺν τὸ σῶμα ἀπεργάζεται.”

Ἐπιφάνιος λέγει· “Τίνα λέγει τὸ εὐαγγέλιον μαμωνᾶν;” Ὁ δὲ λέγει· 829A
3395 “Μαμωνᾶς ἐστὶν ὁ ὢν τελώνης καὶ ἄρπαξ καὶ πλεονέκτης, ὁ κατεσθίων τὰς οἰκίας τῶν χηρῶν καὶ ὀρφανῶν ἀδίκως, καταδυναστεία τούτοις ἐπεμβαίνων. Καὶ μαμωνᾶς λέγεται ὁ τῆς πλεονεξίας δαίμων ὁ εἰς τὸ πάθος τοῦτο ἐγκεχειρισμένος.”

Ἐπιφάνιος λέγει· “Τί ἐστὶ τὸ εἰρημένον· Ὅι υἱοὶ σου ὡς νεόφυτα 3400 ἐλαιῶν κύκλῳ τῆς τραπέζης σου;” Ὁ μακάριος ἔφη· “Βλέπων, ἀγαπητέ μου, εἰς τὰ ἅγια θυσιαστήρια ἐν τῇ ὥρᾳ τῆς φρικτῆς λειτουργίας καὶ θεάσασθαι ἔχεις κύκλῳ τῆς τραπέζης τοὺς υἱοὺς τοῦ θεοῦ μετὰ λαμπάδων ἐστῶτας ὡς νεόφυτα ἐλαιῶν ἐν ἀμπελῶνι, τοὺς νεοφωτίστους λέγω, ἐν τῇ ὥρᾳ τῆς ἱερουργίας ὥσπερ ὠραία φυτὰ μεταφυτευθέντα ἀπὸ σκότους εἰς 3405 φῶς. Τούτους γὰρ ἔχων κατὰ νοῦν ὁ προφήτης ταῦτα εἶρηκε περὶ αὐτῶν.”

Ἐπιφάνιος εἶπε· “Τί ἐρμηνεύειν ἔχει τὸ ὑπὸ τοῦ Ἡσαίου εἰρημένον· Ὅι B
δὲ νεκροὶ ζῶν οὐ μὴ ἴδωσιν, οὐδὲ ἱατροὶ οὐ μὴ ἀναστήσουσιν;” Ἰσχυρῶς γὰρ ἡμῖν πείθουσιν αἰρετικῶν παῖδες λέγοντες μὴ εἶναι ἀνάστασιν νεκρῶν.” Ὁ μακάριος λέγει· “Ὁ Ζεὺς καὶ ὁ Ἀπόλλων καὶ ὁ Ἑρμῆς καὶ ὁ 3410 Κρόνος, ἡ Ἥρα καὶ ἡ Ἄρτεμις καὶ πᾶς ὁ κατάλογος τῶν εἰδώλων νεκροὶ ὀνομάζονται καὶ τυφλοὶ. Τούτους γὰρ νεκροὺς ἀποκαλεῖ ὁ προφήτης· λίθοι γὰρ καὶ χρυσὸς καὶ ἄργυρος, οὔτε ἔζησαν οὔτε ζήσονται τὸ σύνολον, ἄψυχα γὰρ ταῦτα καὶ νεκρὰ πεφύκασι. Διὸ καὶ Ἕλληνες ὡς 3415 ἱατροῖς οὖσι τὸ δοκεῖν πλανώμενοι τούτοις προσήρχοντο, θυσίαις αὐτοὺς σπένδοντες. Αὐτὸ οὖν βλέπων ὁ προφήτης, τὸ ἄψυχον καὶ ἀναίσθητόν φημι τῶν εἰδώλων, οἷς ὡς ἱατροῖς προσεπέλαζον τὰ πλανώμενα ἔθνη, οὕτω C
περὶ αὐτῶν τροπώσάμενος εἶπεν· ‘οἱ δὲ νεκροὶ ζῶν οὐ μὴ ἴδωσιν’, τοῦτ’ ἐστὶν οἱ θεοὶ τῶν Ἑλλήνων οἱ λίθινοι καὶ ξύλινοι καὶ ἄργυροὶ καὶ χρυσοὶ καὶ ὀστράκινοι καὶ χαλκοὶ, ὕλη νεκρὰ ὄντες, ‘οὔτε ἱατροί’ — οἱ αὐτοὶ 3420 ζῶδονες ὑπὸ Χριστοῦ συντριβέντες — ‘οὐκέτι ἀναστήσονται’.”

Ἐπιφάνιος εἶπε· “Τί ἐρμηνεύεται· Ἀλίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδο-
μοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;” Ὁ ἅγιος εἶπεν· “Ὁ λίθος 3425 οὗτος ὁ Χριστὸς ἐστὶν, ἀπεδοκιμάσθη δὲ ὑπὸ γραμματέων καὶ πρεσβυτέρων τοῦ λαοῦ τῶν Ἰουδαίων καὶ ἐγένετο κεφαλὴ τῆς ἐκκλησίας τῶν ἐθνῶν, ἣτις λέγεται γωνία. Γωνία δὲ λέγεται, ὅτι οὐ τὸ πᾶν τοῦ κόσμου εἰς D

3392 δυσώδες; συγγαντὸν L ζοφώδες E || 3394 num. 75 add. C? (pars folii excisa est) ||
3396 καταδυναστεία: κατὰ δυναστείαν eR al. ζ || 3398 ἐγκεχειρισμένος D:
ἐγκεχωρισμένος E ἐγκεχειρημένος β προκεχειρισμένος R al. ζ || 3399 num. 76 add. C
|| 3402 θεάσασθαι ἔχεις: θέασαι γ || 3406 num. 77 add. C hoc caput brevius reddit ζ ||
3408 ἡμῖν: ἡμᾶς corr. ER || 3409 Ζεὺς: Δίας ε || 3413 Ἕλληνες: οἱ Ἕ. eR || 3414

his soul becomes as black as that of a demon. Every sin darkens the soul terribly, but fornication makes the body foul-smelling and ugly.”⁹⁰

Epiphanius said, “Whom does the Gospel mean by mammon?”⁹¹ He answered, “Mammon is the one who is a tax collector and is rapacious and greedy, who unjustly devours the houses of the widows and orphans, oppressing and trampling upon them.”⁹² Mammon is also the name of the demon of greed who is entrusted with this passion.”

Epiphanius said, “What is the meaning of the saying ‘Thy children as young olive-plants round about thy table’?”⁹³ The blessed man answered, “My dear friend, look at the holy altars at the time of the awe-inspiring liturgy and you will see the sons of God standing with candles around the table like young olive-trees in a vineyard, I mean the newly baptized, at the time of the Eucharist transplanted like beautiful plants from darkness to light. Speaking about the sons of God the prophet had the neophytes in mind.”

Epiphanius said, “What is the interpretation of the words of Isaiah, ‘The dead shall not see life, neither shall physicians by any means rise again.’”⁹⁴ For the heretics try with all their might to convince us that there is no resurrection of the dead.” The blessed man answered, “Zeus, Apollo, Hermes, Kronos, Hera, Artemis, and the whole catalogue of idols are called dead and blind. The prophet calls them dead because they are stones and gold and silver; they have never lived nor will they ever live at all, for these things are lifeless and dead. Therefore the Hellenes approached them in the mistaken belief that they were doctors, offering up sacrifices to them. When the prophet saw this, I mean the lifelessness and senselessness of the idols to whom the deceived nations turned as if they were doctors, he spoke metaphorically about them in this way, saying, ‘The dead’, that is the gods of the Hellenes, being dead matter made of stone and wood and silver and gold and clay and copper, ‘shall not see life, nor shall the doctors’—those same statues that have been destroyed by Christ—‘rise again’.”⁹⁵

Epiphanius said, “What is the interpretation of the saying, ‘The stone which the builders rejected has become the head of the corner’?”⁹⁶ The holy man answered, “This stone is Christ, who was rejected by the scribes and elders of the people of the Jews but became the head of the Church of the Gentiles, which is called the ‘corner’. And it is called the ‘corner’ because not the whole of the world accepted the Christian faith, but scarcely

θυσίαις αὐτοῦς; θυσίας αὐτοῖς εR || 3415 αὐτὸ: αὐτῶν εR || 3419–20 οὔτε ... ζῶδονες; οὐδὲ ἱατροὶ φημι οἱ μιερεῖς (μιαροὶ ἱερεῖς V) αὐτῶν ζ || 3419 αὐτοῖ: αὐτῶν D || 3420 ζῶδονες; ζῶδοντες M vox dubia || ἀναστήσονται: αὐτοὺς ἀναστήσαι δυνήσονται ζ || 3421 num. 78 add. C

τὸν Χριστὸν πεπίστευκεν, ἀλλὰ μόλις τὰ ἐπίμονα, γωνία ἀπεικασμένα, τῶν Ἑλλήνων ἔθνη, οἵτινές ἐσμεν ἡμεῖς οἱ Χριστιανοί.”

Ἐπιφάνιος εἶπε· “Τί ἐρμηνεύει· ‘Ἐκεῖ ἐξανατελῶ κέρας τῷ Δαυίδ, ἡτοίμασα λύχνον τῷ χριστῷ μου;” Ὁ μακάριος λέγει· “Κέρας μὲν ὁ θεὸς 832A
3430 ἐξανέτειλε τῷ Δαυίδ πρόδηλον ἐκ τῆς ἀγίας θεοτόκου τὸν Χριστόν, λύχνον δὲ ἡτοίμασεν ὁ πατὴρ τῶν οἰκτιρμῶν τῷ Χριστῷ καὶ υἱῷ τὸν μακάριον Ἰωάννην τὸν Πρόδρομον.”

Ἐπιφάνιος εἶπε· “Τί λύσιν ἔχει τὸ ‘Ἡ μαρτυρία κυρίου πιστή, σοφίζουσα νήπια;” Ὁ ἅγιος ἔφη· “Τὸ πνεῦμα τὸ ἅγιόν ἐστι τὸ μαρτυροῦν περὶ 3435 τοῦ κυρίου Ἰησοῦ Χριστοῦ. Αὐτὸς γὰρ ὁ κύριος λέγει τοῖς μαθηταῖς αὐτοῦ· “Ὅταν ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτό, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ”. Δῆλον ὅτι ἡ μαρτυρία κυρίου τὸ πνεῦμα τὸ ἅγιόν ἐστι. Τὸ αὐτὸ ἔστι νοῆσαι καὶ τὸ ἐν τῷ Ἰορδάνῃ B
3440 μυστήριον, ἐκεῖ γὰρ ὁ παράκλητος τὸν υἱὸν ἐμαρτύρησεν, ὡσαύτως καὶ ἐν τῷ Θαβωρίῳ. Ἐπεὶ οὖν ἡ μαρτυρία κυρίου τὸ πνεῦμα τὸ ἅγιον ὀνομάζεται, ἔξεστι νοῆσαι νήπια τοὺς ἀποστόλους, οἵτινες πρὸ τοῦ δέξασθαι τὸ πνεῦμα τὸ ἅγιον νήπιοι ταῖς φρεσὶν ἐτύγχανον διὰ τὸ ἀτελεῖς τούτους ὑπάρχειν. Ὅτε δὲ ἐν τῷ ὑπερώῳ μετὰ τὴν σωτήριον ἀνάληψιν 3445 ἐκαθέζοντο οἱ ἀπόστολοι, κατελθὼν ὁ παράκλητος τοὺς πρώην ἀγραμμάτους καὶ ἀλειτουργοὺς ὑπάρχοντας σοφωτέρους ῥητόρων καὶ ἀπάντων τῶν ἐν φρονήσει θαυμαζομένων ὑπέδειξεν, οὐδὲν παρ’ αὐτῶν εἰς ἀντιμισθίαν δεξάμενος ἢ πίστιν εἰλικρινεστάτην καὶ πόθον. Δύναται δὲ ὁ λόγος οὗτος καὶ εἰς τὰ νήπια ἐκεῖνα ἀναφέρεσθαι, ἅπερ καὶ μετὰ βαλίων ὑπαντῶντα 3450 τὸν κύριον εὐφόμεον καὶ ἐδόξαζον, καὶ γὰρ οἱ σοφοὶ καὶ οἱ γραμματεῖς οὐ συνήκαν ποιῆσαι τοῦτο τὸ ἐλάχιστον <τὸ> τοῖς νηπίοις ὑπὸ τοῦ ἁγίου πνεύματος σοφισθέν.”

Ταῦτα τοῦ μακαρίου Ἀνδρέου μετὰ τοῦ Ἐπιφανίου ὁμιλήσαντος, ἐσπέρας οὔσης ἤδη βαθείας, ἅψ’ ἐαυτῶν ἐχωρίσθησαν. Καὶ ὁ μὲν 3455 Ἐπιφάνιος εἰς τὸν οἶκον αὐτοῦ ἐπορεύθη, φρίττων καὶ ξενιζόμενος τὴν σοφίαν καὶ τὴν σύνεσιν τὴν ἐξελθοῦσαν ἐκ τῶν χειλέων τοῦ μακαρίου — ἔλεγε γὰρ· “Ἐπ’ ἀληθείας οὐδεὶς δύναται ταῦτα οὕτως ἐν εὐθύτητι

3426–7 τὰ ... ἔθνη: τὸ ἐπὶ μίαν γωνίαν τῶν ἐθνῶν ἀποκισμένον ζ || 3426 ἐπίμονα: ἐπὶ μίαν E ἐπίσημα D om. R || γωνία: γωνίαν E || 3428 num. 79 add. C || 3432 Πρόδρομον: add. τὸ δὲ ἐξανατελῶ, δακτυλοδεικτῶν τὴν ἐκκλησίαν καὶ τὸ πλήρωμα αὐτῆς τοῦτο εἴρηκεν ζ add. τὸ δὲ ἐκεῖ ἐξανατελῶ, λόγος ἐνὶ δακτυλοδεικτῶν τὴν ἐκκλησίαν καὶ τὸ πλήρωμα αὐτῆς E || 3433 num. 80 add. C hoc caput brevius reddit ζ || 3440 τὸν υἱόν: τῷ υἱῷ R || 3441 ἢ om. eR || 3445 κατελθὼν ER: καὶ κ. βD || 3447 ὑπέδειξεν: ἀπ. eR || 3448 οὗτος om. eR || 3449 καὶ² om. eR || ὑπαντῶντα: -οῦντα e || 3450–2 καὶ γὰρ ... σοφισθέν: ἂ γὰρ οὐ συνήκαν οἱ σοφοὶ καὶ νομοδιδάσκαλοι καὶ οἱ γραμματεῖς αὐτῶν, ταῦτα ἐκεῖνοι

the steadfast nations of the Gentiles, which are compared to a corner and made up of us Christians."

Epiphanius said, "What is the interpretation of the saying, 'There will I cause to spring up a horn to David: I have prepared a lamp for my anointed'?"⁹⁷ The blessed man answered, "God caused a horn to spring up to David, that is, he caused Christ to spring up from the Holy Mother of God, and the Father of mercies⁹⁸ prepared the blessed John the Forerunner as a lamp for Christ His Son."

Epiphanius said, "What is the explanation of the saying, 'The testimony of the Lord never fails, instructing the infants'?"⁹⁹ The holy man answered, "It is the Holy Spirit bearing witness to the Lord Jesus Christ. For the Lord himself says to his disciples, 'When the Paraclete comes, whom I shall send to you from the Father, the Spirit of truth, whom the world cannot receive because it does not see him, he will bear witness to me.'¹⁰⁰ It is clear that the testimony of the Lord is the Holy Spirit. The mystery at the Jordan should be understood in the same way, for there the Paraclete bore witness to the Son, in like manner as on Mount Tabor. Since the testimony of the Lord is called the Holy Spirit one may understand the infants as the Apostles, who before they received the Holy Spirit were infants in their thinking because they were unaccomplished.¹⁰¹ When after the salvation-bringing Ascension the Apostles were sitting in the upper room,¹⁰² the Paraclete descended and made those who until then had been illiterate fishermen wiser than teachers of rhetoric and all others who are admired for their insight, receiving nothing in return from them but the most sincere faith and love. However, this word can also refer to the simple who went out to meet the Lord with branches of palm trees, praising and glorifying him,¹⁰³ for the wise men and the scribes did not understand enough to do this, the least of all deeds, which had been devised for the simple by the Holy Spirit."

When blessed Andrew had discussed these questions with Epiphanius it was already late evening and they parted from each other. Epiphanius went home, trembling and marvelling at the wisdom and insight which issued from the lips of the blessed man—for he said, "Truly no one can speak like

σοφισθέντες τῷ ἁγίῳ πνεύματι ἐπλήρωσαν (ἐκπεπλήρωκαν VK) ζ || 3451 τὸ¹ om. D || ἐλάχιστον ... νηπίοις: τῶν ἐλαχίστων (-ιστοτάτων D) νηπίων DR al. E || τὸ² addidi || 3452 σοφισθέν: σοφισθέντων DR al. E hic desinit R

λαλεῖν, ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ" —, ὁ δὲ μακάριος Ἀνδρέας πάλιν ^D
κατὰ τὸ σύνηθες ἐν τοῖς τῆς νυκτὸς ἀγῶσιν ἐπισηχολεῖτο, τὰ ἐξ ἔθους
ἐργαζόμενος.

3460

Ἐν μᾶ οὖν τῶν ἡμερῶν ἐν τῷ περιπάτῳ παίζοντος αὐτοῦ, ἐν τῷ ἐμβόλῳ
τῷ λεγομένῳ τὰ Μαυριανοῦ, ἔτυχε τοῦ γενέσθαι αὐτὸν ἐπὶ τὴν λιθίνην ^{833A}
πύρταν, ἐκνεύσαντα ἐκ τῆς δημοσίας στράτας· ἦν δὲ ἡ ἡμέρα καθ' ἣν τοῦ
μεγαλομάρτυρος Θύρσου ἡ διὰ κύριον ἐπετελεῖτο ἄθλησις· ὥς οὖν εἴρηται
3465 ὅτι πλησίον τῆς λιθίνης πόρτης ἐγένετο, ὁρᾷ, καὶ ἰδοὺ ἄνθρωπός τις ἐκ τοῦ
μαρτυρίου τοῦ ἁγίου ὑποστρέφων ἀπῆει εἰς τὴν οἰκίαν αὐτοῦ. Ἦν δὲ ὅλος
μέλας καὶ ζοφώδης τῷ δικαίῳ αὐτοῦ καὶ νοερῷ ὄμματι φαινόμενος,
πλήθός τε δαιμόνων ἐμπροσθεν καὶ ὀπιθεν πορευόμενοι κατέλεγον
τραγωδίαν τινὰ περὶ αὐτοῦ ὀρχούμενοι καὶ λέγοντες· “Οὗτος τέως ἡμῶν
3470 ἐστί!” Καὶ πάλιν ἔλεγον ὅτι “Ὁμοιος ἡμῶν ἐστίν!” Οἱ δὲ λοιποὶ
ἀνταποκρινόμενοι πρὸς τὴν κατάλεξιν ἔλεγον· “Ἰδοὺ κερδαίνομεν αὐτὸν
ὀλόσωμον καὶ ὁμότροπον καὶ οὐκ ἔστιν ἀντίρρησις περὶ αὐτοῦ παρ'
οὐδενός· ὅλος γὰρ ἡμῶν ἐστί καὶ τοῦ πατρός.” Ταῦτα ἔλεγον περὶ αὐτοῦ
καὶ ἄλλα πολλὰ, ἃ οὐκ ἐξὸν γράφειν, καὶ εἶλκον τὸν ἐλεεινὸν
3475 εὐφραινόμενοι· γνώσαντες γὰρ ἦσαν τῇ αὖριον ἐκδημεῖν αὐτὸν ἐκ τοῦ ^B
σώματος καὶ διὰ τοῦτο ἠὺφραίνοντο εἰς τὴν ἀπώλειαν αὐτοῦ. Ὁ δὲ
μακάριος ἐστὼς ὡς εἶδε ταῦτα, ἐν λύπῃ μεγίστῃ ἐγένετο· ᾗδει γὰρ ὅτι ἅπαξ
κερδαίνουσιν αὐτόν, ὡς ἐξ αὐτῆς τῆς νέας ἡλικίας πορνοκάπηλος ἦν,
αἰμομιξίας καὶ ἀσελγείας σχολάζων πάντοτε. Καὶ γὰρ ἦν μὴ γνωρίζων
3480 ἐκκλησίαν, μήτε κοινωνίαν μήτε εὐχήν, οὔτε τι τῶν πνευματικῶν
ἐπίστατο, ἀλλὰ ὅλα σαρκικά, ὅλα δαιμονικά· πάντα γὰρ τὰ αὐτοῦ ἄσῳτα ^C
καὶ δεινὰ καὶ σατανικά ἐχρημάτιζον. Πάντα τὸν βίον αὐτοῦ μετὰ πορνῶν
καὶ μεθυόντων καὶ κιθαρωδῶν ἀνήλπισκε, τούτοις τερπόμενος. Ὡς δὲ
ἐπορεύετο ὁ δέιλαιος ἐπὶ τὴν οἰκίαν αὐτοῦ, ἠκουλούθησεν ὁ δίκαιος
3485 ὀπιθεν, θέλων ἰδεῖν ποῦ μένει. Ὡς οὖν ἔμαθε, τῇ ἐπαύριον πάλιν ἦλθεν ἐπὶ

$\gamma = \zeta \epsilon$ ($\zeta = \text{VCK}$ $\epsilon = \text{DE}$)

3459 ἐπισηχολεῖτο: ἐπασχ- ϵ ἡσχ- ζ || 3460 aliud caput, quod inscriptum est De sacerdote, hic inseruit ζ , vide infra, appendicem *b* || 3461 add. num. 82 C 32 D || add. tit. περὶ τοῦ βλασφημήσαντος K π. τ. βλασφημοῦντος καὶ ἀπρεπῇ φθεγγομένου V π. βλασφήμου E π. τ. ἀμαρτωλοῦ D tit. om. βC || 3461–2 ἐν τῷ περιπάτῳ ... Μαυριανοῦ: τοῦ μακαριωτάτου παίζοντος ἐν τῷ περιπάτῳ τοῦ δημοσίου ἐμβόλου τοῦ λεγομένου τὰ Μαυριανοῦ (sic) D τοῦ μακαριωτάτου ἐν τῷ περιπάτῳ τοῦ δημοσίου ἐμβόλου τοῦ λεγομένου τὰ Μαυριανοῦ ἀναπαυόντος καὶ παίζοντος E de ζ vide infra in appendice *b* || 3463 ἐκ om. γ || στράτας: πόρτας E ὁδοῦ ζ om. D || 3465 πόρτης: -ας D || 3466–7 ὅλος ... ζοφώδης: ἡσβολωμένη ἡ ὄψις τοῦ προσώπου αὐτοῦ KV ἀπησηβολωμένη ἡ ἐπιφάνια τοῦ προσώπου

this with certainty, unless God is with him”—, whereas blessed Andrew according to his habit resumed his nocturnal struggles, doing his usual work.

The blasphemer

One day as he was playing in the colonnade, in the portico called Ta Maurianou, he happened to turn off from the public street and come to the Stone Gate.¹ It was the day on which the martyrdom for the Lord's sake of the great martyr Thyrsos was celebrated.² When he thus approached the Stone Gate, as I said before, he looked up, and behold, a man returning from the shrine of the saint was going home to his house.³ To his just spiritual eye he appeared black and dark all over,⁴ and a multitude of demons walked before and after him, dancing and chanting in chorus a kind of song about him, shouting, "This man at least belongs to us!"⁵ And again they cried, "He is like us!" The others answered their singsong, shouting, "Behold, we are gaining him body and all, for he is similar to us and no one will gainsay our right to him! He belongs altogether to us and our father."⁶ This and many other things which cannot be written down they shouted, pulling the piteous man in exaltation, for they knew that he would depart from his body the following day, and for this reason rejoiced at his perdition. While the blessed man stood looking at this he was filled with great sorrow, for he knew that they were gaining him once and for all, because from his early youth he had been a whoremonger, always devoting himself to incest and licentiousness. He would have nothing to do with either Church or communion or prayer, nor did he understand anything spiritual, but all he knew was of the flesh and things demonic. All his acts were reckless, awful and satanic. He spent all his life among whores, drunkards and guitarists, enjoying their company. As the wretch went home, the righteous man followed him, wanting to know where he lived. Having discovered the whereabouts of his house he returned there the following day, placing himself at

αὐτοῦ C || 3468 δαιμόνων: αἰθιόπων ζ || ὅπιθεν: -σθ- LVε, fort. etiam C || 3472 ὀλόσωμον: ὁμό- D || 3478-9 ὡς ... πάντοτε: ὑπῆρχεν γὰρ ὁ ταλαίπωρος ἐκ νεαρᾶς ἡλικίας τοῖς πορνοκαπηλείοις (sic V: -λίοις CK) καὶ μοιχοστασίαις, κοίταις τε καὶ ἀσελγείαις πάντοτε προσεδρεύων ζ || 3482 ἐχρημάτιζον (-εν D): add. ὃς οὐδέποτε κατὰ τὴν φωνὴν τῶν ἀγροίκων δέδωκε τῷ ἀγγέλῳ αὐτοῦ θυμίαμα E || πάντα ... αὐτοῦ ε: sim. ζ om. β || 3485 ὅπιθεν BMK: -σθ- LVCε || 3485-6 ἐπὶ ... οἰκίαν: ἐν τῇ οἰκίᾳ ε al. ζ

3490 τὴν οἰκίαν, πόρρωθεν ἐστὼς βουλόμενος ἰδεῖν τὰ συμβαίνοντα αὐτῷ. Εὗρε
 δὲ αὐτὸν ἐν τῇ παγίδι τοῦ θανάτου ζωγρηθέντα καὶ κείμενον καὶ τινα
 ἄσχημα ἔθῃ εἰσπράττοντα. Ἦσαν δὲ ἐκεῖ πλείστοι τῶν οἰκείων αὐτοῦ
 χάριν ἐπισκέψεως ἐληλυθότες, καὶ ἕτεροι πολλοὶ ἰστάμενοι ἐθρήνουν
 αὐτόν, ἐπειδὴ τινα δεινὰ ἐκεκράγει καὶ αἰσχρά, οὐκ αὐτός, ἀλλὰ ὁ
 κερδήσας αὐτὸν διάβολος. Ἐθεώρει γὰρ ὁ δίκαιος τὸν σατανᾶν ὥσπερ
 μὺν, ποτὲ δὲ ὡς ὄφιν ἢ ὡς ἔχιδναν εἰσιόντα καὶ ἐξιόντα ἐκ τοῦ στόματος D
 αὐτοῦ καὶ κράζοντα διὰ τῶν ὀργάνων τοῦ ἐλεεινοῦ, ποτὲ μὲν ὡς κάτα,
 3495 ποτὲ δὲ ὡς κύων ἢ ὡς χοῖρος. Ἀπῆει δὲ τὴν χεῖρα ἐν τῷ ἀφεδρῶνι αὐτοῦ
 καὶ τῆς κόπρου αὐτοῦ ἀπογευόμενος, ἀπὸ γὰρ τοῦ πολλοῦ κλόνου
 ἠρήμωνε, τῇ τοῦ θανάτου προσεγγίζων τομῇ. Οὕτως οὖν ὁ ταλαίπωρος
 παραδειγματιζόμενος καὶ αἰσχύνῃ τοῖς πᾶσι φανείς πικρὸν τὸ τέλος
 ἀπηνέγκατο. Καὶ γὰρ οὐκ ἐξένευσεν ἡ ψυχὴ αὐτοῦ πώποτε, ἀλλ'
 ὀρθοβατοῦσα πρὸς τὸν πυθμένα τοῦ ἄδου παρεγένετο, ἐν τῷ αἰωνίῳ 836A
 3500 σκότει, ἐκεῖσε δεσμευθεῖσα ὀξύτατα.

Ταφέντος οὖν τοῦ σώματος αὐτοῦ καὶ τινων παραγενομένων πρὸς τὴν
 γυναῖκα αὐτοῦ χάριν παραμυθίας καθεζόμενοι ἐκίνουν λόγον περὶ τοῦ
 βίου αὐτοῦ, ὁποῖος ἦν χαλεπός. Καὶ οἱ μὲν ἔλεγον περὶ αὐτοῦ ὅτι φλύαρος
 ἦν καὶ γλώσσαλγος καὶ μοιχὸς σφόδρα, ἄλλοι ἔλεγον ὅτι ὅπου γυναῖκα
 3505 ἐθεάσατο, εἴτε ἄγαμον εἴτε παλλακίδα εἴτε καὶ ὑπανδρον, εὐθέως οὐ
 διέδρα ἀπὸ τῶν χειρῶν αὐτοῦ μέχρις ἂν τοῦ διαβόλου τὴν ἐπιθυμίαν
 εἰργάσατο. Ἡ δὲ γυνὴ αὐτοῦ διηγῆσατο περὶ αὐτοῦ τάδε ὅτι “Ἀφ’ οὗ
 συνεζεύχθη αὐτῷ, οὐδέποτε ἐκκλησίαν ἐγνώρισεν, οὔτε προσηύξατο οὔτε B
 σταυρὸν εἰς τὸ πρόσωπον αὐτοῦ ἐποίησεν ἀλλ’ οὔτε ἐκοινώνησεν, ἀλλὰ
 3510 διανυκτερεύων ἀπῆει εἰς τὰ πορνεία. Εἰ δὲ ἐνθάδε ἐγένετο, εἰ ἅπαξ τι
 ἐλάλησα, τὴν ῥάβδον ἐκ τοῦ ἀτυχεστάτου σώματός μου οὐδ’ ὁλως
 κατέφερεν. Ἄπαντα δὲ δεινὰ μοι κατεργάζετο. Ἐν οἷς τῇ προχθὲς
 κατανυγέντος αὐτοῦ καὶ ἐν τῇ κλίνῃ μου γεγονότος πρὸς με ἡμερωθείσης
 τῆς ψυχῆς αὐτοῦ, ὡς ἐκαθεύδομεν, ἠρξάμην νουθετεῖν αὐτόν, κάκεινος
 3515 ἔφη μοι· ‘Καὶ τί θέλεις ποιήσω; εἰπέ μοι.’ Ἐγὼ δὲ λέγω αὐτῷ· ‘Θέλω ἵνα
 τὴν αὐριον ἀπέλθωμεν κἂν εἰς τὸν ἅγιον Θύρσον, καθότι ἐστὶν ἡ μνήμη

3486 συμβαίνοντα: συμβάντα γ || 3488 οἰκείων: ἰδίων γ || 3490 δεινὰ Lε: ἀλλόκοτα
 ζ om. BM || ἀλλὰ: ἀλλ’ γ || 3492 ἐχιδναν: ἐχενδραν K ἔχεντραν C || 3493
 τῶν ὀργάνων MLe: τοῦ ὀργάνου B τοῦ στόματος C om. VK || κάτα: κάτος
 CK || 3494 ἀπῆει (sic scripsi: ἀπίει βD, sed cf. infra, lin. 3771) ... ἀφεδρῶνι αὐτοῦ:
 καὶ αὐτὸς ἔκειτο ἐν τῷ ἀφεδρῶνι τὴν χεῖρα ἐκτείνων E ἔκειτο γὰρ τὴν ἰδίαν χρεῖαν
 (sic) ἀπλώνας ἐπὶ τὸν ἀφεδρῶνα αὐτοῦ K ἔκειτο γὰρ ἐπὶ τοῦ ἀφεδρῶνος αὐτοῦ C
 καὶ τὴν χεῖρα αὐτοῦ ἀπλοῦντα ἐπὶ τὸν ἀφεδρῶνα αὐτοῦ V || 3495 καὶ om. CD ||
 3504 γλώσσαλγος: γλωσσώδης ζD || μοιχὸς σφόδρα: μάχιμος ZE || 3509 ἀλλ’ om. ε al.
 ζ || 3509–10 ἀλλὰ ... πορνεία: ἐνυκτῆρευέν τε ἐκάστοτε ὀρθρίζων τῷ διαβόλῳ καὶ τοῖς
 ἀγγέλοις (τῇ πομπῇ C) αὐτοῦ, φοιτῶν τοῖς μοιχοστασίαις καὶ τοῖς πορνοκαπηλείαις

a distance, wishing to see what would happen to him. He found him caught in the trap of death, lying in bed and practising unseemly things. A great many of his friends had come to visit him, and also many others stood there wailing over him, because he was crying terrible, shameful things, not he himself but the devil who had gained him. The righteous man saw Satan going in and out of his mouth, appearing sometimes as a mouse, sometimes as a serpent or a viper, and crying through the organs of the hapless man, sounding sometimes like a cat, sometimes like a dog or a pig. He put his fingers in his anus and tasted his own excrement, for in his great agitation he emptied his bowel as he approached the stroke of Death.⁷ Thus being held up to ridicule and put to shame in front of all the poor man came to a bitter end. For his soul never changed its course but went straight on to the depth of hell,⁸ to the eternal darkness, where it was speedily put in fetters.

When his body had been buried some people came to his wife to console her. Sitting down they engaged in conversation about his way of life and how difficult he had been. Some of them described him as gossipy and garrulous and as an unrestrained adulterer. Others said that whenever he caught sight of a woman, no matter whether she was a virgin or a concubine, or even a married woman, from that moment she was unable to escape from his hands until he had satisfied his devilish desire. His wife revealed that, "From the day I married him he never went to church, he neither prayed, nor made the sign of the cross on his forehead, nor even received the Eucharist but went away to spend the night in the brothels. If I happened to say something when he came home, he never let his stick rest from beating my unfortunate body."⁹ He did all sorts of terrible things to me. At last the day before yesterday he felt compunction and came to my bed, his soul having softened. As we lay there I began to admonish him, and he said to me, 'What do you want me to do? Tell me!' I answered, 'I want at least that tomorrow we go to St Thyrsos, as it is his feast day, and attend

(sic V: -καπηλίοις K -καπήλοις C) ὀξύτατα ζ || 3510 ἀπῆι B: ἐποίει M ἐπίει L om. ε fort. leg. ἦν || 3511 ἐλάλησα: add. αὐτῷ ML || 3511–12 ἐκ ... κατέφερον: locus dubius || 3511 μου σώματος inv. ε al. ζ || 3512 ἅπαντα δέ: ἀλλά πάντα ε al. ζ || 3514 αὐτόν: add. ἕως τότε, ἀδελφέ, τοῦ πονηροῦ σκοποῦ οὐκ ἐνδίδομεν; οὐκ ἰδοῦ ὁπῆ ποτε ὡς οἱ λοιποὶ τῶν ἀνθρώπων θανάτῳ προσομιλήσομεν; καὶ τίς λοιπὸν ἡμᾶς ἐξαιρήσεται τῆς κολάσεως ἐκείνης; βλέψον γὰρ καθότι ἐκκλησίαν ἰδεῖν οὐκ ἀνέχη, πένητι παρασχεῖν τὸ οἶνον οὐκ ἐβουλεύσω ποτέ, λόγον ἀγαθὸν οὐδέποτε ἐξηρεύσατο ἡ καρδιά σου (cf. Ps. 44:2), ἀλήθειαν οὐδέποτε λελάληκας ὡς οἱ αὐτοὶ χριστιανός, τῇ ἀγίᾳ καὶ φρικτῇ κοινωνίᾳ οὐδέποτε προσελθεῖν ἠβουλήθησ. μετὰ τούτων ἅπαντων οὐδὲ τῶν κακῶν ἀπέχη. βλέπε, ἀδελφέ, τί ποιεῖς, ὅτι ὁ θάνατος κλέπτης ἐστὶν καὶ καιρὸν οὐκ ἔχει, οὐ παιδίου φεῖδεται, οὐ νεωτέρου ἡλικίαν ἔλεει, οὐκ αἰδεῖται γέροντα, ἀλλὰ πάντας ἐπὶ τὸν τάφον ἔλκει ζ || 3516 τῇ ε om. ζ || κἂν om. γ

αὐτοῦ, καὶ ἵνα μείνωμεν ἐκεῖ τῇ ἀγίᾳ λειτουργίᾳ ὅπως κοινωνήσαντες τῶν
 ἀγίων τοῦ Χριστοῦ μυστηρίων καὶ φωτισθέντες ἁγιασθῶμεν, ταπεινέ, καὶ
 γενήσῃ χριστιανὸς κἂν μίαν ἡμέραν, καὶ ἴσως κύριος ὁ θεὸς ἐμβαλεῖ σοι ^C
 3520 τὸν φόβον αὐτοῦ, καὶ σπουδάσεις ἀπαλλαγῆναι τῶν προημαρτημένων σοι
 καὶ κτήσῃ ἔργα δικαιοσύνης, καὶ οὕτως δυνησόμεθα εἰς τὴν ζωὴν
 εἰσελθεῖν.’ Ὁ δὲ συνέθετό μοι οὕτω ποιῆσαι.

“Πρωΐας δὲ γενομένης ἐπορεύθημεν ἐν τῷ πανσέπτῳ ναῷ τοῦ ἁγίου
 μάρτυρος Θύρσου. Καὶ ὡς εἰσῆλθομεν ἔνδον, ἐμοῦ προσευχομένης αὐτὸς
 3525 ἵστατο मुकίζων καὶ οὔτε τὴν κεφαλὴν ἐκκλινεν εἰς τὸ γόνυ τοῦ
 προσκυνῆσαι τῷ ἁγίῳ μάρτυρι ἀλλ’ οὔτε σταυρὸν ἐποίησεν ἐν τῷ ^D
 προσώπῳ αὐτοῦ ἢ τὴν εἰκόνα τοῦ ἁγίου ἡσπάσατο, ἀλλ’ ἵστατο
 κεχαλασμένας ἔχων τὰς χεῖρας καὶ मुकίζων τοὺς προσευχομένους θεῷ.
 Ὡς δὲ ἐτέλεσα τὴν εὐχήν, στραφείσα λέγω πρὸς αὐτόν· ‘Τί ἵστασαι ὥσπερ
 3530 ζῳδῖον ἄψυχον, ταλαίπωρε, καὶ οὐ ποιεῖς κἂν σφραγίδα τοῦ δεσπότου
 Χριστοῦ ἐν τῷ προσώπῳ σου ἀλλὰ παντελῶς ἐματαιώθης, ἔλεεινέ, καὶ
 ἵστασαι ὥσπερ Ἰουδαῖος; Οὐ φοβῇ σὺ τὸν θεόν, κἂν τοὺς ἀνθρώπους
 αἰσχύνῃ καὶ πορεύῃ, πρόσευξαι ὡς εἶπόν σοι.’ Λέγει μοι ἐκεῖνος·
 ‘Τίني προσεύξομαι; δεῖξόν μοι.’ Ἐγὼ δὲ ἔδειξα αὐτῷ τοῦ ἁγίου μάρτυρος ^{337A}
 3535 τὴν εἰκόνα, καὶ φησι· ‘Καὶ τίς ἡ ταύτης δύναμις περίεστιν, ἀψύχου οὐσης
 καὶ ἀναισθήτου; Αἱ ματαῖα πλάνη τῶν ἀναισθήτων· τί γὰρ ὠφελεῖ αὕτη;
 Σοὶ λέγω, τοῖχε, βοήθησόν μοι.’ Τοῦτο εἰρηκῶς ὁ πανάθλιος καὶ θροηθεὶς
 δρομαίως τῆς ἐκκλησίας ἐξῆει. Ἐγὼ δὲ φοβηθεῖσα τὴν εἰς τὸν ἅγιον
 βλασφημίαν ἡρξάμην παρακαλεῖν τὸν ἅγιον φείσασθαι τοῦ μιαιρωτάτου
 3540 τῆς ἀναισθησίας καὶ μὴ ἀποδοῦναι αὐτῷ διὰ τὴν βλασφημίαν αὐτοῦ. Καὶ
 ἐγένετο αἰφνης ὥσπερ ἀρπαγέντος τοῦ νοῦς μου ὡς πρὸς τὴν εἰκόνα τοῦ
 μάρτυρος ἀκούω λεγούσης αὐτῆς πρὸς με· ‘Ἐγὼ μὲν συμπαθῶ, ἀλλ’ ὁ
 θεὸς ὠργίσθη αὐτῷ καὶ οὐκ ἀνέχεται· αὐρίον γὰρ ἐκέλευσε ῥιζοτομηθῆναι
 αὐτὸν καὶ ἐξολοθρευθῆναι ἐκ γῆς τὸ μνημόσυνον αὐτοῦ, καὶ γινώσκεται ἐν ^B
 3545 τῷ ἀσβέστῳ πυρὶ ὅτι ἀληθὴς ἐστίν ἡ δόξα τῶν τοῦ θεοῦ γνησίων φίλων τε
 καὶ μαρτύρων.’ Μετὰ δὲ τὴν τῆς θείας λειτουργίας ἀπόλυσιν ἔνδον
 γενομένης μου, εὗρον αὐτὸν λάβρῳ πυρετῷ συνεχόμενον καὶ ἐν τῇ κλίνῃ
 κείμενον, ὡς ἐωράκατε.” Τοῦτο τῆς γυναικὸς αὐτοῦ εἰρηκυίας τρόμος
 ἔλαβε πάντας τοὺς ἐκεῖ εὑρεθέντας καὶ ἔλεγον· “Ὅντως θεὸς οὐ

3517 μείνωμεν ἐκεῖ: παραμείνωμεν ζ || 3519 γενήσῃ: γένῃ VCE γένης D γένῃται K ||
 3521 καὶ κτήσῃ: ἐπικτήσῃ δὲ καὶ γ || 3522 οὕτω: -ὡς ε loc. om. ζ || 3525 मुकίζων:
 मुकίζων D मुकुίζων E (quod malim) ἐκमुκτηρίζων V मुκτηρίζων K ἐπιμεμφομένος
 C || 3528 मुकίζων: मुकίζων D मुकुίζων CE (quod malim) मुκτηρίζων K मुकुίζων
 καὶ मुκτηρίζων V || 3530 ζῳδῖον ML: ζῳδῖον Be ἄγαλμα ζ || 3531 παντελῶς ε: πάντως

holy service there so that by partaking of the holy sacraments of Christ we may be enlightened and sanctified and you, my poor husband, may become a Christian at least for one day. Perhaps the Lord God will inspire you with fear of him so that you will hasten to rid yourself of your previous sins and acquire works of justice, so that we shall thus be able to enter into life.¹⁰ He agreed to do this.

In the morning we went to the most sacred church of the Holy Martyr Thyrsos. As we entered I did my prayers while he mocked me, neither bending his head to his knees in obeisance to the holy martyr nor even making the sign of the cross on his forehead or kissing the icon of the saint. Instead he stood with hanging arms, mocking those who prayed to God. When I had finished my prayer, I turned to him and said, 'Why do you stand there like a lifeless statue, you miserable man? Why do you not even seal your face with the seal of the Lord Christ? Have you become a complete fool, you hapless man, standing there like a Jew? Even if you do not fear God, at least feel shame before men and go and pray as I told you!' He answered me, 'To whom shall I pray? Show me!' When I showed him the icon of the holy martyr he said, 'What is the power of this picture, inanimate and senseless as it is? Alas for the vain deceit of the senseless! Of what help can it be? I say to you: wall, help me!'¹¹ Having uttered these words the wholly wretched man became afraid and left the church in haste. Alarmed at his insult to the saint I began to implore him to forgive my most abominable husband his madness and refrain from punishing him for his blasphemy. Suddenly it was as if my mind was carried off towards the icon of the martyr and I heard it saying to me, 'I for my part feel sympathy for him but God is angry with him and does not endure him. He has ordered him to be extirpated tomorrow and his memorial to be blotted out from the earth.¹² In the unquenchable fire he will know that the glory of God's genuine friends and martyrs is true.' When I came home after the end of the divine service I found him lying in bed with a high fever, as you have seen." After his wife had finished her story trembling came upon all who were gathered there, and they said, "Certainly, God is not mocked,¹³ for his judg-

β οὕτως ζ || 3533 πορευῆτι: πορευθεῖς ε om. ζ || 3537 ante θρονηθεῖς add. ὥσπερ ζE || 3538 ἐγὼ ... φοβηθεῖσα: ἐμὲ δὲ συνέσχεν τρόμος ἀδιήγητος καὶ φόβος πολλὸς διὰ ζ || 3540 διὰ: κατὰ ζ om. D || τὴν βλασφημίαν: τὰ ἔργα ζ || 3546 μαρτύρων: add. ταῦτα μὲν ἐγὼ ἤκουσα ἐν ἐκστάσει γενομένη κατέναντι τῆς τοῦ ἁγίου εἰκόνης E sim. ζ || 3547 λάβρω scripsi: λαύρω βe al. ζ || 3548 ὡς ἐωράκατε: καὶ τῇ ἐπιούσῃ ἡμέρᾳ, καθάπερ καὶ ἐωράκατε, τὴν ἐλεεινὴν αὐτοῦ ψυχὴν λυγρῶς ἀπορρίψας τέλει τοῦ βίου ἐχρήσατο ζ, sim. E || 3549 ἐκεῖ: ἐκεῖσε γ

3550 μυκτηρίζεται, καὶ γὰρ ἀδιάφευστά εἰσιν αὐτοῦ τὰ δικαιώματα καὶ αὐτὸς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.”

Ταῦτα οὖν, ἀγαπητοί, οὐ μόνον ἀπὸ τοῦ μακαρίου ἐκείνου στόματος τοῦ δικαίου ἤκουσα ἀλλὰ καὶ ἀπὸ τῆς γυναικὸς τοῦ ταλαιπώρου ἐκείνου. Καὶ γὰρ ὠφελείας χάριν ταῦτα διηγείτο ἅπασιν καὶ ἔνεκεν τοῦ φοβεῖσθαι
3555 τὸν κύριον καὶ φεύγειν αἰετὴν πορνείαν καὶ τὴν μοιχείαν καὶ τὴν μέθην c καὶ ζητεῖν ἐν νυκτί τε καὶ ἡμέρᾳ τὴν παρὰ τοῦ θεοῦ βοήθειαν καὶ μὴ καταφρονεῖν τῶν τοῦ θεοῦ μαρτύρων καὶ τῶν ἁγίων λειψάνων αὐτῶν καὶ τῶν σεπτῶν εἰκόνων.

Ποτὲ δὲ περιπατοῦντος τοῦ ὁσίου ἐν τῷ δημοσίῳ φόρῳ πλησίον τοῦ κίονος,
3560 ὃν ὁ ἐν μακαρίᾳ τῇ μνήμῃ Κωνσταντῖνος ὁ ἐν ἁγίοις βασιλεὺς ἔστησεν, ὅς, φασί, καὶ τοὺς τιμίους ἤλους τοὺς ἐν τῷ ζωοποιῷ Χριστοῦ σώματι ἐμπαρέντας ἐν τῷ ἐπάνῳ ἱσταμένῳ ἀνδριάντι ἀφιδρῦσατο πρὸς δόξαν μὲν
θεοῦ, σκέπην δὲ καὶ φυλακτήριον τῆς βασιλευούσης πόλεως, καὶ ἰδοὺ γυνὴ τις τιμῷ πνεύματι φαιδρυνομένη διανοιγέντων τῶν ψυχικῶν αὐτῆς d
3565 ὁμμάτων ὁρᾷ τὸν μακάριον περιπατοῦντα μέσον τοῦ πλήθους ὡς στῦλον πυρὸς ἐξαστράπτοντα καὶ ὡς βολίδα πυρὸς εἰς τὸν ἀέρα ἐπαρθέντα καὶ αὐγάζοντα. Τινὲς δὲ μωροὶ ἐδίδοσαν αὐτῷ κόστους κατὰ τοῦ τραχήλου, ἄλλοι κατὰ τοῦ αὐχένος ἔτυπον. Καὶ πολλοὶ βλέποντες αὐτὸν ἀηδιζόμενοι ἔλεγον· “Κύριε, μηδὲ ἐχθρὸν ἐὰν ἔχομεν ἵνα οὕτως αὐτῷ συμβέ-
3570 βηκε.” Τινὲς δὲ ζοφώδεις δαίμονες ἐπακροώμενοι ὀπιθεν περιπατοῦντες ἔλεγον· “Ναί, ὁ θεὸς εἰσακούσεται τῆς εὐχῆς ὑμῶν καὶ μὴ ἐγείρῃ εἰς τὸν
840A αἰῶνα ἄλλον τοιοῦτον, οὐδεὶς γὰρ κατέκαυσεν ἡμῶν τὰς καρδίας ὡς ὁ ἀκαμάτης οὗτος· μὴ βουλόμενος γὰρ ἐκδουλεύειν τῷ κυρίῳ αὐτοῦ μωρὸν ἑαυτὸν προφασισάμενος παίζει τὸν κόσμον.” Ταῦτα μὲν οὗτοι ἔλεγον.
3575 Ἐώρα δὲ ἡ γυνὴ ὅτι τοὺς τύποντας τὸν δίκαιον ἐσημειοῦντο οἱ ζοφώδεις δαίμονες ἐκεῖνοι καὶ ἔλεγον· “Κἂν τοῦτο τὸ κρίμα ἔχομεν εἰς παραμυθίαν, ὅτι ἀδίκως αὐτὸν τύπτουσι καὶ ἔχουσιν ἁμαρτίαν· πάντως γὰρ ἀπὸ τῆς

3550 δικαιώματα: add. καὶ τὰ κρίματα ε add. καὶ αἱ κρίσεις ζ || αὐτὸς: add. κατὰ τὸν Ἑσάϊαν: ἡ ἐλεημοσύνη αὐτοῦ ἐν ζυγῷ καὶ σταθμῷ δίδεται ζ (cf. Isa. 28:17) || 3554 ταῦτα ... ἅπασιν VK, sim. E: ταῦτα διηγήσατο C om. βD || 3557 τοῦ θεοῦ: ἁγίων γ || ἁγίων: τιμίων γ || 3557–8 αὐτῶν ... εἰκόνων: καὶ τὰς ἐνθέους αὐτῶν μορφώσεις καὶ σεβασμίους εἰκόνας V καὶ τὰς ἐνθέους αὐτῶν εἰκόνας C καὶ τῶν ἐνθέων αὐτῶν μορφώσεων καὶ σεβασμίων εἰκόνων K || 3559 add. num. 83 C || add. tit. περὶ τῆς θεασαμένης τὸν ὅσιον γ: π. τ. γυναικὸς τῆς θεασαμένης τὴν ὀπτασίαν V (in marg.) K π. τ. βλεποῦσης τὸν ὅσιον ὡς στῦλον πυρός E tit. carent βD || φόρῳ: φ. τῆς πόλεως VK τόπῳ C || κίονος LVKDE κίονος BMC || 3561 ὅς, φασί scripsi: ὡς φασί β ὅς φησιν D ἐν ᾧ ὡς φασιν E ἐν ᾧ ζ || 3562 ἐμπαρέντας: ἐμπαγέοντας V || ἀφιδρῦσατο VE: ὃν ἀφιδρῦσατο K ἐφαδρύνετο D εἰσηκείσατο (sic) C om. β || 3563 δὲ: τὲ CD || βασιλευούσης πόλεως: προκαθεζομένης πασῶν τῶν πόλεων ζ || 3564 τιμῷ πνεύματι: add. θεοῦ D τιμία, θεοῦ πνεύματι E

ments are without deceit and he will render to every man according to his works."¹⁴

This, dear friends, I have heard not only from the blessed mouth of the righteous man but also from the wife of this wretch. For she told this to all for their spiritual benefit and in order that they should fear the Lord and always shun fornication, adultery and drunkenness, night and day seeking the help that comes from God, and never despise the martyrs of God and their holy relics and venerable icons.

A woman's vision of Andrew

One day when the holy man was walking in the public square near the column erected by Emperor Constantine of blessed memory, now among the saints,—he also, they say, took the precious nails which had pierced Christ's life-giving body and built them into the surmounting statue for the glory of God and as a protection and a talisman for the imperial city¹—, behold, a woman, infused with divine spirit, her soul's eyes being opened, saw how the blessed man walked amidst the crowd flashing like a fiery pillar and how he was lifted up into the air, dazzling like a beam of fire.² Some foolish people slapped him on the neck, others hit him on the back of his head. Many who saw him said in disgust, "Lord, may not even our enemies meet with such misery!" But some dark demons, walking behind him, heard their comments and said, "Yes, may God listen to your prayer and never again let such a man arise, for nobody has burnt our hearts like this idler!"³ Not wanting to serve his master he pretends to be mad and mocks the world!" Thus they spoke. But the woman noticed that the dark demons marked those who hit the righteous man, saying, "At least we can console ourselves with this fault, that they strike him unjustly, making themselves

πνεύματι ἁγίῳ ζ || φαιδρυνομένη: add. ἐν ἐκστάσει γενομένη ζD || 3566 βολίδα: -ας γ || ἐπαρθέντα: ἐπαριέντα ε ἀποπέμποντα ζ || 3566–7 καὶ αὐγάζοντα om. ζ || 3567 μωροὶ: τῶν πολιτῶν μωραίνοντες ζ || ἐδίδοσαν ... κόστους: ἐρράπιζον αὐτὸν καὶ ἐκόσσιζον ζ || κόστους ε: κόντους β || κατὰ ... τραχήλου om. γ, fort. recte || 3568 ἔτυπον: add. αὐτόν, ὁ δὲ ὁσιος ἔθη καὶ σχήματα παρὰ τὸ καθήκον ἐπεδείκνυτο (ἐδείκνυνεν K), λανθάνειν τοὺς πολλοὺς πειρώμενος ζ add. ποιούντος αὐτοῦ ὥστερ τινὰ ἄσχημα ἔθη E || 3569–70 συμβέβηκε: συμβῆ V συμβῆ παραδειγματίζεσθαι ὑπὸ τοσούτων C συνέβη παραδειγματίζεσθαι K, post quod add. μηδὲ τῇ ἀναισθησίᾳ ταύτῃ περιπέση τις τῶν ἀνθρώπων ζ || 3570 ζοφώδεις δαίμονες: ζοφώδεις μέλανες D μέλανες καὶ ζοφώδεις E αἰθίορες ζ || ὅπιθεν: ὅπισθεν V πόρρωθεν CK || 3572 τοιοῦτον: add. ἐπὶ τῆς γῆς ε add. τύραννον καθ' ἡμῶν ἐπὶ τῆς γῆς ζ || γάρ: add. οὕτως ζ || 3573 ἀκαμάτης: ἐπιθέτης CK ἐπιθέτης καὶ ἀκάματος (sic) V || βουλόμενος: θέλων ζ || ἐκδουλεύειν ... κυρίῳ: κάμνειν τὰ ἔργα τοῦ κυρίου ε ὑποτάσσεσθαι τῷ κυρίῳ αὐτοῦ καὶ ἐκτελεῖν τὰ ἔργα ζ || 3573–4 μωρὸν ... κόσμον: ἐτροπεύσατο τοῦ εἶναι ὡς εἰς τῶν πεφυρμένων καὶ ὡς δῆθεν ἐξηχος γεγόμενος ἐμπαίζει τὸν κόσμον ὅλον ζ || 3576 δαίμονες om. γ

3580 τοιαύτης προφάσεως καταδικάζομεν αὐτοὺς ἐν τῇ ὥρᾳ τοῦ θανάτου
αὐτῶν, ὅτι ἐκλεκτὸν θεοῦ ἔτυπτον ἀδίκως, καὶ οὐκ ἔστι σωτηρία ἐν
τούτοις.” Ἀκούων δὲ ταῦτα ὁ μακάριος πνεύματι θείῳ ἔλυνεν αὐτῶν τὰ
σημειώματα, δυνάμει θεοῦ κραταιᾷ φερόμενος, καὶ ἐδικάζετο αὐτοὺς
λέγων· “Οὐκ ἔξεστιν ὑμῖν σημειοῦσθαι τούτους· ἐγὼ γὰρ παρεκάλεσα τὸν B
φοβερὸν δεσπότην μου μὴ ἡγεῖσθαι αὐτοῖς εἰς ἁμαρτίαν τούτου ἕνεκα
ὑπὲρ ὅσον με τύπτουσιν· οὐκ οἶδασι γὰρ τί ποιοῦσι καὶ ἡ ἄγνοια τόπον
3585 αὐτοῖς ἀπολογίας δίδωσιν.”

Ὡς οὖν ταῦτα ἤκουσεν ἡ γυνὴ ὁμιλοῦντα τὸν δίκαιον μετὰ τῶν
σκοτεινῶν ἐκείνων, ὁρᾷ εἰς τὸ ὕψος, καὶ ἰδοὺ ὥσπερ πύλη ἀνεωγῶσα τοῦ
οὐρανοῦ καὶ ἐξ αὐτῆς ἐξιὼν πλῆθος χελιδόνων τερπνῶν· μέσον δὲ αὐτῶν
ἦν περιστερὰ ὡς χιῶν μεγάλη σφόδρα καὶ κατῆι ἅμα ταῖς χελιδόσιν ἐπὶ
3590 τὸν μακάριον, κάρφος ἐλαίας ἄνθος χρυσοῦ στίλβοντος ἔχον
βαστάζουσα ἐπὶ τοῦ στόματος αὐτῆς καὶ ἀνθρωπίνως διαλεγομένην τῷ
μακαρίῳ καὶ λέγουσαν· “Δέξαι τοῦτο τὸ κάρφος, ὅτι ὁ παντοκράτωρ C
πατὴρ καὶ υἱὸς Σαβαὼθ αὐτός σοι ἐκ τοῦ παραδείσου αὐτὸ ἀπέσταλκε
γνώρισμα διὰ τὸ εἶναί σε οἰκτίρμονα καὶ φιλάνθρωπον, ὃν τρόπον
3595 οἰκτίρμων καὶ ἐλεήμων ἐκείνος καθέστηκεν. Ἴδοὺ γὰρ δοξάσει σε κύριος
ἔτι καὶ ἔτι καὶ ὑψωθήσεται τὸ ὄνομα αὐτοῦ τὸ ἅγιον ἐπὶ σοί, ἀνθ’ ὅσον
ἔκρινας τοῦ μὴ ἔχειν ἁμαρτίαν τοὺς καθ’ ἐκάστην σε τύπτοντας.” Ταῦτα
εἰρηκυῖα ἐκαθέσθη ἐπὶ τὴν κεφαλὴν αὐτοῦ· καὶ ἦν ὅλη περιηργυρωμένη
καὶ τὰ μετάφρενα αὐτῆς ἐν χλωρότητι χρυσοῦ, οἱ δὲ ὀφθαλμοὶ αὐτῆς ὡς
3600 μαργαρίται τίμιοι, καὶ οἱ πόδες αὐτῆς ὑπῆρχον βαφῇ βασιλικῇ βεβαμ-
μένοι, καὶ σταυρὸς ἀπὸ ἀνθέων ἐπὶ τὴν κεφαλὴν αὐτῆς, καὶ ἦν κύκλω
αὐτῆς πολλὸς τῶν χελιδόνων κελαδισμός.

Ταῦτα ὁρῶσα ἡ γυνὴ ἐκείνη ἡ θεοσεβὴς ἐξεπλήττετο σφόδρα ἐν ἐαυτῇ
γενομένη καὶ ἔλεγε· “Βαβαὶ τῆς τοῦ θεοῦ ἀγαθότητος· οἶους φωστήρας
3605 ἔχει ἐπὶ γῆς καὶ οὐδεὶς ἐπίσταται.” Πολλάκις οὖν ἡβουλήθη τὰ ὁραθέντα
αὐτῇ τισι διηγῆσασθαι καὶ παραχρῆμα θεία τις δύναμις ἐκώλυνεν αὐτὴν
εἰς τρόπον ἄγουσα, καὶ λοιπὸν ἐκούσα τὸ θαῦμα ἀπέκρυπτεν. “Ὅθεν ἐν μιᾷ
συναντᾷ αὐτῇ ὁ δίκαιος καὶ λέγει αὐτῇ· “Φύλαττέ μου τὸ μυστήριον ἐν τῷ
τέως, Βαρβάρα,” (τοῦτο γὰρ ἦν ὄνομα αὐτῇ) “καὶ μηδενὶ αὐτὸ ἐξείπης
3610 ἄρτι, ἕως οὗ ἐλεύσομαι ἐν τόπῳ σκηνῆς θαυμαστής ἕως τοῦ οἴκου τοῦ
841A

3580 θείῳ: add. κατ' αὐτῶν κινούμενος ζ' add. κατ' αὐτῶν ὥσπερ φλόγα γεγόμενος E || 3581
δυνάμει ... φερόμενος om. ζ' || κραταιᾷ φερόμενος LE: κρ. ἀφαιρόμενος B κραταιούμενος
M || αὐτοῖς: αὐτοῖς KD om. C || 3582 τούτους: τούτοις ε' ταῦτα CK || 3582-3 τὸν
... δεσπότην: τῷ φοβερῷ δεσπότη ε' τῷ δεσπότη CK || 3583 αὐτοῖς: αὐτοὺς CE ταῦτα
VK || 3583-4 τούτου ... τύπτουσιν: ὑπὲρ τῶν σκανδαλιζόντων (-ομένων K) εἰς ἐμὲ καὶ
τυπτόντων με ante μὴ ἡγεῖσθαι ζ' || 3584 οὐκ ... ποιοῦσι om. ζD || ἄγνοια γ: ἀγνοία β

guilty of sin! At the moment of their death we shall surely be able to condemn them on the ground that they have stricken one of God's elect unjustly, and in their case there will be no salvation." When the blessed man heard this he was filled with mighty power from God and wiped out their marks with divine spirit. He rebuked them and said, "You are not permitted to mark these men, for I have besought my terrible Lord not to reckon as a sin that they strike me. They do not know what they are doing, and their ignorance gives them ground for defence."⁴

When the woman heard the righteous man utter these words to the dark demons she looked up towards heaven, and behold, a gate, as it were, opened in heaven, and from it a multitude of delightful swallows came out. In their midst there was a dove, white as snow and very large. Together with the swallows it descended towards the blessed man, carrying in its beak an olive twig⁵ with a flower of gleaming gold. It spoke to the blessed man with a human voice, saying, "Take this twig, for the Almighty Father and Son Sabaoth⁶ himself has sent it to you from paradise as a token because you are merciful and benevolent in the same way as he is merciful and compassionate. See, the Lord will glorify you again and again, and his holy name shall be exalted thanks to you because you decided that those who strike you every day should be without guilt." With these words it settled on his head. It was completely covered with silver, and its breast with yellow gold;⁷ its eyes were like precious pearls, its feet were dipped in imperial dye, a cross of flowers was upon its head, and on all sides of it there was the loud chirping of the swallows.

When the pious woman came to herself after this vision she was greatly amazed and exclaimed, "How wonderful God is in his goodness! What luminaries he has on earth, and nobody knows it!"⁸ Often she wanted to tell some people what she had seen, but immediately a divine power prevented her, throwing her into a trembling so that henceforth she kept the miracle secret voluntarily. One day the righteous man met her and said, "Keep my secret for the time being, Barbara,"—that was her name—"and do not reveal it to anybody until I have come to the place of the wondrous taber-

|| 3586–7 μετὰ ... σκοτεινών: μ. τοῖς σκοτεινοῖς D τοῖς σκοτεινοῖς E al. ζ || 3587 εἰς: πρὸς ζ || τὸ om. ε || 3588 οὐρανοῦ: στερεώματος ζE add. ἀνὴρ ὡς εἶδος ἑωσφόρου ἵστατο ἐπάνω C, sim. VK || ἐξὶν πλῆθος ε: ἐξιόντος πλῆθους (πλῆθος B) β ἐξήει πλῆθος ζ || τερπνών: add. κελαδισμὸν ἐμποιούντων ζ || 3589 ἦν om. γ || 3590 ἄνθος: ὡς εἶδος CK || 3590–1 ἔχον βαστάζουσα scripsi: ἔχων βαστάζων β ἔχουσα ζ βαστάζουσα ε || 3591 ἐπὶ ... στόματος: ἐν τῷ στόματι γ, cf. Gen. 8:11 || 3593 υἱός: κύριος E (quod malim) om. D al. ζ || 3596 ἀνθ' ὅσον: ἀνθ' ὃν ζD || 3604 γενομένη ζE: γεναμένη βD add. ἀπὸ τῆς θεάς ἐκείνης γ || 3606 αὐτὴν ε: ἐαυτὴν β al. ζ || 3607 ἀπέκρυπτεν ML: ἀπέκρυβεν γ (B non legitur) || 3610 ἐλεύσομαι: διελ- γ

θεοῦ.” Ἡ δὲ πρὸς αὐτὸν ἀπεκρίνατο· “Κακῶς καὶ οὐ θέλω· εἰ δὲ καὶ θελήσω τινὶ διηγῆσασθαι, οὐ δύναμαι, τίμιε φωστὴρ καὶ ἐκλεκτὲ κυρίου πανθαύμαστε· κωλύομαι γὰρ ἀοράτῳ δυνάμει καὶ εἰσέρχεται τρόμος εἰς τὰ ὀστέα μου καὶ ἐν ἐμοὶ ἡ ἰσχὺς μου ταράττεται.”

- 3615 Τούτοις τοῖς τεραστίοις τοῦ θαυμασίου Ἀνδρέου διαπρέποντος συνέβη τῷ B
Ἐπιφανίῳ πόλεμος χαλεπὸς τῆς πορνείας· φθονήσας γὰρ αὐτὸν ὁ
ἐπικατάρατος σατὰν ἐκατόνταρχον δράκοντα ἀπέστειλεν αὐτῷ, ὅπως τῇ
λύπῃ ἀφανίσῃ καὶ ἐξάρῃ ἐκ γῆς τὸ μνημόσυνον αὐτοῦ. Ὁ οὖν Ἐπιφάνιος
ἄγαν δαχθεὶς ἀηδῶς εἶχε, πικρῶς συνεχόμενος, καὶ τί δράσαι μὴ ἔχων διὰ
3620 τὸ ἐπελθὼν αὐτῷ καὶ συνταράσσον λίαν, ἀναζητήσας εὔρε τον μακάριον
Ἀνδρέαν, καὶ ἅπαντα αὐτῷ ἀναθέμενος παρεκάλει ἀπαλλαγῆναι τῆς
πικρίας τοῦ διαβόλου καὶ μὴ παντελῶς παροραθῆναι τοῦ μὴ εἰσελθεῖν εἰς
πειρασμόν, δεινῶς γὰρ ἔλεγεν πάσχειν ἀπὸ τῆς τοῦ δράκοντος προσβολῆς.
Ὁ δὲ μακάριος ὄντως καὶ ἐν ἀληθείᾳ ἡδύς τε καὶ συμπαθέστατος C
3625 οἰκτεῖρας αὐτὸν ὡς ἅτε γνήσιον τέκνον λέγει πρὸς αὐτόν· “Τέκνον μου
γλυκύτατον, ἔπαρσις ἡμῖν ἐγένετο καὶ διὰ τοῦτο ἀπελύθη καθ’ ἡμῶν ὁ
δράκων, ἵν’ ὅπως γνωσόμεθα τὴν ἐαυτῶν εὐτέλειαν καὶ ὅτι οὐδὲν ἐστὶν ἡ
ἰσχὺς ἡμῶν πρὸς αὐτὸν τὸν σατανᾶν καὶ τὴν πονηρίαν αὐτοῦ ἀλλὰ τὸ
3630 πᾶν τοῦ φοβεροῦ θεοῦ ἐστὶν· εἴτε νίκη εἴτε ἀνδρεία εἴτε προσευχὴ εἴτε
νηστεία εἴτε τι ἕτερον εὔρεθῇ ἐν ἡμῖν, πάντα θεοῦ δωρεὰ πεφύκασι, καὶ ἡ
προθυμία ἡμῶν. Αὐτὸς γὰρ εἶπεν ὅτι “Ἄνευ ἐμοῦ οὐ δύνασθε ποιεῖν
οὐδέν”, καὶ ὅτι Ἅπαντα δικαιοσύνη ἀνθρώπου ὡς ῥάκος ἀποκαθημένης
ἐνώπιον κυρίου. Νῦν οὖν, τέκνον μου, ἐγὼ διατάττομαί σοι καὶ ἡ ὑπακοή
σου ἔργον ἀνύσει· αὐριον γὰρ πρῶτ’ εἴτε τὸ δειλινὸν πορεύηται ἐν τῷ ναῷ
3635 τοῦ μεγαλομάρτυρος Ἀκακίου ἐν τῷ Ἑπτασκάλῳ· ἐκείσε γὰρ ἐλεύσομαι D
κἀγὼ τῷ πνεύματι πρὸς αὐτόν· καὶ λοιπὸν ἀμφοτέροι δεηθῶμεθα μετὰ

3611 καὶ¹ om. ε al. ζ || 3614 aliud caput, quod inscriptum est De praedicto Epiphanii, hic inseruit ζ, vide infra, appendicem c || 3615 add. tit. περὶ τοῦ πειρασμοῦ τοῦ Ἐπιφανίου E π. τ. ἐπενεχθέντος πειρασμοῦ τῷ Ἐπιφανίῳ V in marg. π. τ. πειρασμοῦ τοῦ ἐπινεχθέντος (sic) τῷ Ἐπιφανίῳ K tit. carent βCD || 3615–16 τοῦ θαυμασίου ... Ἐπιφανίῳ: διαπρέποντος τοῦ Ἐπιφανίου συνέβη αὐτῷ ζ (cf. infra, appendicem c) || 3617 σατὰν ML: σατὰν B σατανᾶς ε δαίμων ζ || 3619 δαχθεὶς: δηχθεὶς VKE πειρανθεὶς C διδαχθεὶς D || δράσαι Be: δράσῃ ML al. ζ || 3620 ἀναζητήσας: hinc cod. P denuo adhibeo (cf. supra ad lin. 1217)

γ = Pζε (ζ = VCK ε = DE)

3622 τοῦ² ... εἰσελθεῖν: ἵνα μὴ εἰσελθῇ P loc. om. ζ || 3624 καὶ¹ om. PD ante ὄντως tr. E loc. om. ζ || συμπαθέστατος: add. ὦν P || 3626 ἡμῖν PζD: ὑμῖν βE || ἡμῶν LPζD:

nacle, to the House of God!"⁹ She answered, "Unfortunately I do not want to. And even if I want to tell somebody, I cannot, honourable luminary and wholly marvellous elect of the Lord, for I am prevented by an invisible power, and trembling enters my bones and my strength is troubled within me."¹⁰

Epiphanius' temptation

While the admirable Andrew excelled in these marvellous deeds Epiphanius happened to be exposed to a sore temptation to commit fornication, for the accursed Satan envied him and sent him a centurion dragon to grieve him and blot out and take away his memorial from the earth.¹ Epiphanius, much afflicted, felt ill at ease and bitterly distressed. As he was at a loss what to do with his affliction and great trouble he looked for blessed Andrew. Having found him he laid everything before him, begging him to rescue him from the bitter treatment of the devil and not allow him to be completely exposed to temptation, for he suffered terribly from the assault of the dragon, he said. The blessed man, being really and truly pleasant and most sympathetic, had compassion on him as on a genuine son and said, "My sweetest child, we have become proud and therefore the dragon has been let loose against us, that we may become aware of our worthlessness and realize that our strength is of no avail against Satan himself and his wickedness, all depending on the fearful God. No matter whether victory or courage or prayer or fasting or some other virtue is found in us, all such things are gifts of God, even our willingness, for he himself said, 'Apart from me you can do nothing,'² and 'Every righteous deed of man is like a rag of a woman menstruating before the Lord.'³ Therefore, my son, I command you and your obedience will yield result: tomorrow, either in the morning or in the afternoon, you shall go to the church of the Great Martyr Akakios at Heptaskalon.⁴ I too shall go there in my spirit to see him. Then we shall both implore him with bitter tears that he may speak to the benev-

ύμών BME || 3627 ἴν' ὅπως: ἵνα ὅπως K ἡ ὅπως V ἵνα E ὅπως PD || γνωσόμεθα Pe: ἐπιγνωσόμεθα CK ἐπιγνώμεν V γνώση β || ἐαυτῶν ζ: αὐτῶν D ἐαυτοῦ βE αὐτοῦ P || 3628 αὐτὸν ... αὐτοῦ: τὴν πονηρίαν τοῦ σατανᾶ Pe al. ζ || 3630 εἴτε τι E: εἴτε PD ἢ τι β al. ζ || ἕτερον: ἕτερόν τι P || εὗρεθῇ om. E || 3631 Αὐτὸς ... εἶπεν: αὐτὸς ἐστίν, εἶπεν γὰρ P || 3632 ἀποκαθημένης ζε: -μένη βP

πικρῶν δακρύων, ὅπως συντύχη ὑπὲρ τούτου τῷ φιλανθρώπῳ καὶ ἀγαθῷ
 δεσπότῃ. Καὶ οἶδα ὅτι οὐ μὴ ἀποτύχη, μεγάλην γὰρ παρρησίαν ἔχει ὁ
 καλλιμάρτυς πρὸς τὸν κύριον διὰ τὴν γενναίαν αὐτοῦ ἄθλησιν καὶ διὰ τὸ
 3640 τίμιον αἷμα, ὃ ὑπὲρ τῆς ἀγάπης αὐτοῦ προθυμία ἐξέχεε, καὶ γίνεται ἡμῶν
 τὸ καταθύμιον παρ' αὐτοῦ καὶ ἀναπαυόμεθα. Ὅταν δὲ γένη πρὸς αὐτόν, 844A
 μὴ χρῆση τινὶ βαττολογίᾳ, ἀλλὰ πνεύματι συντετριμμένῳ καὶ τεταπει-
 νωμένῃ καρδίᾳ καὶ δάκρυσι καὶ βαθέοις στεναγμοῖς καὶ λόγοις θλιβεροῖς
 αὐτὸν ἐξιλέωσαι, καὶ εὖ οἶδα ὅτι εὐθέως ὅψει τὴν δόξαν τοῦ θεοῦ. Naí,
 3645 τέκνον μου, οὕτως ποιήσεις καὶ ἔσται σοι ὃν τρόπον εἶρηκα ἡ ἔκβασις.”
 Ταῦτα ἀκούσας ὁ Ἐπιφάνιος πεσὼν εἰς τοὺς τιμίους αὐτοῦ πόδας καὶ
 ἀσπασάμενος τῷ ἁγίῳ φιλήματι ἀνεχώρησε.
 Πρωΐας δὲ γενομένης ἐπορεύθη ὁ Ἐπιφάνιος ἐν τῷ ναῷ τοῦ τιμίου
 Ἰωάννου τοῦ Βαπτιστοῦ καὶ ἐκείσε τῇ λειτουργίᾳ ἐσχόλασε. Περί δὲ τὸ B
 3650 δειλινὸν ἀπῆει ἐν τῷ ναῷ τοῦ ἁγίου Ἀκακίου. Ἦν δὲ ὥρα ἐβδόμη καὶ αἱ
 πύλαι τοῦ ναοῦ ὑπῆρχον ἡσφαλισμέναι. Ἐν δὲ τῷ νάρθηκι προσεδρεύων
 δάκρυσι θερμοῖς ἠντιβόλει τὸν μάρτυρα μὴ κενὸν ἀποστραφῆναι. Τοῦ δὲ
 ξύλου κρούσαντος τοῦ ἐσπερινοῦ ὕμνου καὶ τοῦ ναοῦ ἀνεωχθέντος,
 3655 πρῶτος εἰσῆει αὐτός, στένων καὶ ὀδυρόμενος καὶ τῇ δεήσει συγκιρνὼν τὰ
 δάκρυα. Ὡς δὲ ἤγγισε τῇ θήκῃ τοῦ μάρτυρος, τοιαῦτα πρὸς αὐτὸν τῷ
 πνεύματι ἀπεφθέγγετο: “Φωστὴρ ἅγιε, ἀγαπητὲ τοῦ κυρίου, πανθαύμαστε,
 μεμυρισμένε, μάρτυς κυρίου ἡγιασμένε, ἐλέησόν με τὸν ἀσθενῆ καὶ
 ταλαίπωρον, κακῶς ἔχοντα ἀπὸ πλήθους πταισμάτων καὶ σκληρῶν καὶ
 3660 πονηρῶν ἔργων δράματος σατὰν διαβόλου, θεράπευσον τὰ ἔλκη,
 ἀπόσμηξον τὰ τραύματα, ἴασαι τοὺς μώλωπας καὶ τῶν πόνων τὰ C
 στίγματα· ἴδε τὸν κύνα, θέασαι τὸν ὄφιν, πρόσσχες τῷ λύκῳ, τῷ ἄρκτῳ, τῷ
 λέοντι τῷ κατ' ἐμοῦ τοῦ ταπεινοῦ φρυαττομένῳ ἐξαλείφειν πάμπαν, τῇ βίᾳ
 τῆς φύσεως εἰς παραφύσιν ἐκτρέποντι· μὴ βραδύνης, ὁ ἡδύς, μὴ
 3665 παραβλέψη τὰ αἰσχροτάτα δάκρυα, ὁ μελίρρυτος, ἀλλὰ ἀπέλασον ἀπ'
 ἐμοῦ τῇ φοβερᾷ τῆς πρεσβείας σου σφενδόνῃ· δύνασαι γὰρ οἶα θαυμαστὸς
 στρατιώτης τοῦ Ἰησοῦ τοῖς αἰτούσι παρέχειν τὰ καταθύμια.” Ταῦτα
 εἰρηκῶς ὁ Ἐπιφάνιος μετὰ δακρύων πρὸς τὸν τῆς ἀληθείας μάρτυρα
 εὐθέως ὁρᾷ ὡς εἶδος ἀστραπῆς ἐξελθούσης ἀπὸ τῆς θήκης τοῦ ἁγίου καὶ

3637 φιλανθρώπῳ ... ἀγαθῷ Le: φ. θεῷ καὶ BM ἀγαθῷ καὶ φ. P κοινῷ ἡμῶν καὶ φ. ζ ||
 3638 οὐ μὴ: οὐκ Pe al. ζ || 3640 προθυμία: προθύμως PD om. ζ || 3643 βαθέοις ε:
 θείοις BP om. ζ || 3648 add. tit. Περί τῆς θέας τοῦ μάρτυρος Ἀκακίου E, cf. infra ad lin.
 3683 || 3649 ἐσχόλασε Me: -ζε BLP al. ζ || 3651 ἡσφαλισμέναι B: ἐσφαλισμέναι ML
 κεκλεισμένα Pζ || 3652 θερμοῖς: θλιβεροῖς Pe om. ζ || 3656–7 πανθαύμαστε ...
 ἡγιασμένε: ἡγιασμένε μεμυρισμένη μάρτυς κυρίου (τοῦ Χριστοῦ E) πανθαύμαστε ε
 θαυμαστὲ προστάτα τῆς βασιλίδος τῶν πόλεων ζ || 3659 δράματος ... διαβόλου om. P ||
 δράματος: δράματος D (E non legitur) al. ζ || 3661–2 ἴδε ... λέοντι: ἐπιτίμησον τῷ

olent and good Lord about this matter. And I know that he will not fail—for thanks to his brave struggle and the precious blood which he shed readily as a token of his love the eminent martyr enjoys great freedom of access to the Lord—and that our wishes will be fulfilled through him so that we may come to rest. When you come to him, do not use empty phrases but propitiate him with a contrite spirit and a lowly heart and with tears and deep sighs and words of distress, and I am certain that you will see the glory of God at once.⁵ Yes, my son, if you proceed like this the outcome will be according to what I have said.” Hearing this Epiphanius fell at his precious feet, whereupon he gave him the holy kiss and went away.

When morning came Epiphanius went to the church of the venerable John the Baptist and attended service there.⁶ In the afternoon he went to the church of St Akakios. It was the seventh hour of the day and the doors of the church were closed. While he waited in the narthex he besought the martyr with hot tears not to let him return home empty-handed. When the sounding board struck for the evening hymn and the church was opened, he was the first to enter, sighing and wailing and mixing his prayer with tears. Approaching the tomb of the martyr he uttered in his spirit, “Holy luminary, the Lord’s beloved, you who are wholly marvellous, fragrant, the Lord’s sanctified martyr! Have mercy on my weak and miserable person, for I suffer from a multitude of sins and of hard and evil works contrived by Satan the devil! Heal my sores, clean my boils, cure my wounds and the scars of my sufferings! Look at the dog, behold the serpent, observe the wolf, the bear, the lion raging against my humble self to destroy me completely, trying with the help of the natural urge to turn me into a state contrary to nature!⁷ Do not delay, sweet martyr! Do not neglect my shameful tears, you who are flowing with honey, but drive him away from me with the terrible sling of your intercession! As a wonderful soldier of Jesus you can grant those who beg what they desire.” As soon as Epiphanius had said this with tears to the Witness of the truth he saw lightning, as it were, com-

βεβήλω τυράννω ζ || 3662–3 κατ’ἐμοῦ ... ἐκτρέποντι: ἐξαλείφειν τὴν θάλασσαν ἐπαπειλοῦντι (ἡπειληκότι VK), μηδὲν δὲ δυναμένω, κατ’ἐμοῦ δὲ κεκινημένω καὶ φρυαττομένω καθέλκειν τῇ βίᾳ τῆς φύσεως εἰς τὸ παρατραπήναι με τοῦ μολῦναι τὸ σῶμα καὶ τὴν ψυχὴν μου ζ || 3662 πάμπαν BL: πάντα M ἅπαντα P ἅπαν D ἅπαξ E || 3663 εἰς ... ἐκτρέποντι om. P || παραφύσιν βD: τὰ παρὰ φύσιν E || 3663–4 μὴ βραδύνης ... μελίρρυτος: μὴ οὖν ἀπορρίψης με τὸν ἀνάξιον ἀπροστάτευτόν ἀπὸ τοῦ προσώπου σου ζ || 3663 ante ἡδύς add. γλυκύς, μὴ ἀναβάλ(λ)η (-ης D) ὁ ε || 3664 παραβλέψη: -ης LD add. μου Pε || 3665 σφενδόνη LVK: -όνι (cf. supra, lin. 3365) BMPCE δρεπάνη D add. τὸν ἀλλόφυλον ζ || 3668 ὁρᾶ: ὁρῶ P || ἐξελθούσης: -οὔσα P -οὔσαν CD ἐξελθὼν V

αὐτὸν περικυκλώσαν. Ἦν δὲ ἡδὺ καὶ λίαν θερμότατον· ἦν γὰρ θερμὴ τοῦ D
 3670 ἀθλοφόρου ἢ πρὸς αὐτὸν εὐεργεσία ἐπιφοιτήσασα. Ὁρᾷ οὖν πάλιν, καὶ
 ἰδοὺ ἐκ τῆς θήκης ἐξῆι εὐωδία ὥσπερ κρίνων καὶ ῥόδων καὶ ὡς μύρου
 πολυτίμου παραπλήσια, καὶ φωνὴ γέγονεν αὐτῷ λέγουσα: “Ἦκουσα τῆς
 δεήσεώς σου, καὶ γὰρ καὶ πρὸ σοῦ ὁ διὰ κύριον παίζων διὰ σέ μοι
 3675 ἐνέτυχεν· ἄπιθι οὖν, κἀγὼ περὶ τούτου τῷ ποιητῇ καὶ θεῷ δεηθήσομαι·
 ἄψομαι γὰρ τῶν τιμίων ἰχνῶν αὐτοῦ καὶ οἶδα, οὐ παραβλέψηταί μου τὴν
 δέησιν.” Καὶ εὐθέως ἀπέστη ἡ φωνή. Ὁ δὲ Ἐπιφάνιος θαυμάσας τὴν τοῦ
 ἁγίου ἐνέργειαν ἰκέτευεν αὐτὸν τοῦ ἐπιταχύναι τὴν δέησιν· “Θέλω γάρ,” 845A
 φησι, “μεγαλομάρτυς τοῦ Χριστοῦ ἡγαπημένε, ἵνα τὸ πᾶν μέχρι
 μεσονυκτίου κατεργάσῃ τῷ δούλῳ σου καὶ ἴδω σου τὸ γλυκύτατον
 3680 πρόσωπον κἄν ἐν ὁράσει, τὴν χαρὰν μοι καὶ τὴν ἀντίληπν κομιζόμενον.”
 Ταῦτα εἰρηκῶς καὶ ἀσπασάμενος τὴν θήκην τοῦ ἁγίου μάρτυρος
 ἀνεχώρησεν.

Ὡς δὲ εἰσῆι ἐν τῷ κοιτῶνι αὐτοῦ, ἐτέλεσε τὴν ἐνάτην ὥραν τῆς
 νυκτός, καὶ μικρὸν ἀφυπνώσας ὁρᾷ εὐθέως ὄχλον τινὰ ἐπιστάντα ἐν τῷ
 3685 κοιτῶνι αὐτοῦ, λευκοφόρους καὶ ἐτέρους κόκκινα φοροῦντας. Μέσον δὲ
 αὐτῶν ἦν ὁ μάρτυς Ἀκάκιος, ὥσπερ μαργαρίτης ἀστράπτων, νέου
 φαιδρότητα ἔχων μεσήλικος καὶ τὴν γενειάδα ἀρτίως καταστέφουσιν τὸν B
 τίμιον πάγονα, καὶ φησι πρὸς τὸν Ἐπιφάνιον· “Ἦκουσα τῆς φωνῆς σου
 καὶ εἶπον τῷ δεσπότη περὶ οὗ ἐδεήθης μοι καὶ εἰρηκέ μοι ποιῆσαι μετὰ σοῦ
 3690 ὅσα ἂν βούλωμαι, καὶ δι’ ἐμοῦ ὁ κύριος βοήθειαν παρέχει σοι, καὶ πτήξει
 ὁ θλίβων σε δράκων.” Ὁ δὲ φησι· “Ναί, κύριέ μου.” Καὶ εὐθέως ὁρᾷ
 σκευὸς χρυσοῦν προσενεχθὲν αὐτῷ, ἔχον εἰκόνα τοῦ δεσπότη καὶ τῆς
 θεομήτορος, ἐκατέρωθεν δὲ χερουβὶμ καὶ σεραφίμ. “Καὶ εἶδον ἐν τῷ σκευεῖ
 εἰδός τι ὡς πυρρακίζον εὐώδες σφόδρα.” Καὶ ὥσπερ ἐν ἀγιασμάτι τοῦτο
 3695 μίξας καὶ λύσας δέδωκε πιεῖν τῷ Ἐπιφανίῳ, εἰρηκῶς αὐτῷ· “Εἰρήνη σοι.”
 Καὶ ἀνεχώρησε σὺν πάσῃ τῇ συνοδίᾳ αὐτοῦ. Σπασθεὶς οὖν ὁ Ἐπιφάνιος
 ἔξυπνος ἐγένετο, καὶ κατανοήσας τὰ ὁραθέντα αὐτῷ εὗρε τὸ στόμα αὐτοῦ C
 ὡς μέλι γλυκύ, καὶ ἐκτείνας τὰς χεῖρας αὐτοῦ πρὸς τὸ ὕψος τοῦ οὐρανοῦ
 ἠὐχαρίστει τῷ οἰκτίρμονι καὶ τῷ ἁγίῳ μάρτυρι.

3669 περικυκλώσαν: -ώσασα P -ώσασαν ε περιοδεύσασα C περιοδευσάσης K || ἡδὺ
 ... θερμότατον: τὸ εἶδος λίαν θ. PD θερμὸν τὸ εἶδος καὶ λίαν ἡδύτατον E loc. om. ζ || ἦν
 γὰρ θερμὴ: ἡ γὰρ θερμὴ PD ἦν γὰρ ἡ θερμὴ E loc. om. ζ || 3670 αὐτὸν εὐεργεσία:
 εὐεργεσίαν D εὐεργεσίαν αὐτοῦ P εὐεργεσίαν τοῦ Ἐπιφανίου E || 3673 διὰ ... παίζων:
 τῷ πρωτοκλήτῳ (τοῦ πρωτοκλήτου E) συνώνυμος, φημί τῶν ἀποστόλων ζE || διὰ σέ: διὰ
 σοῦ D περὶ σοῦ P ἕνεκα σοῦ ζE || 3675 οἶδα οὐ: ἴδω εἰ Pε οὐκ ζ || παραβλέψηταί:
 -βλέψει P -βλέπεται E al. ζ || 3680 χαρὰν: χάριν P || μοι om. Pε loc. om. ζ ||
 κομιζόμενον: κομίζων ε add. μοι D || 3683 add. tit. Περὶ τῆς θέας τοῦ ἁγίου Ἀκακίου
 VD, cf. supra ad lin. 3648 || 3684 ἀφυπνώσας: -ώσαντος Pε al. ζ || 3685 λευκοφόρους:

ing out from the tomb of the saint and encircling him. It was pleasant and very hot, for it was the victorious martyr's warm benefit to him that came to him. He looked up again, and behold, from the tomb there flowed a fragrance as from lilies and roses and almost like the perfume of very costly ointment, and a voice was heard, saying to him, "I have heard your prayer, for before you he who plays the fool for the Lord's sake spoke to me of you. Go therefore, I shall pray to the Creator and God about this. I shall grasp his precious feet, and I know that he will not despise my prayer." And immediately the voice disappeared. Epiphánios, marvelling at the power of the saint, besought him to pray for him as soon as possible. "Dear great martyr of Christ," he said, "I want you to carry out all this for your servant before midnight, letting me see your most pleasant face at least in a vision, bringing me your joy and help." With these words he kissed the tomb of the holy martyr and departed.

He went into his room where he stayed awake until the end of the ninth hour of the night.⁸ Then he fell asleep for a moment. At once he saw a crowd entering his room, some of them wearing white, and others red garments. The martyr Akakios was in their midst, flashing like a pearl, having the appearance of a radiant youth of medium height, whose precious chin had just been crowned by a beard. He said to Epiphánios, "I heard your voice and talked to the Lord about your prayer to me, and he told me to do with you as I liked. Through me the Lord is bringing you help, and the dragon which oppresses you will cower for fear." Epiphánios answered, "Yes, my lord." And immediately he saw a golden vessel being brought to him, having an icon of the Lord and the Mother of God surrounded by cherubim and seraphim. "And I saw in the vessel something red and very fragrant, as it were." Mixing it as if with holy water and dissolving it he gave it to Epiphánios to drink, saying, "Peace be with you." And he departed with all his company. Awe-struck, Epiphánios awoke. As he considered what he had seen he discovered a sweet taste as of honey in his mouth,⁹ and stretching out his arms towards the height of heaven he thanked the Merciful One and the holy martyr.

ἦσαν δὲ λευκοφόροι ζΕ || ἐτέρους ... φοροῦντας: ἕτεροι ἀληθινὰ φοροῦντες ε ἕτεροι ἀληθινοφοροῦντες P al. ζ || 3686 ἦν om. γ || 3687 μεσήλικος: μεσήλιξ P ἡλικῶν D σχῆμα ἔχων εὐήλικον E om. ζ || 3691 ὁρᾶ: ὁρᾷ D || 3692 εἰκόνα: εἰκόνας PD ἔγκανστᾶς (sic) εἰκόνας ζΕ || 3693 εἶδον: ἦν E al. ζ || 3694 ὡς πυρρακίζον: λευκότερον χιόνος ζ || 3695 λύσας BV: κλύσας MLPCKE κλάσας D || 3696 ὁ Ἐπιφάνιος om. γ || 3698 γλυκύ: γλυκάζον ζΕ (cf. Ez. 3:3) || 3699 οἰκτίρμονι BMP: οἱ θεῶ LE θεῶ τῷ οἱ. D θεῶ ζ (cf. supra, lin. 3625 οἰκτεῖρας αὐτὸν)

- 3700 Οὕτω δὲ ἀπαλλαγείς τοῦ πονηροῦ ἐκείνου πολέμου τῇ ἐπαύριον
 ἀναστὰς αἶρει μεθ' ἑαυτοῦ ἓνα τῶν παίδων τοῦ πατρὸς αὐτοῦ καὶ
 τέσσαρας ἀναφοράς καὶ κηροὺς καὶ ἐπορεύθη ἐν τῷ σεβασμίῳ οἴκῳ τοῦ
 μάρτυρος. Καὶ δὴ ὡς εἰσῆι ἐνδον μετ' εὐχαριστίας καὶ ἐξομολογήσεως
 καὶ χύσεως δακρύων, αὐθις θεωρεῖ ὀφθαλμοφανῶς τὸν τοῦ Χριστοῦ
 3705 ἄθλοφόρον ἡμφιεσμένον χλαῖναν κοκκίνην καὶ καθυπαντοῦντα αὐτὸν
 καὶ τὰ ὑπ' αὐτοῦ προσαγόμενα μετὰ πολλῆς χαρᾶς προσδεχόμενον καὶ
 λέγοντα αὐτῷ· "Πάλιν ἐπεθύμουν σε βλέπειν ὧδε ἐρχόμενον, ὦ Ἐπιφάνιε, D
 καθότι γλυκὺς ὁ τρόπος τῶν θεοφόρων ἡμῖν τοῖς φίλοις τοῦ Χριστοῦ ἄγαν
 καταφαίνεται· οὐ τοσοῦτον γὰρ τερπόμεθα ἐπὶ τῇ προσαγωγῇ τῶν
 3710 ἀγωνιζομένων ὅσον ἐπὶ τῇ καθαρᾷ ψυχῇ καὶ καρδίᾳ τῆς ὑμῶν διαθέσεως.
 Διὸ θέλω ἵνα ἐπισυχνάζων ἐνθάδε ἔρχῃ, τῆς ἐμῆς μεμνημένος φιλίας·
 ἔσομαί σοι γὰρ αἰεὶ βοηθὸς καὶ συμπορεύσομαί σοι πάσας τὰς ἡμέρας τῆς
 ζωῆς σου ἐν πνεύματι καὶ ἔσῃ ἐμός, ὅτι ἐγὼ πεφίλκᾳ σε καὶ ἐθέμην σε 848A
 εἶναι ἴδιον ἐμοὶ καὶ πεφιλημένον. "Θθεν καὶ τὸ ὄνομά σου ἰδιοχείρως
 3715 ἔγραψα ἐνθάδε ἐξ ἀριστερῶν ὑποκάτω τοῦ ἄμβωνος, ὁ γὰρ κύριος
 παρέθετό σε ἐμοὶ τοῦ ἐπιμελεῖσθαι σε. Ἦκε οὖν συχνότερως ἐνθάδε, ὅπως
 ἀγαπηθῆς ἀλλεπάλληλα." Ὡς δὲ ταῦτα ἤκουσεν ὁ Ἐπιφάνιος, ἵστατο
 ἐννεός, τρανῶ τῷ ὄμματι βλέπων τὸν μάρτυρα. Καὶ τις τῶν τῆς ἐκκλησίας
 ὁρῶν αὐτὸν ὀξέως ἐναποσκοποῦντα πρὸ τοῦ ἄμβωνος ἔδοξεν ἔξηχον
 3720 βλέπειν καὶ ἐλυπεῖτο λέγων· "Ἴδε ποία νεότης ὡραία καὶ παρατρέπεται."
 "Ὅτε οὖν ὁ μάρτυς ἀπέστη, αὐτὸς περιῆι κύκλῳ τοῦ ναοῦ προσευχόμενος
 καὶ τῆς τοῦ θεοῦ δεόμενος ἀγαθότητος. B
- Λειτουργήσας οὖν ἐκείσε καὶ τῶν τοῦ θεοῦ δωρεῶν ἀπολαύσας μετὰ
 πολλῆς χαρᾶς ἀνεχώρησε, θαυμάζων τὴν ταχεῖαν σχέσιν καὶ ἀντίληψιν
 3725 τοῦ μάρτυρος. Οὕτως οὖν ἀπαλλαγείς τοῦ πονηροῦ πολέμου ἐκείνου διὰ
 πρεσβειῶν τοῦ καλοῦ μεσίτου, τοῦ μακαρίου Ἀνδρέου (καὶ γὰρ αὐτὸς ἦν
 αὐτὸν οἰκειωσάμενος παραθέσει τῷ μάρτυρι), πρῶτον μὲν ἠὺχαρίσται θεῷ,
 ἔπειτα τῷ ἀγίῳ μάρτυρι Ἀκακίῳ, καὶ οὕτως τῷ τοῦ σωτῆρος θεράποντι
 Ἀνδρέᾳ. Ἐκτοτε οὖν ἐσχόλαζε συχνῶς ὁ Ἐπιφάνιος ἐν τῷ σεβασμίῳ
 3730 τεμένει τοῦ μάρτυρος, σχέσει καὶ πόθῳ πολλῶ τῶν τιμίων αὐτοῦ
 πρεσβειῶν διηνεκῶς ἀπολαύων.

3700 οὕτω: οὕτως PD al. ζΕ || 3701 αἶρει: ἤρε E λαβὼν Pζ || 3702 καί² om. PζE ||
 3705 κοκκίνην: ἀληθινὴν PD loc. om. ζ || 3706 προσδεχόμενον: πρὸ τοῦ ἄμβωνος πρ. ζ
 || 3707 ἐρχόμενον Pε: ἐρχομένῳ β εὐχόμενον C om. VK || 3712 αἰεὶ om. γ || 3713–17
 καὶ ἔσῃ ... ἀλλεπάλληλα om. CK || 3714 καί¹ om. PD || 3715 ἐνθάδε: ἐνταῦθα ἐν τῇ
 εἰσόδῳ E || 3715–16 ἐξ ἀριστερῶν ... ἐνθάδε om. M || 3716 σε² BPV: σου L σοι ε ||
 ἐνθάδε: πρὸς με P om. ε || 3717 ἀγαπηθῆς ἀλλεπάλληλα: περισσώτερον ἀγαπηθῆσει P
 || ἤκουσεν: add. ὁρῶν Pε || 3720 ποία ... ὡραία ML: ποία ... τοῦ ὡραίου ε περικαλλῆς
 καὶ περιδέξις ζ om. BP || παρατρέπεται: παρατετραμμένος κεχηρημάτικεν ζ

Thus when he rose the following day he had been delivered from this evil temptation. Taking with him one of his father's servants and four pieces of blessed bread and candles he went to the august house of the martyr. As he entered with thanksgiving, confession and the shedding of tears, he again saw Christ's victorious soldier in full sight, dressed in a red cloak, coming to meet him and with great joy receiving his offering, saying, "I wanted to see you come here again, Epiphanius, for the ways of those who fear God appear most sweet to us friends of Christ. We do not delight as much in the offering of those who struggle as in the pure disposition of your soul and heart. Therefore I want you to come here often, remembering my friendship. I shall always be your helper and go with you in spirit all the days of your life, and you will be mine, for I have become fond of you and appointed you to be my personal protégé and beloved friend. For this reason I have also written your name with my own hand here on the left side under the ambo, for the Lord has committed you to my care.¹⁰ Therefore, come here often, that you may enjoy my love again and again!" As Epiphanius heard these words he stood speechless, looking at the martyr with his eyes wide open. One of the clergy, seeing him gaze with staring eyes before the ambo, thought that he saw a fool and said in distress, "Look what a beautiful youth turned crazy!" When the martyr had disappeared, he went around in the church, praying and begging God in his goodness.

Having attended service there and enjoyed the gifts of God he left, filled with much joy, marvelling at the martyr's participation and swift help. Thus delivered from this evil temptation, thanks to the prayers of the good mediator, blessed Andrew (for it was he who had commended him to the martyr and made him a friend of his), he first thanked God, then the holy martyr Akakios, and at last Andrew, the servant of the Saviour. From that day Epiphanius often frequented the martyr's venerable temple, where, with affection and deep love, he continually enjoyed his precious intercessions.

παρέτραπται E παρατέτρωται P || 3721 ἀπέστη: add. ἀπ' αὐτοῦ Pζ || 3722 ἀγαθότητος δεόμενος inv. γ || 3726 πρεσβειῶν: τῶν πρ. γ || 3729 ἐσχόλαζε συχνῶς: ἐσύχναζεν PCε al. VK || ἐν: εἰς P om. ε al. VK || 3729–30 τῷ ... μάρτυρος: τὸν τοῦ θεοῦ μάρτυρος ναόν P || 3731 ἀπολαύων γ: ἀπολαμβάνων β

3735 Ἀύπνου δὲ δοξολογίας ἐπιτελουμένης ἐν τῇ ἀγίᾳ σορῶ τῇ οὔσῃ ἐν^C
 Βλαχέρναις ἀπῆει ὁ μακάριος Ἀνδρέας, τὰ ἐξ ἔθους ποιῶν· παρήν δὲ καὶ
 ὁ Ἐπιφάνιος, καὶ εἰς τῶν παίδων αὐτοῦ μετ' αὐτοῦ. Καὶ ἔθος ἔχων
 3740 ἴστασθαι ὡς ἡ προθυμία τόνον ἐδίδου, ποτὲ μὲν μέχρι μεσονυκτίου, ποτὲ δὲ
 ἕως πρωῒ, τετάρτης ἤδη ὥρας οὔσης τῆς νυκτὸς ὁρᾷ ὁ μακάριος Ἀνδρέας
 τὴν ὑπεραγίαν θεοτόκον ὀφθαλμοφανῶς μεγεθεστάτην σφόδρα παραγενο-
 μένην ἀπὸ τῶν βασιλικῶν πυλῶν μετὰ φοβεροῦ ὀψικίου· ἐν οἷς ἦν καὶ ὁ
 3745 τίμιος Πρόδρομος καὶ ὁ τῆς βροντῆς υἱός, ἐκατέρωθεν χειροκρατοῦντες
 αὐτήν, καὶ ἄγιοι ἄλλοι πολλοὶ λευκοφόροι προεπορεύοντο αὐτῆς, οἱ δὲ
 ἐπηκολούθουν μετὰ ὑμνωδίας καὶ ὁσμμάτων πνευματικῶν. Ὅτε οὖν ἦλθε
 πλησίον τοῦ ἁμβωνος, ἀπῆει ὁ μακάριος πρὸς τὸν Ἐπιφάνιον καὶ λέγει·^D
 “Ὅρᾷς τὴν κυρίαν καὶ δεσποιναν τοῦ κόσμου;” Ὁ δὲ ἔφη· “Ναί, πάτερ
 3750 μου πνευματικέ.” Καὶ τούτων ὁρώντων κλίνασα τὰ γόνατα αὐτῆς ἐπὶ
 πολλὴν ὥραν προσηύχετο, δάκρυσι ραίνουσα τὸ θεοειδὲς αὐτῆς πρόσωπον
 καὶ πανάχραντον. Μετὰ δὲ τὸ προσεύξασθαι εἰσῆει ἐπὶ τὸ θυσιαστήριον,
 δεομένη ἐκείσε ὑπὲρ τοῦ περιεστῶτος λαοῦ. Ὅτε οὖν ἠϋξάτο, τὸ μαφόριον
 αὐτῆς ὅπερ ἐπὶ τῆς παναχράντου αὐτῆς κορυφῆς ἔφερεν, ὡς εἶδος
 3755 ἀστραπῆς ὑπάρχον, ἀποειλήσασα ἐξ αὐτῆς τὴν ὥραιά σεμνότητι ταῖς^{849A}
 παναχράντοις χερσὶν αὐτῆς λαβοῦσα, μέγα καὶ φοβερὸν ὑπάρχον, ἐπάνω
 παντὸς τοῦ ἐκείσε ἐστῶτος λαοῦ διεπέτασεν· ὅπερ ἐπὶ ἱκανὰς ὥρας ἐώρων
 οἱ θαυμάσιοι ὑπεράνω τοῦ λαοῦ ἐκτεταμένον καὶ αὐγάζον δόξαν κυρίου
 ὡς ἡλεκτρον. Καὶ μέχρις οὗ ἦν ἐκεῖ ἡ ὑπεραγία θεοτόκος, ἐβλέπετο
 3755 κἀκεῖνο· μετὰ δὲ τὸ ἀναχωρῆσαι αὐτὴν οὐκέτι ἐθεάσαντο τοῦτο· πάντως
 γὰρ ἦρεν αὐτὸ μεθ' αὐτῆς, τὴν δὲ χάριν ἀφήκε τοῖς οὖσιν ἐκεῖ. Ταῦτα μὲν
 ὁ Ἐπιφάνιος ἐώρακε μεσιτείαις τοῦ θεοφόρου πατρὸς· αὐτὸς γὰρ παρρη-
 σίαν ἔχων τὰ τῆς αὐτοῦ θεωρίας ἐχαρίζετο μεσιτεύων αὐτόν. Καὶ παντα-
 χοῦ αὐτοῦ προϊστάμενος δόξαν εὐκλεῆ αὐτῷ ἐναπετίθετο.

3732 add. num. 88 C 34 D || add. tit. περὶ τῆς ὀπτασίας ἧς ἐν Βλαχέρναις ἐθεάσατο μετὰ
 Ἐπιφανίου P π. τ. ὀπτασίας τῆς γενομένης ἐν Βλαχέρναις VK π. τ. θεᾶς τῆς παναγίας
 (add. θεοτόκου E) ἐν Βλαχέρναις ε tit. carent βC || 3733 Ἀνδρέας; add. ἐκεῖ P add.
 ἐκείσε ζE || 3734 παίδων αὐτοῦ: τοῦ πατρὸς αὐτοῦ παίδων P || μετ' αὐτοῦ om. Pζ || καὶ
 ἔθος ἔχων: εἶχεν ἔθος P εἶχον δὲ ἔθος ζ καὶ εἶχον ἔθος E καὶ ἔχων ἦθος D || 3735
 ἴστασθαι: τοῦ ἱ. ζ ἴστατο D || 3745 προσηύχετο: προσηύξατο καὶ τὴν δέησιν πληθύνασα
 (-ουσα V) παρεκάλει ὑπὲρ τῆς τοῦ κόσμου σωτηρίας ζ || 3746 εἰσῆει ... θυσιαστήριον:
 προσῆει (-ῆν D) ἐπὶ τὸ θ. PD προσῆει πρὸς τὸ θ. E ἐνδον τοῦ θυσιαστηρίου ἐγένετο ζ ||
 3747 ἐκείσε post τοῦ tr. ζE || περιεστῶτος: ἐνεστῶτος P ἐστῶτος ζE || ὅτε ... ἠϋξάτο:
 ὅτε ... ἀπηύξατο ε μετὰ δὲ τὸ εὐξασθαι P ὡς δὲ (δὲ om. C) τέλος ἔλαβεν προσευχομένη
 (-ης C τῆς προσευχῆς V) ζ || μαφόριον: ὁμοφόριον PV || 3748–9 ὅπερ ... σεμνότητι om.
 CK || 3749 ἀποειλήσασα: ἀπληήσασα L καὶ ἀπολλήξασα V καὶ ἀποτυλίξασα D
 ἀποκλίνας P || τῇ ... σεμνότητι om. P || 3750 μέγα ... ὑπάρχον om. CK || 3751 ἐκείσε

The vision of the Mother of God at Blachernae

When a night-long doxology was held in the Holy Casket at Blachernae¹ blessed Andrew attended, behaving in his usual way. Epiphanius was also present, and with him one of his servants. Blessed Andrew was wont to stand there as long as his zeal gave him strength, sometimes until midnight, sometimes until morning. When it was already the fourth hour of the night² he saw the most Holy Mother of God appearing in full sight, very tall, from the Royal doors,³ escorted by an awe-inspiring retinue in which there were, among others, the venerable Forerunner and the Son of Thunder, holding her by the hand on both sides, and many other holy men in white robes accompanied her, some going before her, others following her, singing hymns and spiritual songs.⁴ As she approached the ambo the blessed man went up to Epiphanius and said, "Do you see the Lady and Mistress of the world?" He answered, "Yes, my spiritual Father." And before their eyes she knelt and prayed for a long while, besprinkling with tears her godlike and wholly immaculate face.⁵ Having finished her prayer she went into the sanctuary, praying there for the people standing around. When she had prayed, with her beautiful dignity she removed her veil, which appeared like a flash of lightning, from her wholly immaculate head and took it—it was large and awe-inspiring—in her wholly immaculate hands and spread it over all the people standing there. For a long while the admirable men saw it stretched out over the people, radiating the glory of the Lord like amber. As long as the most Holy Mother of God was there the veil was also visible, but when she had withdrawn they could no longer see it. No doubt she had taken it away with her, but her favour she left to those who were there. Epiphanius saw this through the mediation of the God-bearing father, for he enjoyed freedom of approach and communicated his vision to Epiphanius, acting as mediator for him.⁶ Being his supervisor everywhere he instilled in him splendid glory.

... λαοῦ: κόσμου καὶ τοῦ ἐκεῖ ἱσταμένου ὄχλου P || 3752–3 καὶ ... ἤλεκτρον om. CK || 3752 αὐγάζον: ἀπανγάζον E, quod malim || 3753 ὡς ἤλεκτρον: ὡς ἡλεκτρον E om. V || ἐβλέπετο: ἐβλεπον P ἐφαίνετο K om. C || 3754 κάκεινο PVD: κάκεινοις BE καὶ αὐτό K om. C || ἐθεάσαντο τοῦτο: ἐθεάσαντο E αὐτὴν ἐθεάσαντο C τεθέατο DV ἐθεάτο K || 3754–8 πάντως ... ἐναπετίθετο om. K || 3755–8 ταῦτα ... ἐναπετίθετο om. C || 3756–8 αὐτὸς ... ἐναπετίθετο om. P || 3757 αὐτόν: αὐτοῖς D add. ἐν ἅπασι E om. V αὐτῷ coni. Janning

3760 Ἐν ἄλλοτε πάλιν τοῦ μακαρίου ἐν τῷ ἵπποδρομίῳ παίζοντος κατὰ τὸ B
 εἰωθὸς αὐτῷ καὶ τινα ἄσεμνα ὡς δῆθεν εἰσπράττοντος οἱ λαοὶ βλέποντες
 οἱ μὲν ἐθλίβοντο, οἱ δὲ μυσσασκόμενοι ἀνεθεμάτιζον καὶ κατηρώοντο αὐτοῦ
 ὡς πικρὸν δαίμονα ἔχοντος. Εἰς δὲ τις τῶν μεγάλων διερχόμενος ἰδὼν
 αὐτὸν ἐβδελύξατο καὶ ἐνέπτυσεν, ὃ δὲ θεράπων τοῦ Χριστοῦ ἐπὶ πολλὴν
 3765 ὥραν προσσχὼν αὐτῷ καὶ κατανοήσας τὰ αὐτοῦ λέγει πρὸς αὐτόν·
 “Δόλιε, μοιχέ, ἐκκλησιοεμπαίκτη, οὐκ ἰδοὺ τῇ ἀφορμῇ τῆς ἐκκλησίας, τῷ
 σατανᾷ ὀρθρίζεις μεσονύκτιον ἐξεγειρόμενος· ἀλλ’ ἰδοὺ ἔφθασεν ἡ ρόγα
 σου ἵνα λάβῃς καθὰ ἔπραξας, λαθεῖν νομίζων τὸν φοβερὸν ὀφθαλμὸν τοῦ
 ἐτάζοντος.” Ταῦτα ἐκεῖνος ἀκούσας πτερνίσας τὸν ἵππον ἀνεχώρησε· καὶ
 γὰρ χαρτουλάριος πλωίμων ἐχρημάτιζεν, ἀπὸ Ἑμαστραν ὀρμώμενος. C
 3770 Μεθ’ ἡμέρας οὖν τινας νόσῳ δεινοτάτῃ συσχεθεὶς κατὰ μικρὸν ἥρξατο
 τηγανίζεσθαι. Ἀπῆσαν οὖν αὐτὸν ἀπὸ ἐκκλησίαν εἰς ἐκκλησίαν καὶ ἀπὸ
 ἱατροῦ εἰς ἱατρόν, καὶ οὐκ ἦν τὸ ζητούμενον. Νυκτὸς δὲ οὐσης βλέπει ὁ
 3775 ὁσῖος πλησίον τοῦ οἴκου αὐτοῦ ἄγγελον κυρίου ἀπὸ δυσμῶν παραγε-
 νόμενον διὰ τοῦ ἀέρος, ὃς ἦν πύρινος, ἀγρίους ἔχων τοὺς ὀφθαλμοὺς, καὶ
 ἡ ἰδέα τοῦ προσώπου αὐτοῦ ὡς πῦρ ἐν δρυμῷ φλέγον, καὶ βρύχων τοῦ
 ἐξαλείψαι, κρατῶν ἐν τῇ χειρὶ αὐτοῦ ῥάβδον πυρίνην, καὶ ἥρχετο ἐπὶ τὸν D
 οἶκον τοῦ ἐλεεινοῦ ἐκεῖνον ἀπειλῶν καὶ μαινόμενος ἐκριζοῦν καὶ τὰ
 θεμέλια. Ὅτε οὖν ἐπὶ τὸν ἀσθενοῦντα ἐγένετο, ἀκούει φωνῆς ὥσπερ ἀφ’
 ὕψους λεγούσης· “Δέρετε τὸν ἐμπαίκτην, τὸν Σοδομίτην, τὸν μοιχόν, τὸν
 3780 πόρνον, τὸν ἀσεβῆ καὶ ἀλάστορα· ἕως ὅτε τύπτεις, οὕτως αὐτῷ λέγε·
 ‘Πορνεύεις;’” Ἀπῆρξατο οὖν τύπτειν αὐτὸν καὶ λέγειν· “Πορνεύεις;
 Μοιχεύεις; Ὀρθρίζεις τῷ διαβόλῳ;” Καὶ τὴν μὲν φωνὴν ἀκούεσθαι καὶ
 τῆς ῥάβδου τὸν ἥχον ἀλλεπάλληλον ἐκφέρεσθαι, τὸν δὲ ταῦτα εἰσπράτ-
 τοντα μὴ φαίνεσθαι. Βιαζόμενος δὲ ὁ ἐλεεινὸς θέλων καὶ μὴ θέλων 852A

3759 add. num. 89 C 35 D || add. tit. περὶ τοῦ ἐξουθενίσαντος αὐτὸν ἄρχοντος P π. τ.
 βδελυξαμένου ἄρχοντος τὸν ὁσῖον VE π. τ. ἄρχοντος τοῦ βδελυξαμένου τὸν ἅγιον K π. τ.
 παγκακίστου πλουσίου D || ἐν ἄλλοτε: ἄλλοτε ζ an scribendum ἐνάλλοτε? ||
 ἵπποδρομίῳ: θεάτρῳ τοῦ ἵπποδρομίου ζ || 3760 εἰσπράττοντος ME: -οντα BLV -ομένου P
 loc. om. CK || 3761 αὐτοῦ: αὐτὸν PV αὐτῷ D αὐτὸν ante καὶ κατηρώοντο tr. E al. CK
 || 3762 ἔχοντος ML: ἔχοντα BPVD ἔχει E al. CK || 3763 ἐβδελύξατο: add. αὐτὸν VD
 || ἐνέπτυσεν: add. αὐτόν CK || 3764 αὐτῷ: αὐτὸν ε εἰς αὐτόν CK || 3765 δόλιε ...
 ἐκκλησιοεμπαίκτη: βλέψον μοιχὸν καὶ (καὶ om. C) ἐκκλησιοεμπαίκτην (ἐκκλησιῶν
 ἐμπαίκτην C), ἄρσενοκοίτην καὶ δειλαίον CK || τῇ ἀφορμῇ: ἀφορμῇ PeCK προφάσει V
 || ἐκκλησίας: add. διανυκτερεύοντα εἰς τὰ μοιχοστασία CK || 3766 ρόγα: ὥρα ζ || 3767
 λάβῃς: λήψῃ γ || τὸν ... ὀφθαλμὸν: τοῦ φοβεροῦ ὀφθαλμοῦ P τῷ φοβερῷ ὀφθαλμῷ εV
 al. CK || 3769 πλωίμων: τῶν πλ. PzD || ἀπὸ ... ὀρμώμενος om. CKE || Ἑμαστραν:
 Ἀμάστραν D || 3770 δεινοτάτῃ MLPCK: δεινοτάτῳ ε βαρυτάτῃ B βαρεῖα V ||
 συσχεθεὶς: βληθεὶς CK || 3771 τηγανίζεσθαι: πυρετῷ λαύρῳ τ. CK || ἀπῆσαν βKE:

The death of the adulterous record-keeper of the fleet

Another time when according to his habit the blessed man was playing at the Hippodrome and performing some indecent acts, as it were, some of the people who saw him were distressed while others, feeling disgust, cursed and execrated him as having a spiteful demon. One of the great men passing by loathed the sight of him and spat upon him. But the servant of Christ, looking at him attentively for a long while, saw through him and said, "You deceitful man, you adulterer and mocker of the Church, look, it is not for the sake of the Church that you get up early, rising at midnight,¹ it is for the sake of Satan! But behold, the time has come for you to receive your deserts, although you think that you can escape the terrible eye of him who searches!"² When he heard this he spurred his horse and rode off. He was record-keeper of the fleet, coming from Amastra.³ After a few days he fell very seriously ill and began to be porched little by little by scorching fever. He was brought from church to church and from doctor to doctor but no remedy could be found. During the night the holy man saw an angel of the Lord approaching his house from the west through the air. He was fiery, had fierce eyes, and the appearance of his face was like fire burning in a thicket;⁴ he gnashed his teeth to destroy him, holding a fiery rod in his hand, and went to the house of that miserable man, raging and threatening⁵ to uproot its very foundations. When he came to the sick man he heard a voice speaking as from on high, "Flog the scoffer, the sodomite, the adulterer, the fornicator, the ungodly wretch! While you beat him, speak to him thus, 'Will you fornicate?'" He began to beat him, saying, "Will you fornicate? Will you commit adultery? Will you rise early for the sake of the devil?" And one could hear the voice and the continuous resounding of the rod, but he who executed the beating was invisible. The piteous man was forced willy-nilly to confess, saying, "I shall never fornicate again, if only

ἀπίεσαν VCD ἀπίασιν P cf. supra, lin. 3494 || αὐτὸν om. D || ἐκκλησίαν¹ BLVCE: -ας MPKD || 3771-2 ἀπὸ² ... ζητούμενον: πλήθος ἱατρῶν συνήγετο πρὸς αὐτόν· ἀλλ' οὐαὶ τῷ ἀμετανοήτῳ καὶ ῥαθύμῳ τῷ μέχρι τῶν ἐσχάτων κακῶν τὸν βίον αὐτοῦ δαπανήσαντι. κατὰ μικρὸν οὖν ὁ ἐλεεινὸς ἐκτεκόμενος ἐπορεύθη εἰς τὴν αἰώνιον καὶ ἀτελεύτητον κόλασιν K, sim. C || 3772 ζητούμενον: add. κατὰ μικρὸν γὰρ ὁ ἐλεεινὸς ὡς εἶπον ἀπῆει εἰς τὴν αἰώνιον κόλασιν E || νυκτὸς ... οὐσης: ἐν μιᾷ οὖν τῶν ἡμερῶν νυκτὸς οὐσης E ὀρθρου γὰρ βαθέως CK add. num. 90 C || 3773 ἀπὸ: ὡς ἀπὸ PVε || 3775 πῦρ: add. καθὰ PVε loc. om. CK || 3776 πυρίνην: πύρινον PVε || 3777 ἐκρίζουσιν VD: ἐκρίειν β ἐκρίζων E καὶ ἐκρίζων P loc. om. CK || καὶ² om. P || 3779 δέρετε: δέρε PVD al. CK || 3782 μοιχεύεις: add. ἐργάζη (εἰσπράττεις C) τὴν τῶν Σοδόμων ἀσθένειαν (ἀσέλγειαν V) ζ || 3783 ἀλλεπάλληλον: ἀλλεπάλληλα E ὁξέως ζ om. PD || ἐκφέρεσθαι om. PD || 3784-5 βιαζόμενος ... ἐλέησόν με om. ζ

3785 ὁμολόγει, λέγων· “Οὐ πορνεύω εἰς τὸν αἰῶνα, μόνον ἐλέησόν με!” Οὕτως οὖν ἐπὶ τρία νυχθήμερα ἐβασανίζετο, λέγων· “Οὐ πορνεύω”, καὶ οὕτως τὴν ἐλεεινὴν αὐτοῦ ψυχὴν ἐναπέριψεν εἰς τὴν αἰώνιον κόλασιν.

Ταῦτα, ὦ φίλοι, γέγραφα, μεμαθηκὼς παρὰ τοῦ μακαρίου Ἀνδρέου, πρὸς ὠφέλειαν τῶν ἡμετέρων ψυχῶν, ὅπως σκοπῶμεν πῶς περιπατῶμεν ἐν τῷ κόσμῳ τούτῳ· οὐδὲν γὰρ λανθάνει θεῷ καὶ τοῖς ἁγίοις αὐτοῦ. Ἐρωτήσαντος γάρ μου τὸν δίκαιον, ποίῳ τρόπῳ ἐποίει τὴν ἁμαρτίαν, εἶπέ μοι ὅτι εἶχε δύο εὐνούχους, οἷς ἐχρᾶτο τῇ ἀσελείᾳ. Αὐτοὶ δὲ πορευόμενοι ὧδε κάκεισε ἀγάμους, πόρνας, ὑπάνδρους, ἀσκητρίδας, γυναῖκας μοιχαλίδας τε καὶ πορνευομένας ἀλόγιστα αὐτῷ προεξένουν. Λοιπὸν ἐμμέριμνος ἐν τούτοις ὑπάρχων πρὸ τοῦ ἀλέκτορα φωνῆσαι ἀνίστατο ὑπάγων ὅπου ἐτύγγανον οἱ τῆς ἀπωλείας αὐτοῦ ἐτοιμασταί. Πολλάκις δὲ ἡρώτα αὐτὸν ἢ αὐτοῦ σύμβιος, ποῦ ἀπέρχεται τῇ ὥρᾳ ταύτῃ· ὁ δὲ ἔλεγεν· “Ἐν τῇ ἐκκλησίᾳ”. Πορευόμενος οὖν πρῶτον ἐποίει τὸ ἔργον τοῦ διαβόλου καὶ οὕτως παρεγένετο ἐν τῇ ἐκκλησίᾳ, τὸν βρώμον ἀπόζων μεμιαμμένος. Πολλοὶ οὖν ὁρῶντες αὐτὸν ταχέως ἀνιστάμενον ἔλεγον· “Ἴδε ὁ ἅγιος ἄνθρωπος.” Εκεῖνος δὲ κρυπτὸς ἦν διάβολος, ὁ θεὸς γὰρ πάνυ βδελύσσεται τοὺς τὰ τοιαῦτα πράσσοντας. Ταῦτα, ὦ φίλοι, καθὼς προεῖπον, τοῦ φωστήρος ἐμοὶ διηγησαμένου καὶ γὰρ ὑμῖν ὡς ἀγαπητοῖς μου διεθέμην διηγησάμενος.

3805 Ποτὲ δὲ εὐκαιρήσαντος Ἐπιφανίου καὶ τοῦ μακαρίου Ἀνδρέου ἔλαβεν αὐτὸν ὁ Ἐπιφάνιος εἰς τὸν οἶκον αὐτοῦ τοῦ ποιῆσαι ἐν ἀνέσει κἂν τὴν μίαν ταύτην ἑβδομάδα. Καὶ διὰ καθεζομένων αὐτῶν κατὰ μόναν ἡρᾶσαν ἐρωτᾷ ὁ Ἐπιφάνιος τὸν μακάριον, λέγων· “Εἶπέ μοι, παρακαλῶ σε, πῶς

3785 ὁμολόγει: add. ἀδιάντροπα E || 3786 οὖν om. PD || 3787 αἰώνιον: αἰωνίαν P || 3788 γέγραφα: γεγράφηκα Pe || ιστορήσαμεν CK || 3789 ὠφέλειαν: add. καὶ φόβον Pe loc. om. CK || 3793 ἀσκητρίδας: ἀσεβήτριδας ε || 3794 πορνευομένας VD: πορευομένας βP || πονηρευομένας E loc. om. CK || 3798–802 πορευόμενος ... πράσσοντας: ὅτε οὖν ἔσχεν ποιῆσαι τὸ μῦθος τῆς βδελυρᾶς καὶ λυσσώδους ἀκολασίας, πειρώμενος λανθάνειν τοὺς ἀνθρώπους ἐν τῇ ἐκκλησίᾳ ἐπορευέτο, ὅλως μεμιασμένος ὑπάρχων. ὁρῶντες δὲ αὐτὸν ἐν τῇ ἐκκλησίᾳ σχολάζοντα ἕνα τῶν ἁγίων αὐτὸν ὑπελάμβανον. ὁ δὲ, πολλὸς ἐν ἁμαρτίαις χρηματίζων, ἐκενοδόξει ἐπὶ τὸν τῶν ἀνθρώπων ἔπαινον. ἔνεκεν οὖν τούτου ὠργίσθη αὐτῷ ὁ κύριος. οὐκ ἄρκει γὰρ τῷ ἀνθρώπῳ ἁμαρτάνοντι, ἀλλ’ ὅτι καὶ δόξαν ἑαυτῷ περιτίθῃσιν ἐναρέτου πολιτείας, αἰσchrῶς ταῖς ἁμαρτίαις βαλλόμενος. οὐαὶ γάρ, φησιν ἡ γραφή, τῷ ἀνθρώπῳ ἐκείνῳ, ὅστις ὑπάρχει κολάσεως ἅγιος καὶ ἐπαινεῖται καὶ δοξάζεται CK (qua ex parte Scripturae haec verba sumpta sint, nescio) || 3799 μεμιαμμένος D: μεμιασμένος καὶ ante τὸν βρώμον E μεμιαμμένον β μεμιασμένον V om. P || 3800 ὁ ἅγιος: ἅγιος PE (V = CK) || 3801 κρυπτὸς ... διάβολος E: κρυπτῶς ... δ. β ἦν δ. κρυπτὸς P ἦν κρυπτὸς δ. VD || ὁ θεὸς γὰρ: καὶ ὁ θ. PD ὅθεν ὁ θ. E || 3802 πράσσοντας: add. οὐκ ἄρκει γὰρ ὅτι ἐστὶν ἁμαρτωλὸς ἀλλ’ ὅτι καὶ δόξαν ἑαυτὸν τοῦ ἁγίου περιτίθῃσιν, χρηματίζων δεινῶς σκοληκόβρωτος E, cf. CK, sim. V || 3805 add. num. 91 C || add. tit. ἀρχὴ ὁδίων καὶ

you have mercy on me!" Thus he was tortured for three days and nights while repeating "I shall not fornicate," whereupon he cast aside his miserable soul to the eternal punishment.⁶

This, my friends, I have learnt from blessed Andrew and written down for the edification of our souls, that we may consider how we lead our life in this world, for nothing escapes God and his saints. When I asked the righteous man in what way the man had committed his sin he told me that he had had two eunuchs whom he exploited for his debauchery. Searching far and near they provided him indiscriminately with virgins, prostitutes, married women, nuns and adulterous and fornicating women.⁷ With these concerns in mind he rose before cockcrow and went to the place where his bane was waiting. Often his wife asked him where he was going at this hour. He answered, "To church." Departing he first did the work of the devil and then, defiled and stinking of foulness, appeared at church.⁸ Many, seeing him rising early said, "Look at the holy man!" But he was a devil in disguise, for God is wholly disgusted by those who do such things. As I have already said, this, my friends, is what the luminary told me, and I have bequeathed the story to you, since you are my beloved.

Andrew on the end of the world¹

Once when they had an opportunity Epiphanius took blessed Andrew to his house so that he might spend at least this one week at ease.² When they had sat down alone Epiphanius began to question the blessed man, saying: "Tell me, please, how will this world come to an end, and when? What is

περὶ τῆσδε τῆς πόλεως K περὶ τῆς συντελείας τοῦ κόσμου καὶ τῆς ἀπωλείας τῆς πόλεως P περὶ τὸ τέλος τοῦ κόσμου καὶ ἐτέρων V περὶ τῆς πόλεως πρόγνωσης E tit. carent βCD || 3808–9 ἐρωτᾶν ... τέλος· αὐτὸν ἐρωτᾶν περὶ τῶν τ (finis lineae) νῶν καὶ περὶ θέσεως στοιχείων καὶ ἄλλων τινῶν κρειττόνων μεταβολῶν καὶ περὶ ἀγγέλων καὶ ἀρχαγγέλων· πῶς (?) τάξις τὴν τάξιν ὑπερέχει, καὶ τίς ἡ οὐσία τοῦ φωτός, καὶ ὅτι πῦρ αἰσθητὸν ὁ ἥλιος, καὶ ποίαν φύσιν ἔχουσιν αἱ νεφέλαι καὶ ὁ ἀήρ, καὶ ἀπλῶς οὐ δύνασαι πάντα λέγειν διὰ τὸ μήκος τοῦ λόγου· πλὴν τὰ πολλὰ παριδὼν ὀλίγα τινὰ μεταξὺ αὐτῶν εἰρημένα ἀπαγορεύσας διεξέλθω. καὶ φησὶν Ἐπιφάνιος τῷ μακαρίῳ παρακαλῶ σε, φησὶν, εἰπέ μοι, πῶς τὸ τέλος E αὐτὸν ἐρωτᾶν περὶ ὑποθέσεων τινῶν, λέγω δὴ στοιχείων καὶ μεταβολῶν ἀέρων καὶ ἄλλων τινῶν ἀπορρήτων. τέλος παρεκάλει αὐτόν· πῶς ἔσται τὸ τέλος C ἐρωτᾶν αὐτὸν περὶ ὑποθέσεων τινῶν περὶ τε δυστυχίας (sic) καὶ μεταβολῶν ἀέρων καὶ ἄλλων τινῶν ἀπορρήτων, μετ' αὐτῶν δὲ καὶ περὶ τὸ τέλος K ἐρωτᾶν αὐτὸν περὶ τε δυστυχίας καὶ μεταβολῆς ἀέρων καὶ ἄλλων τινῶν ἀπορρήτων. τέλος παρεκάλει αὐτόν εἰπεῖν πῶς ἔσται τὸ τέλος V

3810 τὸ τέλος τοῦ κόσμου τούτου καὶ πότε καὶ τί ἐστὶν ἀρχὴ ὠδίνων καὶ πῶς
 γνῶσονται οἱ ἄνθρωποι ἐγγὺς εἶναι ἐπὶ θύραις; Ἀπὸ ποίων δὲ σημείων ἡ
 ἀπόδειξις ἔσται τῆς συντελείας, καὶ ποῦ παρελεύσεται ἡ πόλις ἡμῶν αὕτη
 ἡ νέα Ἱερουσαλὴμ, καὶ οἱ ἐνθάδε ὄντες ναοὶ ἄγιοι τί γενήσονται καὶ οἱ
 σταυροὶ καὶ αἱ τίμιαι εἰκόνες καὶ αἱ βίβλοι καὶ τὰ τῶν ἁγίων λείψανα;
 3815 Ἀνάγγελόν μοι παρακαλῶ· οἶδα γὰρ ὅτι περὶ σοῦ καὶ τῶν ὁμοίων σου
 εἶπεν ὁ υἱὸς τοῦ θεοῦ· Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας
 τῶν οὐρανῶν, πόσῳ δὲ μᾶλλον τὰ τοῦ κόσμου.”

Ὁ δὲ μακάριος εἶπεν· “Περὶ τῆς πόλεως ἡμῶν γίνωσκε· μέχρι τῆς B
 συντελείας τὸ οἰονοῦν ἔθνος οὐ μὴ αὐτὴν παγιδεύσει ἢ παραλήψεται, μὴ
 γένοιτο· κεχάρισται γὰρ αὕτη τῇ θεοτόκῳ καὶ οὐδεὶς ἀρπάσει αὐτὴν ἐκ
 3820 τῶν χειρῶν αὐτῆς. Ἔθνη γὰρ πολλὰ δώσουσι τὰ τείχη αὐτῆς καὶ τὰ
 κέρατα αὐτῶν συντρίψουσιν, ἐν αἰσχύνῃ ἀναχωροῦντα, δόματα δὲ καὶ
 πλοῦτον πολὺν παρ’ αὐτῆς κοιμίζόμενα.

“Ἀκουσον δὲ καὶ περὶ ἀρχῆς ὠδίνων καὶ περὶ τῆς συντελείας τοῦ
 κόσμου καὶ τῶν λοιπῶν. Ἀναστήσει κύριος ὁ θεὸς ἐν ταῖς ἐσχάταις
 3825 ἡμέραις βασιλείαν ἀπὸ πενίας καὶ πορεύσεται ἐν δικαιοσύνῃ πολλῇ καὶ
 πάντα πόλεμον παύσει καὶ τοὺς πένητας πλουτίσει καὶ ἔσται ὡς ἐπὶ τοῦ C
 Νῶε τὰ ἔτη. Οὐ μέντοι κατὰ τὰς ἐκείνων πονηρίας ἀλλὰ περὶ τῆς ἀνέσεως
 ταῦτα παρείκασον· ἔσονται γὰρ οἱ ἄνθρωποι κατὰ τὰς ἡμέρας αὐτοῦ
 πλούσιοι σφόδρα καὶ ἐν εἰρήνῃ ἀπείρω τρώγοντες καὶ πίνοντες, γαμοῦντες
 3830 καὶ ἐκγαμίζοντες καὶ ἐν ἀφοβίᾳ πολέμου καὶ ἀμεριμνίᾳ τοῖς γηϊνοῖς
 ἐπανακείμενοι. Καὶ ἐν τῷ μὴ εἶναι πόλεμον συγκόψουσιν τὰς σπάθας
 αὐτῶν εἰς δρέπανα καὶ τοὺς κοντοὺς καὶ ζιβύνας εἰς ἐργαλεῖα γηπονικά,

3811 ποῦ: πῶς ζΕ || 3812 Ἱερουσαλὴμ: Ῥώμη Κ || 3813 λείψανα: add. ποῦ χωρήσουσι (-ωσιν C χωρηθῶσι V) καὶ ἐν τίνι (ποῦ Κ) τὰ σεμνὰ τῆς πόλεως ἡμῶν μετοικισθήσονται (-σθῶσι V) ζ || 3817–19 περὶ ... γένοιτο: ἡ πόλις αὕτη ἡ ἐπάνω πολλῶν ἔθνων καὶ πόλεων προκαθεζομένη μέχρι τῆς συντελείας ἀνάλωτος ἔθνεσι γενήσεται καὶ ἀχείρωτος ζ || 3817 τῆς² om. BL || 3818 οὐ ... παγιδεύσει: οὐδαμῶς (-οῦ P) φοβηθήσεται (-όμεθα E), οὐ γὰρ μὴ (μὴ om. P) παγιδεύσει αὐτὴν τις Ρε || 3819–20 κεχάρισται ... χειρῶν αὐτῆς: ἡ γὰρ θεοτόκος ἐν σκέπῃ τῶν ἰδίων περὶ τῶν ταύτην (αὐτὴν C) ἐφύλαξεν (φυλάττει Κ) καὶ ταῖς πρεσβείαις αὐτῆς ἄτρωτος διαφυλαχθήσεται ζ ἀλλ’ οὐκ ἐφύλαχθη τότε, κρίμασιν οἷς οἶδε τὸ θεῖον διὰ τὰς ἁμαρτίας ἡμῶν in marg. add. L (pr. m.?) || 3820 πολλὰ: τινὰ ζ || 3821 κέρατα: τόξα ζ || 3821–2 δόματα ... κοιμίζόμενα: ἀπ’ αὐτῆς δὲ πλουτήσουσιν ἔθνη καὶ τῶν ἡδὲ αὐτῆς ἀπολαύσουσι. λόγος δὲ τις (τις om. C) φέρεται εἰσεῖναι τὸ ἔθνος (γένος V) τῶν Ἀγαρηνῶν καὶ ἱκανὰ πλήθη τῇ μαχαίρᾳ αὐτῶν κατασφάζουσιν· ἐγὼ δὲ φημι ὅτι καὶ (καὶ om. V) τὸ ξανθὸν γένος εἰσελεύσεται, οὐπνιός ἢ προσηγορία πρόκειται (πρόσ- Κ) ἐν ἐπτακαίδεκάτῳ στοιχείῳ τῶν εἴκοσι τεσσάρων στοιχείων ἀνακεφαλαιουμένων (ἀνακεφαλαιούμενον CK διακεφαλαιούμενον V). ἀλλ’ εἰσελεύσονται μὲν καὶ τὰ κάλα τῶν ἁμαρτωλῶν ἐπ’ ἐδάφους καταστρώσουσιν, οὐαὶ δὲ αὐτοῖς ἀπὸ τῶν δύο ὀρπῆκων (ὀρπίγγων Κ), ὧν αἱ ῥομφαῖαι αὖρα (?) καὶ ὡς ὀξεῖα δρεπάνη πυρὸν ἐν θέρει συντέμνουσα (συγκόπτουσα VK): οὐ γὰρ (γὰρ om. Κ al. V) μὴ εἰς τὰ ὀπίσω ἀνθρωποστρέψουσιν οὐκέτι

‘the beginning of the birth pangs’,³ and how will men know that it is ‘near, at the very gates’?⁴ By what signs will the coming of the end be manifest? How will this our city, the New Jerusalem, pass away? And what will become of the holy churches here and the crosses and the precious icons and the books and the relics of the saints? Tell me, please, for I know it was about you and those who are like you that the Son of God said, ‘To you it has been given to know the secrets of the kingdom of heaven,’⁵ how much more then to know those of the world!”

The blessed man answered, “About our city you shall know: until the end no nation whatever shall entrap or capture her, by no means, for she has been given to the Mother of God and no one shall snatch her out of her hands.⁶ Many nations will attack her walls and break their horns,⁷ withdrawing in shame, though receiving from her gifts and much wealth.⁸

“Hear also about the beginning of the birth pangs and about the end of the world and the rest! In the last days the Lord God will raise up an emperor from poverty⁹ and he will walk in great righteousness and put an end to every war and make the poor rich, and it will be as in the years of Noah. However, do not make the comparison with regard to the wickedness of those who lived at that time, but concerning their rest from tribulation. For in his days men will become very rich and eat and drink in deep peace, marrying and giving in marriage, devoting themselves to their earthly concerns without fear of war and without anxiety.¹⁰ As there is no war they will beat their swords into sickles and their pikes and spears into farming

οὐδ' οὐ μὴ ἐνταῦθα καταλειφθήσονται ζ' τὸ παρὸν δέκατον ἑβδομον στοιχείον ὅπερ λέγεται ἐνταῦθα ἔστι τὸ ρ, καὶ δηλοῖ τοὺς ῥῶς, ἡγουν τοὺς Ῥούσους, ὃ καὶ ξανθὸν γένος κέκληται, οἵτινες εἰσελεύσονται καὶ πατάξουσιν τοὺς υἱοὺς τῆς Ἁγαρ ἐν φόνῳ μαχαίρης in marg. add. sec. m. in K || 3822 παρ' αὐτῆς PD: παρ' αὐτοῖς LE ἐξ αὐτῶν M om. B || κομιζόμενα E: κομιζόμενα τὰ ἔθνη ὑποταγήσονται P κομιζόμενοι L κομιζόμεθα D ἡ πόλις ἐπικερδήσῃ M om. B || 3823 καὶ¹ om. γ || τῆς om. P ζ E || 3824 ἐν (add. γὰρ ζ) ταῖς ἐσχάταις ἡμέραις ἀναστήσει κύριος ὁ θεὸς (ὁ θεὸς om. P) inv. γ || ante ἐν add. tit. περὶ ἀρχῆς τοῦ τέλους E add. num. 92 C || 3825 βασιλείαν: βασιλέα (-αν KE) PVK ε || δικαιοσύνη: add. καὶ γενήσεται δι' ἐλεημοσύνης τοῖς πᾶσιν εὐάρεστος ζ || πολλῇ om. ζ || 3826–7 ὥς ... ἔτη: εἰρήνην ὃν τρόπον ἐπὶ τῶν ἡμερῶν τοῦ Νῶε διὰ τὸ μὴ πνεῖν πόλεμον πάποτε (πούποτε V) ζ || 3827–8 οὐ ... παρείκασον om. ζ || 3827 περὶ: κατὰ P ε || 3828 ταῦτα: οὕτως P ε || παρείκασον: παρήκασται P παρεικάσαι ε || κατὰ ... αὐτοῦ: ἐν ταῖς ἡμέραις αὐτοῦ (αὐτοῦ ε: ἐκείναις P ζ) γ || 3830 ἀφοβία πολέμου: ἀ. π. πορευόμενοι P ἀδεία πολλῇ πορευόμενοι ζ || ἀμεριμνία: ἀμερίμνως γ || 3832 εἰς ... εἰς: εἰς δρέπανα καὶ τὰς ζιβύνας εἰς ἄροτρα καὶ P καὶ τὰ βέλη εἰς ζιβύνας καὶ εἰς δρέπανα καὶ εἰς ἑτέρα τινα (δρέπανα ... τινα om. K ἑτέρα τινα om. V) ζ εἰς δρέπανα καὶ τὰ βέλη καὶ τοὺς κόντους εἰς ζιβύνας καὶ εἰς D καὶ τὰ βέλη καὶ τοὺς κόντους εἰς ζιβύνας καὶ δρέπανα καὶ E || γηπονικά: γεη- γ

δι' ὧν τὴν γῆν ἐργάζονται. Καὶ μετὰ ταῦτα δώσει τὸ πρόσωπον αὐτοῦ ἐπὶ 856A
 ἀνατολὰς καὶ ταπεινώσει τοὺς υἱοὺς Ἀγαρ· ὀργισθήσεται γὰρ αὐτοῖς
 3835 κύριος διὰ τὴν βλασφημίαν αὐτῶν καὶ διὰ τοῦτο νύξας ἐπεγείρει τὸν
 βασιλέα Ῥωμαίων ἐπ' αὐτούς, καὶ ἐξολοθρεύσει αὐτούς καὶ τὰ τέκνα
 αὐτῶν πυρὶ ἀναλώσει, καὶ αὐτοὶ οἱ παραδεδομένοι εἰς τὰς χεῖρας αὐτοῦ
 ἐμπρησμῷ βιαιοτάτῳ παραδοθήσονται. Καὶ ἀποκατασταθήσεται ἅπαν τὸ
 3840 Ἰλλυρικὸν τῇ βασιλείᾳ Ῥωμαίων. Κομίσει δὲ καὶ ἡ Αἴγυπτος τὰ πάκτα
 αὐτῆς. Καὶ θήσει τὴν χεῖρα αὐτοῦ τὴν δεξιὰν ἐπὶ τὴν θάλασσαν καὶ
 ἡμερώσει τὰ ξανθὰ γένη καὶ ταπεινώσει τοὺς ἐχθροὺς ὑπὸ τὰς χεῖρας
 αὐτοῦ, καὶ τὸ σκῆπτρον αὐτοῦ κρατήσῃ ἔτη τριάκοντα δύο. Τῷ δὲ
 δωδεκάτῳ ἔτει τῆς αὐτοῦ βασιλείας κήσον καὶ δόματα οὐ λήψεται, ἀλλ' B
 ἀναστήσει ναοὺς ἁγίους καὶ ἀνοικοδομήσει συντετριμμένα θυσιαστήρια.
 3845 Καὶ δίκη οὐκέτι ἔσται, οὔτε ὁ ἀδικῶν οὔτε ὁ ἀδικούμενος· φόβῳ γὰρ
 ποιήσει τοὺς υἱοὺς τῶν ἀνθρώπων σωφρονεῖν καὶ τοὺς παρανομοῦντας
 τῶν μεγιστάνων ταπεινώσει καὶ θανάτῳ παραδώσει. Ἐν τοῖς καιροῖς γὰρ
 ἐκείνοις πᾶς χρυσὸς ὅς ἐστιν ἐν οἰκῇ ποτε τόπῳ κρυπτόμενος νεύσει θεοῦ
 ἀποκαλυφθήσεται τῇ βασιλείᾳ αὐτοῦ, καὶ πτύῳ αὐτὸν σκορπίσει τῇ
 3850 πολιτείᾳ αὐτοῦ, καὶ πλουτήσουσιν οἱ μεγιστάνες αὐτοῦ καὶ ἔσονται ὡς
 βασιλεῖς καὶ οἱ πένητες ἔσονται ὡς ἄρχοντες. Καὶ ἔσται αὐτῷ ζήλος
 μέγας, καὶ τοὺς Ἰουδαίους καταδιώξει, καὶ ἐν τῇ πόλει ταύτῃ Ἰσμαηλίτης
 οὐχ εὑρεθήσεται. Καὶ αὐτὸς δῆσει μεγάλως τὴν πόλιν καὶ οὐκ ἔστιν ὁ C
 λυρίζων ἢ ὁ κιθαρίζων ἢ τι αἰσχροὺς πράγματα ἐργαζόμενος· πάντας γὰρ
 3855 τοὺς τοιοῦτους μισήσει καὶ ἐξολοθρεύσει ἐκ πόλεως κυρίου. Καὶ ἔσται
 πολλὴ χαρὰ τότε καὶ ἀγαλλίασις, καὶ ἀγαθὰ ἀπὸ τῆς γῆς καὶ ἀπὸ τῆς
 θαλάσσης ἀνατελεῖ πλούσια. Καὶ ἔσται ὁν τρόπον ἦσαν ἐπὶ τοῦ Νῶε ἐν
 ἡρεμίᾳ εὐφραινόμενοι μέχρις οὗ ἥλθεν ὁ κατακλυσμός.
 “Παρελθόντος δὲ τούτου τοῦ σκῆπτρου ἀναστήσεται ἀρχὴ ὠδίνων.
 3860 Τότε ἐγερθήσεται † ἀραήγλικός † τις υἱὸς τῆς ἀνομίας καὶ βασιλεύσει ἐν

3835 αὐτῶν: add. καὶ διὰ τὸ εἶναι τὸν καρπὸν αὐτῶν χολῆς (-ῆν D) Σοδόμων καὶ πικρίας
 Γομόρρας (-ων D) Pe add. ἦν (δι' ὧν CK) ἐβλασφήμησαν εἰς τὸν κύριον ἡμῶν Ἰησοῦν
 Χριστὸν καὶ διὰ (διὰ: δι' ὧν C om. K) τὴν τῶν Σοδόμων ἀσθένειαν ἦν (ἦν om. CK)
 κατεργάζονται ζ || 3835–8 καὶ διὰ τοῦτο ... παραδοθήσονται: πολλοὶ δὲ ἐξ αὐτῶν τὸ ἅγιον
 βάπτισμα κομισάμενοι εὐάρεστοι γενήσονται καὶ τιμηθήσονται παρὰ τοῦ εὐσεβοῦς
 βασιλέως ἐκείνου, τοὺς δὲ λοιποὺς ὀλέσει καὶ ἐμπυρίσει καὶ ἐξολοθρεύσει καὶ βιαίῳ θανάτῳ
 παραδώσει ζ || 3835 νύξας ε: ἥξας β ἀνοίξει καὶ P || ἐπεγείρει: ἐγείρει ε || 3837 οἱ
 om. P || 3838 ἐμπρησμῷ scripsi: ἐμπρισμῷ β πρησμῷ PD πρισμῷ E ||
 ἀποκατασταθήσεται: ἀποσταθήσεται ε add. num. 93 in marg. C || ἅπαν: πάλιν D πᾶσα
 ἢ ὑψηλὸς καὶ ζ || 3840 ἐπὶ ... θάλασσαν: εἰς τὰ κύκλω ἔθνη ζ || 3842 τὸ σκῆπτρον ...
 δύο: τριάκοντα καὶ δύο ἔτη κρατήσῃ τῆς βασιλείας ζ || κρατήσῃ: om. Pe || 3842–3 τῷ
 ... βασιλείας: δώδεκα ἔτη ζ || 3844 ἁγίους: ἁγίων ζ || 3849–50 πτύῳ ... πολιτείᾳ αὐτοῦ:

tools,¹¹ with which they will till the ground. Thereupon he will turn his face towards the East and humble the sons of Hagar; for the Lord will be angry with them because of their blasphemy and for this reason he will prod the Emperor of the Romans and rouse him against them, and he will destroy them utterly and consume their children with fire, and those who have been given into his hands will be delivered up to most violent burning.¹² And the whole of Illyricum will be restored to the Roman Empire. Egypt too will pay its tributes.¹³ And he will put his right hand on the sea and tame the fair-haired peoples and subdue his enemies under his hands.¹⁴ The reign of his sceptre will last for thirty-two years. In the twelfth year of his reign he will not collect taxes or receive gifts.¹⁵ Instead he will restore holy churches and rebuild destroyed altars.¹⁶ And there will be no more trials, nor any wrongdoer or victim of wrong,¹⁷ for through fear he will make the sons of men learn moderation, and those of his nobles who transgress the law he will humble and deliver up to death. In those days all gold, wherever hidden, will be revealed before his majesty at the instigation of God, and with a winnowing-shovel he will spread it over his people, and his great men will become rich and be like kings and the poor will become like nobles.¹⁸ And he will have great zeal and persecute the Jews,¹⁹ and in this city no Ishmaelite will be found. And he will keep the city in tight bonds (?) and there will be no one playing the lyre or the guitar or performing a shameful act, for all such people will he hate and obliterate from the city of the Lord.²⁰ There will be great joy then and gladness, and good things will come up from the earth, and from the sea riches will rise. And it will be as when in the days of Noah men enjoyed themselves in peace until the flood came.²¹

“After the end of this reign the beginning of the birth pangs will appear. At that time a [...] son of lawlessness, will arise and reign in this city for

αὐτὸς πάντα τὰ ἀγαθὰ σκορπίσει τοῖς χρεῖαν ἔχουσιν ζ || 3849 αὐτὸν Janning: αὐτὸς BM αὐτῷ Pe om. L || 3849–50 τῇ πολιτείᾳ: πάσῃ τῇ π. ε τῇ πόλει P || 3851 ἄρχοντες: οἱ ἄ. CPe || 3853 δῆσει (? φοβήσει F) ... πόλιν: μεγάλα κατορθώματα ποιήσει ζ || 3854 καθαρίζων: add. ἡ ὁ (ὁ om. ζ) τραγωδῶν γ, fort. recte || τι: τις PD, fort. etiam C || 3855 καὶ ἔσται: πάντας τοὺς ἐργαζομένους (πράττοντας E) τὴν ἀνομίαν: ἔσται οὖν ζE || 3858 ἡρεμία E: ἐρημία βP ἀμεριμνία D γαλήνη καὶ εἰρήνη ζ fort. leg. εὐημερία (sic Y) || κατακλυσμός: add. καὶ ἦρεν ἅπαντας Pζ (cf. Mt. 24:39) || 3859 ante παρελθόντος add. tit. ἐνταῦθα ἀρχὴ ὀδίνων D add. num. 94 in marg. C || τούτου ... σκῆπτρου: τοῦ σκῆπτρου (σκῆπτρου PC) τούτου γ || ἀναστήσεται: γενήσεται ζ, quod malim || 3860 ante τότε add. tit. περὶ τοῦ μέλλοντος ἀσεβοῦς βασιλεύειν ἐνταῦθα E || ἐγερθήσεται PZE: ἀναστήσεται βD || ἀραήγλιχος ... ἀνομίας MLP: ἀραίγλιχος ... ἀνομίας B ἀνραήγλιχος τις ὁ υἱὸς τῆς ἀνομίας E ὁ υἱὸς τῆς ἀνομίας (ἀπωλείας V) ὀνόματι ἀραήγληχος (ἀραηγληχός V ἀραήγληχος K) ζ ὁ υἱὸς τῆς ἀνομίας D

τῇ πόλει ταύτῃ ἔτη τρία ἡμισυ καὶ ποιήσῃ ἀνομίαν γενέσθαι οἷα οὐ D
 γέγονεν ἀπ' ἀρχῆς κόσμου οὐδ' οὐ μὴ γενήσεται. Καθεσθεὶς γὰρ
 δογματίζει τοιαῦτα ὅπως μίγνυται πατὴρ θυγατρὶ καὶ υἱὸς μητρὶ καὶ
 ἀδελφὸς ἀδελφῇ· εἰ δὲ μὴ, ὁ ἀνταίρων θανάτῳ ἀποθανεῖται, καὶ ὁ
 3865 τοιοῦτος σὺν τῷ προδρόμῳ Ἰωάννῃ καταταγήσεται ἐν τῇ ἡμέρᾳ τῆς
 κρίσεως. Τότε ζεύξει μοναχοὺς τὰς μοναστρίας καὶ ἱερεῦσι ὁμοίως καὶ 857A
 γενήσεται ἡ ἀνομία τῆς μίξεως χείρων φόνου, καὶ αὐτὸς πορνεύσει
 μητέρα καὶ θυγατέρα, καὶ τῷ καιρῷ ἐκείνῳ διὰ τὴν κατάρατον ἀκολασίαν
 λύσιν λαβόντες οἱ μωροὶ ἀσώτως ταῖς ἐαυτῶν ἀδελφαῖς ἐπιχρεμετίσουσιν.
 3870 Καὶ ἀναβήσεται ἡ σαπρία καὶ ὁ βρώμος ὡς βδέλυγμα ἐνώπιον κυρίου, καὶ
 πικρῶς ὀργισθήσεται κύριος ὁ θεὸς καὶ θυμῷ μεγάλῳ ἐπιβλέψει ἐπὶ πᾶσαν
 τὴν γῆν, καὶ ἐντελείται τῇ βροντῇ αὐτοῦ ἄνωθεν καὶ ταῖς ἀστραπαῖς, καὶ
 ἄρξονται ἀκρατῶς φρίκη πολλῇ καταφέρεσθαι ἐπὶ τῆς γῆς, καὶ πολλοὶ
 πόλεις πυρίκανστοι γενήσονται, καὶ οἱ ἄνθρωποι ἐκ τοῦ πατάγου τῶν B
 3875 φοβερῶν ἐκείνων βροντῶν θροῖσμῳ μεγάλῳ παραλυθήσονται καὶ κακῶς
 ἀποθανοῦνται καὶ πολλοὶ ἀστραπόκανστοι γενήσονται. Οὐαὶ δὲ τῇ γῇ
 ἀπὸ τῆς ἀπειλῆς τοῦ παντοκράτορος καὶ τῆς ἀπείρου ὀργῆς καὶ τοῦ θυμοῦ
 αὐτοῦ τοῦ ἤδη ἐπερχομένου εἰς πᾶσαν τὴν οἰκουμένην. Παταχθήσεται δὲ
 τοῦτο τὸ σκῆπτρον καὶ ἐν τῷ ἀσβέστῳ πυρὶ βληθήσεται. Ἀπὸ δὲ τῶν
 3880 ἡμερῶν ἐκείνων μακάριοι οἱ κατοικοῦντες ἐν Ῥώμῃ ἢ ἐν Ῥίξᾳ ἢ ἐν
 Ἀρμενοπέτρᾳ ἢ ἐν Στροβίλῳ ἢ ἐν Καρυουπόλει· ἐν ταύταις γὰρ ταῖς
 πόλεσιν καὶ τόποις ἀναπαύσονται. Τὰ γὰρ ἄλλα πάντα πόλεμοι καὶ
 ταραχαί, καὶ θόρυβος πολὺς γενήσεται κατὰ τὸν εἰπόντα ὅτι 'μελλήσετε
 ἀκούειν πολέμους καὶ ἀκοὰς πολέμων', καὶ τὰ ἐξῆς.

3862 οὐδ' οὐ μὴ Bζ: οὐδὲ μὴ MLD οὐδὲ P οὐτε E || 3864 ἀδελφῇ (-ῆν PE): add. ἐκόντες καὶ (add. μὴ E) ἄκοντες ζE || ἀνταίρων: ἀντιλέγων P ἢ ἡ ἀντιλέγων ζ || ἀποθανεῖται: ἀποθανεῖτω D τελευτήσει P τελευτάτω ζ || 3865 καταταγήσεται: καταλεγθήσεται P || 3866 ζεύξει: σμίξει P κελεύσει ζευχθῆναι ζ || μοναχοὺς ... μοναστρίας BM: μοναχοὺς ... μοναστρίας L μοναχοὺς ταῖς μοναστρίας KE μοναχοὺς ταῖς μοναζούσαις VC μοναχοὺς ταῖς μοναστρέαις D μοναχοὺς μοναζούσαις P || ἱερεῖσι scripsi: ἱερεῖς BPE τοὺς ἱερεῖς ζ ἱερὸς (sic) D || 3867 γενήσεται ... φόνου: πληθυνθήσονται αἱ παράνομοι μίξεις ἐπὶ πᾶσαν τὴν γῆν ζ || 3868 θυγατέρα: add. καὶ ὁμαίμονας κόρας ζ || 3869 μωροὶ: add. καὶ ἀπαίδευτοι ζ || ταῖς ... ἀδελφαῖς γ: τοῖς ... ἀδελφοῖς β || 3870 σαπρία ... κυρίου: δυσωδία τῆς αἰμομιξίας (add. δυσωδέστερον βδελύγματος τεάφης C) ἐν τῷ οὐρανῷ ζ σαπρία τῆς τεάφης ὡς ἐβδελυγμένοι (sic) ἐνώπιον κυρίου E || 3874-6 καὶ οἱ ... γενήσονται om. V || 3874 τοῦ πατάγου γ: τῶν πατάγων β || 3875-6 θροῖσμῳ ... γενήσονται: καὶ ἀστραπῶν ἀποπυγήσονται K καὶ ἀστραπῶν C || 3875 θροῖσμῳ ... παραλυθήσονται: φόβῳ ... παραδοθήσονται P || 3876 ἀποθανοῦνται: ἀποθανοῦσιν P ἀποθάνωσιν ε || οὐαὶ δὲ: add. τότε γ || γῇ: add. καὶ τῇ θαλάσσῃ ζ || 3877-8 καὶ τοῦ (τε καὶ PD τε καὶ τοῦ E) ... ἐπερχομένου: τῆς ἐπερχομένης ζ || 3878 οἰκουμένην: add. γενήσεται γὰρ λιμὸς ἐπὶ τὴν γῆν ὥστε τελευτᾶν τοὺς ἀνθρώπους ὀξέως (ὀξέως om. C) ἀπὸ τῆς πείνης (add. πρὸς τὸ μὴ ἐκκακεῖν [= ἱκανοὺς εἶναι?]) θάπτεσθαι αὐτούς C). μετὰ δὲ (δὲ

three and a half years,²³ and he will cause anarchy to prevail such as has not been since the beginning of the world and never will be again. For he will sit down (on his throne) and impose such decrees as that a father shall have intercourse with his daughter and a son with his mother and a brother with his sister,²⁴ and anyone who rebels will be put to death, and such a rebel will be ranked with John the Forerunner on the Day of Judgment. Then he will join the nuns with monks in marriage and likewise with priests, and the lawlessness of the intercourse will be worse than that of murder, and he himself will prostitute mother and sister.²⁵ At that time, because of the accursed licentiousness, they will permit themselves, these fools, to neigh lecherously after their own sisters.²⁶ The rot and stink will rise²⁷ as an abomination before the Lord, and the Lord God will be bitterly angered and in great wrath look down upon the whole earth. He will command his thunder and lightning in heaven and they will begin to strike the earth with irresistible might, causing much terror, and many cities will be burnt by fire, and from the crash of this fearful thunder men will be paralysed with great terror and die miserably, and many will be consumed by the lightning. Woe to the earth because of the threat of the Almighty and his boundless anger and wrath which are already coming upon the whole world!²⁸ But this sceptre will be smitten and thrown into the unquenchable fire. After these days blessed are those who live in Rome or at Riza or Armenopetra or Strobilos or Karioupolis, for in these cities and places they will have rest.²⁹ But all other places will be afflicted by wars and tumults, and there will be much confusion according to him who said, 'You will hear of wars and rumours of wars,'³⁰ and so forth.

om. C) ταῦτα γενήσεται σεισμὸς μέγας ὥστε συμπεσεῖν ἅπαν οἰκοδόμημα καὶ πολλοὶ ἐκ τῶν ἐργαζομένων τὴν ἀνομίαν συγχωσθέντες κακῶς τὸν βίον καταλύσουσιν. γενήσεται δὲ καὶ (καὶ om. C) ὁ ἥλιος μέλας καὶ σκοτεινὸς καὶ ἡ σελήνη ὡς αἷμα (cf. Joel 3:4) διὰ τοὺς χοιρώδεις ἀνθρώπους καὶ οἱ ἀστέρες πεσοῦνται ἐπὶ τὴν γῆν. πᾶν δὲ ὄρος καὶ πᾶσα νῆσος ἀπὸ τῆς ἔδρας τοῦ τόπου αὐτῶν φόβῳ τοῦ σεισμοῦ καὶ τῆς ἀπειλῆς μετακινήσονται. τότε οἱ ἱερεῖς τοῦ θεοῦ μετὰ τῶν καταλειφθέντων ἐναρέτων καὶ ἐγκρατῶν φύγωσιν ἐπὶ τὰ ὄρη καὶ τὰ σπήλαια καὶ (add. εἰς C) τὰς σχισμὰς τῶν πετρῶν (cf. Isa. 2:21) ζ || δὲ: γὰρ KD τοιγαροῦν VCE οὖν καὶ P || 3879 σκῆπτρον: σκῆμπτρον PC add. τῆς ἀνομίας ζε || ἀσβέστω πυρὶ: ἀσβέστω E σκότει τῷ ἐξωτέρῳ ζ || 3880 'Ρώμη: τῇ 'Ρωμαίων πόλει E τῇ πρεσβυτέρᾳ 'Ρώμῃ ζ || 'Ρίζα BMD: 'Ρίξει L 'Ρίζω P 'Αρσενεῶνι ζ 'Ρίξα ἡ ἐν 'Αρσινόῃ E || 3881 'Αρμενοπέτρα: 'Αρμενόπετρα D || Στροβίλῳ Ρε: -ἤλω β -ύλω ζ (ἡ ἐν Στροβύλῳ ἡ ἐν 'Αρμενοπέτρᾳ inv. ζ) || Καρυουπόλει scripsi: Καρύουπόλει P Καρυοπόλει VK Καρυνοπόλει β Καρύλωπόλει D Καλύρωπόλει E Καλυρόπολη C || γὰρ om. Ρε || 3882 ἀναπαύσονται: οὐ ἀόλισθεὶς ἀναπαύσεται E ἐπαναπαύσονται οἱ λαοὶ ζ

3885 “Μετὰ δὲ ταῦτα ἐγερθήσεται βασιλεία ἑτέρα ἐπὶ τὴν πόλιν ταύτην, καὶ c
αὐτὸς βλοσυρὸς † ὄνος † καὶ ἔξαρνος Ἰησοῦ Χριστοῦ, καὶ ἀναγνώσας
τὰς τῶν Ἑλλήνων γραφὰς μετατραπήσεται εἰς Ἑλληνισμὸν καὶ ποιήσει
πόλεμον μετὰ τῶν ἁγίων καὶ διώξει τὴν ἐκκλησίαν τοῦ θεοῦ. Μετὰ γὰρ
3890 ἡμέρας τινὰς τῆς βασιλείας αὐτοῦ τοὺς ναοὺς τῶν ἁγίων ἐν πυρὶ
κατακαύσει. Τὸν τίμιον σταυρὸν φούρκαν ὀνομάσει. Τότε ποιήσει τὸ
ἱερατεῖον εἰς πῶσιν καὶ συγκόψει τὸ κοινὸν τοῦ λαοῦ κατὰ τὰς δημοσίας
ὁδοὺς. Ἐν γὰρ ταῖς ἡμέραις ἐκείναις ἀναστήσονται γονεῖς ἐπὶ τέκνα καὶ 860A
τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν καὶ φίλοι φίλους. Πολλοὶ δὲ τὸν κύριον ἡμῶν ὁμολογήσαντες
3895 θεὸν καὶ βασιλέα τῶν ἀπάντων τὸν τοῦ μαρτυρίου στέφανον
ἀναδήσονται. Τότε τοὺς κατοικοῦντας ἐν ταῖς νήσοις ἐξεδαφίσας εἰς τὰ
τῆς Θράκης καὶ Μακεδονίας μέρη μεταγάγη. Ἔσονται δὲ αἱ νῆσοι εἰς
ἐρήμωσιν, σπήλαια δαιμόνων καὶ ἐρπετῶν. Κτύποι δὲ γενήσονται ἐν τῷ
οὐρανῷ ἄνω φοβερῶτατοι καὶ σεισμοὶ μεγάλοι καὶ συμπτώματα πόλεων.
3900 Ἀναστήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσται
συντριμμὸς φοβερὸς ἐπὶ τῆς γῆς καὶ θλίψις καὶ στενοχωρία ἐπὶ τοὺς υἱοὺς
τῶν ἀνθρώπων. Τότε φανήσεται πῦρ ἀπ’ οὐρανοῦ ὥσει ἀστραπῆς τάχος B
<ἐν> ἀπειλῇ ἐπισκιάζον πᾶν τὸ πρόσωπον τῆς γῆς, καὶ πετεινῶν συνοχαὶ
πολλάι, καὶ ὄφεων πονηρῶν τότε πλησθήσεται ἡ γῆ δακνόντων τοὺς
3905 ἀνθρώπους τοὺς σεβομένους τοῖς παραπτώμασιν. Πάντα γὰρ ταῦτα ἀρχὴ
ὠδίνων καθεστήκασιν.

3885 add. tit. περὶ τοῦ τρίτου ἀσεβοῦς βασιλέως E num. 95 in marg. C || 3886 αὐτὸς: ὁ βασιλεὺς ἐκεῖνος ζ || ὄνος: ὄνου P ἔσται καὶ μέλας ζ an leg. ἄνος = ἄνθρωπος ? || 3886–7 καὶ ἔξαρνος ... γραφὰς: ἀρνητῆς (add. τοῦ V) θεοῦ καὶ τῶν ἁγίων καὶ ἀλλότριος τῆς βασιλείας τῶν οὐρανῶν. ἀνοίξει γὰρ τὰς μυσαρὰς βίβλους τῶν Ἑλλήνων καὶ ζ || 3888–901 καὶ διώξει ... συντριμμὸς φοβερὸς ζ: ἀπὸ τὸν σατανᾶν (τοῦ σατανᾶ E) ὁ διάβολος, μετὰ γὰρ ὀλίγας ἡμέρας τοῦ κρατήσαι αὐτὸν ναοὺς πυρκαϊάστους ποιήσει καὶ τὸν τίμιον καὶ ζωοποιὸν σταυρὸν φούρκαν ὀνομάσει καὶ ποιήσει τὸ ἱερατεῖον εἰς πῶσιν καὶ κατακοπὴν λαοῦ τῆς μέσεως ποιήσει κατὰ τὰς δημοσίας στράτας. καὶ τότε προδώσουσιν φίλοι φίλους εἰς θάνατον καὶ ἀδελφοὶ ἀδελφοὺς καὶ γείτονες γείτονας καὶ πατὴρ τέκνον καὶ τέκνον πατέρα (cf. Mt. 10:21, Mc. 13:12). καὶ πολλοὶ ζήλω κυρίου ὁμολογήσουσιν, ὃν τὸ τέλος μακάριον: οὗτοι (οἱ τοιοῦτοι E) γὰρ σὺν Χριστῷ βασιλεύσουσιν (-ωσιν E). τότε οἱ ἐν ταῖς νήσοις καὶ οἱ ἐν ταῖς κοιλάσι (ταῖς κοιλάδες D τοῖς κοιλάδες E) ταῖς (ταῖς scripsi: τοῖς P τὴν D αὐτῆς ἐν τῇ γῇ τῇ E) πρὸς Θράκην τε καὶ τὴν κάτω ἄκοντας (ἀκούοντας P) αὐτοὺς μετᾶγεται καὶ (sic E: μετᾶγεται καὶ om. PD) ἔσονται (πесоῦνται P add. αἱ νῆσοι E) εἰς ἐρήμωσιν (ἐρημον E), σπήλαια δαιμόνων γενόμενοι (-μεναι E -μενα P) καὶ κνωδάλων καὶ ἐρπετῶν καταγάγη (sic E: βαττολογία PD add. ἐπὶ μηνὶν εἰκοσιπέντε E, cf. C). ἔσονται δὲ τῷ καιρῷ ἐκείνῳ κτύποι ἐν τῷ οὐρανῷ φοβερῶτατοι καὶ σεισμοὶ μεγάλοι καὶ συμπτώματα πόλεων μεγάλων. ἀναστήσεται γὰρ ἔθνος ἐπὶ (πρὸς D) ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν (βασιλεῖς [-εὺς P] ἐπὶ βασιλεῖς PD) καὶ ἔσται συντριμμὸς φοβερὸς (φοβερὸς om. P) Pe om. β || 3889 ἐν om. V || 3890 φούρκαν C || 3892 ταῖς ἡμέραις γὰρ inv. C || 3894–5 ὁμολογήσαντες τὸν κύριον ἡμῶν καὶ θεὸν inv. C || 3897 Μακεδονίας: add. καὶ Στρυμόνος KV || μεταγάγη scripsi: μετᾶγει ζ || 3898 σπήλαια ... ἐρπετῶν om. V || ἐρπετῶν: add.

"After that another emperor will arise over this city,³¹ and he will be a grim-looking ass (?)³² and a denier of Jesus Christ. Reading the writings of the pagans he will be converted to paganism³³ and make war upon the saints³⁴ and persecute the Church of God. A few days after the beginning of his reign he will burn down the churches of the saints with fire. The precious Cross he will call a gallows.³⁵ Then he will cause the clergy to fall and thrash the common people in the public streets. In those days parents will rise against their children and children against their parents and kill them. A brother will give up his brother and friends their friends. Many confessing that our Lord is the God and king of all will be crowned with the wreath of martyrdom. Then he will expel those who live on the islands and move them to Thrace and Macedonia. The islands will become desolate and turned into dens of demons and serpents.³⁶ There will be most frightening thunder in heaven and immense earthquakes³⁷ and collapses of cities. For nation will rise against nation and kingdom against kingdom³⁸ and there will be terrible misery upon the earth and tribulation and distress³⁹ will come upon the sons of men. Then with the rapidity of a flash of lightning there will appear a fire from heaven menacingly overshadowing the entire face of the earth, and there will be numerous dense flocks of birds, and the earth will then be filled with poisonous snakes, biting men who reverence transgressions (?). For all this constitutes the beginning of the birth pangs.⁴⁰

ἐπὶ μηνὶν εἴκοσι καὶ πέντε C, cf. E || 3900 ἀναστήσεται: -ονταί C || 3901 καὶ¹ Pε: καὶ ἔσται β om. ζ || 3902 πῦρ: add. ἀπηνθρακωμένον ζ || τάχος ζε: πάχος βP || 3903 ἐν addidi || ἀπειλῇ: καὶ ἀπειλή P ἀπειλοῦν D om. ζ || ἐπισκιάζον: -σκεπάζων P || 3904 πολλὰ: add. γενήσονται E add. ἐν τῷ ἅερὶ γενήσονται ζ || 3905 ἀνθρώπους ... παραπτώμασιν: ἐν πολλαῖς ἀμαρτίαις βιώσαντας (βιώσαντας om. C) καὶ μὴ μετανοήσαντας ζ || σεβομένους: an leg. σεμνυνομένους? cf. supra, lin. 1980 || ἀρχὴ PVKE: ἀρχαὶ βC || 3906 καθεστήκασιν: εἰσὶν ζ, post quod add. ἐν γὰρ ταῖς ἡμέραις ἐκείναις ἀποστελεῖ τοὺς ἁγίους ἄγγέλους αὐτοῦ ὁ κύριος τοὺς τεταγμένους ἐπὶ τῶν ἀνέμων τοῦ (τοῦ om. VK) ἐξαγαγεῖν αὐτοὺς ἐκ τῶν θησαυρῶν αὐτῶν καὶ ἀναφράξουσιν (-ωσι CV) τὰς ἀναπνοὰς αὐτῶν τοῦ μὴ πνεῦσαι (ἀναπνεῦσαι V) ὅλως ἄνεμον (ἄνεμον om. C) ἐν ὅλῃ τῇ οἰκουμένῃ (ἐφ' ὅλην τὴν οἰκουμένην K) ὥστε γενέσθαι θάλασιν (θλίψιν VC) βιαίαν βρασμόν τε καὶ καύσωνα ἐπὶ προσώπου πάσης τῆς γῆς, ὅπως στενοχωρηθέντες (-χωρούμενοι C add. πάντες V) οἱ ἄνθρωποι ἐπιστρέψουσιν (-ωσι V) μετανοήσαντες (-νοοῦντες C) ἐφ' οἷς ἡμαρτον. τὰ δὲ μεγάλα πλοῖα μὴ δυνάμενα ἄνευ ἀνέμου πλεῖν (πλέειν VK) τὴν θάλασσαν, τῇ βίᾳ στενοχωρούμενα, βλασφημήσουσιν (-ωσιν VC) ἐπὶ κύριον τὸν θεὸν ἡμῶν. τότε πᾶν χλωρὸν δένδρον (δένδρον C: τὸ ἐπὶ τῆς γῆς φυτὸν φημι, καὶ δένδρων τὰ ὑψηλότατα K τὸ ἐπὶ γῆς φημι, καὶ τὰ ὑψηλότατα τῶν δένδρων V) ξηρανθήσονται (etiam C), 'καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται' (-ονταί V) (Isa. 40:4), καὶ τὸ τρίτον τῶν ζώων, τῶν τε (τε om. C) κτηνῶν καὶ (add. τῶν C) πετεινῶν, (add. καὶ V) ἐρπετῶν (add. τῶν τε θαλασσῶν V) καὶ τῶν

3910 “Τελευτήσαντος δὲ καὶ τοῦ ἀθέου σκήπτρου τούτου, τότε ἔρχεται ὁ Αἰθιοπίας ἀπὸ τοῦ πρώτου κέρατος, ὃν φασιν ἔτι δώδεκα κατέχειν τῆς βασιλείας τοὺς οἰακας. Οὗτος ἀγαθὸς καὶ βασιλεύσει ἐν εἰρήνῃ καὶ ἀγίων οἴκους τοὺς πρὸ αὐτοῦ συμπτωθέντας ἀναστήσει καὶ ὡς ἀγαθὸς ἀγαπηθήσεται ὑπὸ τοῦ λαοῦ, καὶ ἐφαπλωθήσεται ἡ ἀγάπη κυρίου ἐπ’ αὐτοῦ ἐν ὅλῃ τῇ οἰκουμένῃ καὶ ἔσται χαρὰ καὶ ἀγαλλίασις. C

3915 “Παρελεύσεται δὲ καὶ αὐτὸ τὸ σκήπτρον, καὶ ἐλεύσεται σκήπτρον ἕτερον ἀπὸ Ἀραβίας <ὃς βασιλεύσει>, ὡς φασι, χρόνον ἕνα. Καὶ ἐπὶ τῆς βασιλείας αὐτοῦ ἐνωθήσεται τοῦ τιμίου καὶ ζωοποιῦ ξύλου τὰ ἅγια τμήματα εἰς ἓν νεύσει τοῦ ἀοράτου θεοῦ καὶ δοθήσεται τῷ βασιλεῖ. Καὶ αὐτὸς γενόμενος ἐν Ἱερουσαλὴμ ἐν τόπῳ οὗ ἔστησαν οἱ πόδες Χριστοῦ τοῦ ἀληθινοῦ θεοῦ ἡμῶν οἰκείαις χερσὶν αὐτοῦ παραθήσει ἐκεῖ τὸ τίμιον ξύλον καὶ τὸ τῆς βασιλείας διάδημα. Παραδώσει δὲ κυρίῳ τῷ θεῷ σὺν τούτοις καὶ τὴν ψυχὴν αὐτοῦ.

3920 “Καὶ τότε ἀναστήσονται ἐν τῇ πόλει ταύτῃ νεώτεροι τρεῖς ἀναιδεῖς, μωροὶ καὶ ἀνωφέλετοι καὶ κρατήσουσιν ἐν εἰρήνῃ ἡμέρας ἑκατὸν πενήκοντα. Καὶ μετὰ ταῦτα ἐπ’ εἰσαγωγῇ διαβόλου ὀργισθέντες ἑαυτοῖς δώσουσιν ἀλλήλοις πόλεμον καθ’ ἑαυτοὺς ἰσχυρόν. Καὶ ἐπάρας ὁ πρῶτος 861A
3925 εἰσέλθῃ ἐν Θεσσαλονίκη, λέγων αὐτῇ· ‘Θεσσαλονίκη, σὺ νικήσεις τοὺς ἐχθρούς σου, καύχημα γὰρ ἀγίων σὺ εἶ καὶ ἡγίασέν σε ὁ ὕψιστος.’ Καὶ τότε στρατοπεδεύσει τὸν λαὸν αὐτῆς ἀπὸ ἑπταετοῦς καὶ τὴν ἄνω, καὶ τοὺς

ἀτιθάσαν (ἀντι- C, sed -v- erasum est) τελευτήσουσιν (-ωσιν VC). γενήσεται δὲ καὶ ἡ θάλασσα ὡς αἷμα. καὶ εὐθέως τὸ τρίτον μέρος τῶν ἰχθύων τελευτήσῃ, διότι ὠρίσθη (ὀργισθῇ C) αὐτοῖς ὁ θεὸς διὰ τὰς ἁμαρτίας τῶν ἀνθρώπων καὶ τὸ ἀμετανόητον αὐτῶν. μισήσουσι γὰρ ἀλλήλους οἱ ἄνθρωποι ἀπὸ πολλῆς κακίας αὐτῶν, μὴ βουλόμενοι ἑαυτοὺς βλέπειν ἢ διορθοῦσθαι εἰς ‘τὰ κρεῖττονα καὶ σωτηρίας ἐχόμενα’ (Heb. 6:9) (μὴ ... ἐχόμενα om. C) ἀλλ’ (καὶ C) ‘ἐν τῷ πληθυνθῆναι τὴν ἀνομίαν’ καθὼς ὁ κύριος εἶπεν (εἰ. ὁ κ. C)· ‘ψυγήσεται ἡ ἀγάπη τῶν πολλῶν’ (Mt. 24:12) ζ || 3907 add. tit. περὶ δ’ ἀγαθοῦ βασιλέως E num. 96 in marg. C || σκήπτρου: σκήπτρου PC || τούτου ante τοῦ tr. ζε || 3910 ἀναστήσει: add. ἀποστρέψει τε καὶ ταῖς (τοῖς E) νήσοις τὸν λαὸν αὐτῶν ἅπαντα (πάντα E) ζE, cf. supra, lin. 3896–7 || 3911–12 ἐφαπλωθήσεται (ἐπαπλω- ε) ... οἰκουμένη: ἐνευλογηθήσεται ἐπὶ παντὶ ἔθνει ζ || ἐπ’ αὐτοῦ scripsi: ἐπ’ αὐτὸν bPD δι’ αὐτὸν E || 3912 ἀγαλλίασις: add. ἐν ὅλῳ τῷ κόσμῳ ἕως οὗ τὸ σκήπτρον (σκήμπτω C) τοῦτο παρελεύσεται ζ || 3913–20 παρελεύσεται ... αὐτοῦ: ἐλεύσεται δὲ ἀπὸ τοῦδε (ἀπ’ αὐτοῦ K μετ’ αὐτὸν V) ὁ ἐξ Ἀραβίας ἐνιαντὸν ἡμερῶν. καὶ ἐν ταῖς ἡμέραις αὐτοῦ ὃς κέκτηται ἐκ τοῦ τιμίου ξύλου μερίδα, ἀνοίξουσι (-ωσι V add. οἱ ἄνθρωποι C) τοὺς θησαυροὺς αὐτῶν καὶ κενοὺς αὐτοὺς εὐρήσουσιν (κ. εὐρωσιν V κενὰς αὐτὰς θεάσονται C)· νεύσει γὰρ τοῦ παντοκράτορος θεοῦ ἐνωθήσονται τὰ ἅγια τμήματα καὶ γενήσεται (γένηται V) ὁλόκληρος καὶ ἀκέραιος καθὼς προσηλώθη ἐν αὐτῷ Χριστὸς ὁ θεὸς ἡμῶν (ἐνωθήσονται γὰρ τὰ ἅγια τμήματα τοῦ ζωοδῶρου σταυροῦ νεύσει τοῦ παντοκράτορος θεοῦ ὡς ἐτήθη ὁ ἐξ ἀρχῆς. ὁλόκληρος δὲ καὶ ἀκέραιος εὐρεθήσεται καθὼς προσηλώθη ὁ Χριστὸς C) καὶ δοθήσεται τῷ βασιλεῖ. ὁ δὲ λαβὼν αὐτὸν πορεύσεται ἐν τῇ πόλει Ἱερουσαλὴμ καὶ γενόμενος ἐν τῷ τόπῳ τοῦ Κρανίου οἰκείαις χερσὶν

"After this godless reign has also ended, then will come the Emperor from Ethiopia, from the first horn, of whom they say that he will be at the helm of the Empire for twelve years.⁴¹ He will be a good ruler, reigning in peace and restoring churches of saints ruined before him, and because of his goodness he will be loved by the people. In his reign the love of the Lord will spread over the whole world, and there will be joy and gladness.⁴²

"But this reign will also come to an end and there will come from Arabia another Emperor who will rule one year, as they say.⁴³ In his reign the holy pieces of the precious and life-giving wood of the Cross will be united and restored into one at the instigation of the invisible God and given to the Emperor. And he will go to Jerusalem, to a place trodden by the feet of Christ our true God, and with his own hands deposit there the precious wood of the Cross and the imperial diadem. With them he will also surrender his soul to the Lord God.⁴⁴

"Then there will arise in this city three young men, shameless, foolish, and good-for-nothing, and they will rule in peace for 150 days.⁴⁵ And after that, at the instigation of the devil, they will become angry with each other and start a fierce civil war. The first will depart and go to Thessalonica and say to her, 'Thessalonica, you will overcome your enemies, for you are the pride of saints and have been sanctified by the Most High!'⁴⁶ Then he will enrol her people from seven years old and upwards, and the priests and the

αὐτοῦ (αὐτοῦ om. V) παραδώσει τὸν τίμιον σταυρὸν τὸ τε διάδημα τὸ ἐπὶ τῆς κεφαλῆς αὐτοῦ
 κεῖμενον ἐπὶ τῆς κορυφῆς (τὴν κορυφὴν V) τοῦ σταυροῦ θέμενος (add. καὶ C) ἀνυνώσας
 ἐρεῖ: Κύριε Ἰησοῦ Χριστέ, τετέλεστο καὶ πεπληρωται ὁ (ἡ V) ψῆφος καὶ ὁ ἀριθμὸς τῶν ἐτῶν
 ὧν περ τεθησαύρηκας τῇ βασιλείᾳ Ῥωμαίων· δέξαι σου τὸ αἰοίδιμον καὶ θαυμάσιον δόρυ,
 σὺν αὐτῷ δὲ καὶ τὸ πνεῦμά μου. καὶ εὐθέως ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καταπτὰς ἀρεῖ
 (ἀρη V) τὸν τίμιον σταυρὸν σὺν τῷ διαδήματι (τὸ διάδημα C) καὶ τὴν ψυχὴν τοῦ βασιλέως.
 τότε παρέρχεται ἡ βασιλεία τῶν (τῶν om. K) Ῥωμαίων. τῶν γὰρ χριστιανῶν ἡ βασιλεία (ἡ
 γὰρ βασιλεία τῶν χριστιανῶν C) ὁ τίμιος σταυρὸς κεχρημάτικεν (σταυρὸς ἔστιν C).
 μακάριοι οὖν (οὖν: om. K γὰρ V in marg.) εἰσιν οἱ φυγόντες ἐκ τῆς πόλεως ταύτης καὶ
 ἀπερχόμενοι (κ. ἀπ. om. C) ἐν ἐρήμοις καὶ σπηλαίοις (ὄρεσιν C) καὶ ταῖς ὁπαῖς τῆς γῆς (cf.
 Heb. 11:38) ζ' || 3913 καὶ ἐλεύσεται: ἐλ. δὲ PE (ut ζ') ἐλ. γὰρ D || ante ἐλεύσεται add. tit.
 περὶ ἐτέρου ε' ἁγαθοῦ βασιλέως E num. 97 in marg. C || σκῆπτρον: σκῆμπτρον P || 3914
 ἀπὸ: τὸ ἀπὸ ε' || ὃς βασιλεύσει addidi || χρόνον ὡς φασιν inv. E || ἕνα om. Pe, cf. ζ' ||
 3916 ἐν νεύσει PE, cf. ζ': ἀνέσιν β' ἐμπνευσιν D || 3917 τόπω: τῷ τ. E || Χριστοῦ: Ἰησοῦ
 Χρ. ε' κυρίου P || 3918 τοῦ ... ἡμῶν om. P || αὐτοῦ om. P || ἐκεῖ: ἐπὶ PD om. E ||
 3919 καί: ἅμα κ. E om. P || δὲ om. D || 3920 τοῖσι: τοῖς ἐκατέροις E τῶν ἐκατέρων
 PD || 3921 add. num. 98 in marg. C || 3922 ἀνωφέλετοι BLE: -ηται PD ἀνωφελεῖς M
 ἐξωλέσται ζ' || εἰρήνη: add. ἐπὶ τὸ αὐτὸ ζ'E || 3923 ἐπ' εἰσαγωγῇ διαβόλου: ἐπὶ
 συναγωγῇ δ. P ἐκ διαβολικῆς ἐνεργείας ζ' || 3923-4 ὀργισθέντες ... καθ' ἑαυτοὺς:
 μαχισθέντες (μαχεθέντες V) ἀλλήλοις δώσουσι καθ' ἑαυτοὺς (-ὦν C, etiam E) πόλεμον ζ' ||
 3924 ἐπάρας: ἀπάρας ζ', sed cf. infra, lin. 3936 || 3926 ἁγίων (ἄγιον D) ζε: om. βP ||
 3927 στρατοπεδεύσει: στρατεύσει ζD, quod malui, sed cf. infra, lin. 3939 || τὸν λαὸν BPζ:
 τοὺς λαοὺς MLE || τὴν ἄνω: ἀνωτέρω ζ'

ἱερεῖς καὶ μονάζοντας φορέσει ἄρματα πολεμικά. Καὶ ποιήσει πλοῖα
 3930 μεγάλα καὶ ἀπέλθῃ ἐν Ῥώμῃ καὶ στὰς πρὸ τῆς πύλης ἐρεῖ αὐτῇ· Ῥωμαῖοι,
 Ῥώμῃ τρίρρουμε, ἡ μάχαιρά σου ὀξεῖα, τὰ βέλη σου πυκνά, ἔντιμος εἰ σύ,
 κράτει τὴν πίστιν σου, μὴ ἐκπέσῃ ἐκ σοῦ, μακάριοι γὰρ οἱ κατοικοῦντες ἐν
 σοί. Τότε στρατεύσει τὰ ξανθὰ γένη καὶ εἰσελεύσεται ἀναμέσον Δήλου
 καὶ Ἀδήλου καὶ ἐκδέξεται τοὺς ἐταίρους αὐτοῦ.

3935 “Ὁ δὲ δεύτερος μείραξ ἐκστρατεύσει καὶ αὐτὸς † τὴν Μεσοποταμίαν ^B
 καὶ τὰς κυκλάδας τῶν νήσων, καὶ στρατεύσει τοὺς ἱερεῖς καὶ μονάζοντας
 μανία δεινὴ κατὰ τῶν ἄλλων. Καὶ ἐπάρας ἔλθῃ ἐπὶ τὸν ὀμφαλὸν τῆς
 κτίσεως (τινὲς δὲ φασιν ἐπὶ Ἀλεξάνδρειαν) κάκεισε ἐκδέξεται τοὺς
 ἐταίρους αὐτοῦ, μεθ’ ὧν ὀφείλει δικάζεσθαι ὁξυνόμενος καὶ μαινόμενος.

3940 “Ὁ δὲ τρίτος ἐξελεύσεται καὶ στρατοπεδεύσει καὶ αὐτὸς Φρυγίαν,
 Καρίαν, Γαλατίαν καὶ τὴν Ἀσίαν καὶ Ἀρμενίαν καὶ τὴν Ἀραβίαν. Καὶ
 ἐν Συλαίῳ γενόμενος τάδε ἐρεῖ πρὸς αὐτήν· Σύλαιοι ἐπικέκλησαι, ἄλλ’
 οὐ συληθήσῃ οὐδὲ παραληφθήσῃ ὑπ’ οὐδενὸς τῶν πολεμούντων σε. Καὶ
 ταῦτα εἰρηκῶς ἐλεύσεται καὶ αὐτὸς ἐν λαῷ ἀσυνθέτῳ, τουτέστι μὴ ὄντι
 ὑποκάτω αὐτοῦ ἢ τῶν ἐταίρων αὐτοῦ.

3945 “Μετὰ γοῦν τὸ συναχθῆναι αὐτοὺς κατέναντι ἀλλήλων, τότε ^C
 κροτήσουσι πόλεμον μέγαν καὶ φοβερὸν καθ’ ἑαυτοὺς καὶ συγκόψουσιν
 ἀλλήλους μεληδὸν ὥσπερ ἐν μακέλλῳ τὰ πρόβατα. Καὶ ἀποκτανθήσονται
 οἱ τρεῖς βασιλεῖς, καὶ γενομένης κοπῆς χυθήσεται αἷμα Ῥωμαίων ὥσει
 ἀφόρητος βροχή, καὶ ἐξ αὐτῶν οὐ καταλειφθήσεται οὐδὲ εἷς. Τότε
 3950 συγκερασθήσεται ἡ θάλασσα ἐν τῷ τόπῳ ἐκείνῳ ἐκ τοῦ αἵματος αὐτῶν
 σταδίους δώδεκα. Καὶ λοιπὸν πᾶσα γυνὴ χήρα, ὥστε ἐπτὰ γυναικες
 ζητήσουσιν ἓνα ἄνδρα ἔχειν καὶ οὐχ εὐρήσουσι, μέχρις ἂν ἀπὸ ἄλλο-
 δαπῆς χώρας ἀκούσαντες ἦξουσιν. Καὶ οἱ νεανίσκοι οἱ καταλειφθέντες
 ἀνήλικοι ἀνδρυνθέντες ἔσονται ὥς χοῖροι ἀπὸ πολλῆς ἀσωτίας μὴ
 3955 αἰσθανόμενοι. Τότε μακάριοι καὶ τρισμακάριοι οἱ ἐν ὄρεσι καὶ σπηλαίοις ^D
 τῷ κυρίῳ δουλεύοντες, ὅτι τὰ δημοσίως γινόμενα κακὰ οὐ θεάσονται,

3928 μονάζοντας: τοὺς μ. γ || φορέσει: καὶ ποιήσει αὐτοὺς φορέσαι ζ || ποιήσει, φορέσει E
 || 3929 τῆς πύλης: τ. π. αὐτῆς ε || τῶν πυλῶν αὐτῆς ζ || αὐτῇ om. ζ || 3930 τρίρρουμε
 scripsi: τρίρουμε codd. || πυκνά: ἡκονημένα ζ || 3931 κράτει ... σοῦ: κραταιῶς τὴν πίστιν
 σου κάτεχε μὴ ἀλλάξῃ αὐτὴν μέχρι τῆς συντελείας ζ || 3932 γένη: add. καὶ ποιήσει ναὺς
 (ναὺς D: ναύκλας E αὐλακας P) Pε || 3932–3 καὶ εἰσελεύσεται ... Ἀδήλου om. ζ || 3933
 Ἀδήλου: ἀδήλων D || ἐκδέξεται VKD: ἐκδέξεται CE || ἐκλέξεται βP || 3934 δὲ om. P ||
 ἐκστρατεύσει: καὶ στρατεύσει P (aut ἐκστρατεύσει = ἐξελεύσεται καὶ στρατεύσει aut εἰς post
 αὐτὸς suppleendum esse videtur) || 3935 καὶ¹ ζ: om. βPε || τὰς κυκλάδας: τὰς κοιλάδας
 PCD || τὴν κυκλάδα E || 3935–6 καὶ στρατεύσει ... ἄλλων om. ζ || 3935 μονάζοντας:
 τοὺς μ. Pε || add. καὶ τὸν λαὸν E || 3936 ἄλλων: add. κρατούμενος E || ἐπάρας: ἀπάρας ζ,
 sed cf. supra, lin. 3924 || 3937 ἐπὶ Ἀλεξάνδρειαν (-εῖαν MLE): τὴν Ἀλεξάνδρειαν
 ὀμφαλὸν εἶναι τῆς οἰκουμένης ζ || 3938 δικάζεσθαι ... μαινόμενος: συνάψαι τὸν πόλεμον

monks he will equip with weapons of war.⁴⁷ And he will build large ships and go to Rome, and stopping before her gate he will say to her, 'Hail, Rome of three streets!⁴⁸ Your sword is sharp, your arrows are numerous, you are honoured. Hold fast to your faith lest it should escape from you, for blessed are those who dwell in you!' Then he will enrol the fair-haired peoples and go in between Delos and Adelos,⁴⁹ and wait for his fellow-rulers.

"The second youth will also march out, to Mesopotamia and the 'Cyclades of the islands',⁵⁰ and enrol the priests and the monks, raging terribly against the others. And he will march away to the navel of creation⁵¹—some say to Alexandria⁵²—and there he will wait for his fellow-rulers, with whom he will go to law, raging with anger.

"The third will also march out, and he will enrol Phrygia, Karia, Galatia, and Asia, and Armenia, and Arabia. And coming to Syllaion he will say to her, 'You have been called Syllaion, but you will not be pillaged nor taken by any of your enemies.'⁵³ And having said this he too will go to an unalied people, i.e., one which is not under his or his colleagues' sway.

"After they have assembled opposite each other, then they will fight a great and terrible battle against each other, tearing each other limb from limb like sheep in a butcher's shop. And the three kings will be killed, and because of the slaughter the blood of the Romans will stream like pouring rain, and not one of them will be left.⁵⁴ Then the sea on this spot will be mixed with their blood for a distance of twelve stadia.⁵⁵ After that every woman will be a widow, so that seven women will try to obtain one man⁵⁶ but find nobody until foreigners hear of it and come from abroad. And the young boys who have been left will reach manhood before their time and without noticing it become like swine from much lechery. Then those will be blessed and thrice-blessed who serve the Lord on mountains and in caves,⁵⁷ for they will not see the evils done in public but in isolation wait

ζ || 3939 ὁ δὲ ... καὶ αὐτὸς: καὶ ὁ τρίτος ἐξελεύσεται καὶ αὐτὸς τῆσδε τῆς πόλεως καὶ στρατοπεδεύσει ζ || 3941–2 ἐν (add. τῷ C) Συλαίῳ ... πολεμοῦντων σε ζ: εἰσελεύσεται ἐν Συλαίῳ τὸ δὲ (δὲ om. P) λεγόμενον (τάδε λέγων E) Σύλαιον κληθήσεται καὶ οὐ συλληφθήσεται (συλληθήσεται PE) οὐδὲ παραληφθήσεται εἰς τὸν αἰῶνα βΡε add. καὶ ὁ λαός σου κεῖται εἰς ἐντιμον E || 3942–3 καὶ ταῦτα ... αὐτὸς: ταῦτα εἰρηκῶς ἀπάρας τὰ στρατεύματα (τὸ στράτευμα C) αὐτοῦ ζ || 3943 ἐλεύσεται: εἰσελ- ε || ἐν ... ἀσυνθέτῳ ζε: ἐν ... ἀσυνέτῳ β (cf. Deut. 32:21, Rom. 10:19) ἀσυνθετος P || 3943–4 τουτέστι ... ἐταίρων αὐτοῦ: γενήσεται ζ || 3943 ὄντι: ὄντος Ρε || 3945 γοῦν: οὖν γ || 3948 ὡσεὶ scripsi: ὡς ἡ βΡ ὡς ζε || 3949 ἀφόρητος βροχή: πλημμύρα βροχῆς ὕδατος ζ || 3951 σταδίου: σημεία C σημείοις VK || 3952–3 μέχρις ... ἤξουσι om. P || 3952 ἂν: ὅτε ζΕ

ἀλλ' ἔσονται ἰδίως ἐπὶ θύραις ἐκδεχόμενοι τὸ μέγα ἔλεος, οἱ γλυκύτατοι 864A
 ἄρνες οἱ μέλλοντες διὰ Χριστὸν θύεσθαι ὑπὸ τοῦ πονηροῦ δαίμονος τοῦ
 ἀντιχρίστου.

- 3960 “Τότε διὰ τὸ μὴ εἶναι ἄνδρα ἐπίσημον ἀλλὰ πάντας τῆς ἀπωλείας
 ἀναστήσεται γύναιον ἐκ τοῦ Πόντου αἰσχροὺν † μόνδιον † καὶ βασιλεύσει
 ἐν τῇ πόλει ταύτῃ. Καὶ αὕτη βακχεύτρια, τοῦ διαβόλου θυγάτηρ, μάγισσα
 καὶ ἄρρενοθηλυμανῆς, καὶ ἐν ταῖς ἡμέραις αὐτῆς ἔσονται ἀλλήλων
 ἐπιβουλαὶ καὶ σφαγαὶ κατὰ ῥύμην καὶ κατὰ οἰκίαν, καὶ σφάζουσιν υἱὸς
 3965 πατέρα καὶ πατὴρ υἱὸν καὶ μήτηρ θυγατέρα καὶ θυγάτηρ μητέρα καὶ
 ἀδελφὸς ἀδελφὸν καὶ φίλος φίλον, καὶ ἔσται κακία πολλὴ καὶ μίσος ἐν τῇ B
 πόλει ταύτῃ καὶ ἐν ταῖς ἀγίαις ἐκκλησίαις ἔνδοθεν ἀσέλγειαι καὶ ἀσωτίαι
 καὶ αἰμομιξίαι καὶ κιθάραι καὶ ὀρχήσεις καὶ τραγωδίαί σατανικαὶ καὶ
 χλευασμοὶ καὶ παίγνια, ἅπερ ἄνθρωπος οὔτε εἶδεν οὔτε ἰδεῖν δύναται ἕως
 3970 τοῦ καιροῦ ἐκείνου. Καὶ γὰρ ἡ βασιλὶς ἐκείνη ἡ ἀκάθαρτος, θεὰν ἑαυτὴν
 κρατοῦσα καὶ θεῶν μαχομένη καὶ προαιρομένη μετ’ αὐτοῦ παλαίσασθαι,
 κόπρῳ μιάνη τὰ ἅγια θυσιαστήρια, καὶ τῆς αἰσχύνῃς αὐτῆς ἅπαντι
 μιάσματι μιάνη πάντα τὸν λαόν. Καὶ στρέψει τὸ πρόσωπον αὐτῆς εἰς
 3975 κακὰ καὶ ἀρπάσει πᾶν σκεῦος ἐκ τοῦ ναοῦ καὶ συναθροίσει τὰς τιμίας C
 μορφώσεις τῶν ἁγίων καὶ τοὺς τιμίους σταυροὺς καὶ τὰ ἅγια εὐαγγέλια C
 καὶ πάντα ἀπόστολον καὶ ἅπαν ἔγγραφον βιβλίον καὶ ποιήσει σωρὸν
 μέγαν καὶ βαλοῦσα πῦρ πάντα κατατεφρώσει. Καὶ τὰς ἐκκλησίας
 καταστρέψει καὶ ζητήσει λείψανα ἁγίων τοῦ ἀπαλεῖψαι καὶ οὐχ εὐρήσει·
 ὁ γὰρ θεὸς ἀοράτῳ δυνάμει μεταγάγῃ αὐτὰ ἀπὸ τῆσδε τῆς πόλεως. Καὶ
 3980 τότε ἡ τάλαινα τῆς μεγάλης ἐκκλησίας τῆς τοῦ θεοῦ Σοφίας καταστρέψει
 τὴν τράπεζαν, καὶ τὸ πᾶν τοῦ ναοῦ διαθρύψασα στήσεται κατὰ ἀνατολὰς
 φρυαττομένη καὶ ἔρει πρὸς τὸν ὕψιστον λέγουσα: ‘Μὴ καθώκησα, ὦ
 λεγόμενε θεέ, ἀπαλεῖψαί σου τὸ ὄνομα ἀπὸ τῆς γῆς; Ἰδοὺ τί σοι ἔκαμον,
 3985 ἀδύνατε, καὶ οὐκ ἠδυνήθης κἂν τριχὸς μου ἄψασθαι· λοιπὸν ἔκδεξαι
 μικρὸν καὶ χαλῶ τὸ στερέωμα καὶ ἀνέρχομαι αὐτοῦ καὶ θεάσομαι τίς ὁ D

3957 τὸ ... ἔλεος: τὴν μετὰ τοῦ ἀντιχρίστου μάχην καὶ (add. τὸν K) πόλεμον ζ || 3958 διὰ ... θύεσθαι: θύεσθαι διὰ Χριστὸν ε θύεσθαι Χριστῷ P θύεσθαι CK || 3958–9 δαίμονος ... ἀντιχρίστου: δᾶν (sic), φημί τοῦ διαβόλου C sim. VK || 3960 add. tit. περὶ τῆς αἰσχρᾶς καὶ ἀνόμου γυναικὸς E num. 99 in marg. C || ἐπίσημον: αἰδέσιμον ζ || 3961 ἐκ ... μόνδιον: αἰσχροὺν μόνδιον ἐκ τοῦ Π. ε αἰσχροὺν ἐκ τοῦ Π. P πονηρὸν μόντιόν τε (μόντιόν τε om. V) καὶ αἰσχροτάτον ἀπὸ τοῦ Π. ζ || 3963 ἄρρενοθηλυμανῆς: -ἔς Pe φαρμακός ζ || 3963–4 ἀλλήλων ἐπιβουλαί: ἁ ἐπιβουλείαι P ἀλληλοεπιβουλαί ε ἐπιβουλαί ζ || 3964 σφαγαί: σφαγμοὶ PE φραγμοὶ D || σφάζουσιν: -ωσιν D σφάζει P al. ζ || 3967 πόλει γ: χάρα β || ἀσέλγειαι V: ἀσελγείαι (-είαι, -ίαι) βεCK || 3969 δύναται: δυνήσεται P al. ζ || 3970 ἡ ἀκάθαρτος: ὡς ἀκάθαρτον P || 3971 κρατοῦσα: ὀνομάζουσα ζ || μαχομένη ... παλαίσασθαι: πολεμήσει καὶ P || καὶ προαιρομένη ... παλαίσασθαι om. ζ || 3972

for the great mercy at the very gates, the most sweet sheep who will be sacrificed for the sake of Christ by the evil demon Antichrist.

“Then since there will be a lack of noblemen, who have all fallen victim to perdition, a wicked woman from the Pontos [...] ⁵⁸ will arise and reign in this city. She will be full of Bacchic frenzy, a daughter of the devil, a sorceress, mad for men and women alike, and in her days men will conspire against each other and there will be slaughter in every street and every house and a son will kill his father and a father his son and a mother her daughter and a daughter her mother and a brother his brother and a friend his friend. ⁵⁹ And there will be much vice and hatred in this city, and within the holy churches there will be licentiousness and profligacy and incest and guitar-playing and dancing and Satanic songs and mockery and games of a kind that no man has seen nor will be able to see until that time. For this unclean Empress, claiming to be a goddess and fighting with God, wanting to wrestle with him, will defile the holy altars with excrement, ⁶⁰ and with all the defilement of her shame she will defile the whole people. She will turn her face towards evil and rob the Church of every vessel, and gathering together the precious icons of the saints and the precious crosses and the holy Gospels and every book of the Apostles and every book of the Scriptures she will make a huge pile and set fire to it all, burning it to ashes. And she will raze the churches and search for relics of saints in order to blot them out, but she will not find any, for God will remove them from this city with invisible power. And then the wretched woman will overturn the altar of the Great Church of God’s Wisdom. When she has broken the whole church in pieces she will turn towards the east in rage and speak to the Most High, saying, ‘O God, as you are called, have I shrunk from wiping out your name from the earth? See what I have done to you, weakling, and you could not even touch a hair of mine! Only wait a moment and I shall bring down the firmament and go up there to see which of us is stronger

μιάνη eCK: μιάνει β μινεῖ PV || τῆς ... αὐτῆς: πλυνεῖ τὸ σῶμα αὐτῆς ὕδατι καὶ ζ || 3972–3 ἅπαντι μιάσματι Janning: ἅπαν μιάσματι D ἀπαμμάσματι PE ἀπαμάσματα BL μιάσματα M om. ζ || 3973 μιάνη: μινεῖ D μολύνει C μολύνει V μολυνεῖ K || τὸν γ: om. β || 3974 ἐκ ... ναοῦ: ἐκάστου ναοῦ E ἀπὸ τῶν ἁγίων ἐκκλησιῶν ζ || 3976 πάντα ἀπόστολον: ἅπαντα ἀπ. PD ἅπαντας ἀποστόλους E τοὺς ἀποστόλους ζ || ἅπαν ... βιβλίον ε: ἅπαντα ... βίβλον β ἅπαν ... βίβλον ἱερὰν P πᾶσαν βίβλον ἱερὰν ζ || 3977 μέγαν VC: μεγάλην βΡε μέγα K || κατατεφρώσει πάντα inv. γ || 3979 καὶ om. γ || 3981 διαθρύψασα: καταμιάνασα ζ || 3982 καθώκησα: ἔκαθ- Ρε || 3983 ὄνομα: πρόσωπον PD μνημόσυνον VKE (cf. supra, lin. 3618 et Iob 2:9) || σοι τί inv. Cε, fort. recte || 3984 λοιπὸν ἐκδεξαι: ἰδοὺ ἐκδ. PE καὶ ἰδοὺ ἐκδ. D μείνόν μοι ζ || 3985 ἀνέρχομαι: τὰ ἀνερχόμενα D || αὐτοῦ: αὐτόθι ζ πρὸς σὲ D

δυνατώτερος καὶ ὄψομαι τίς ὁ ἰσχύων ἐν θεοῖς καὶ θεαῖς.' Καὶ ταῦτα λαλήσει ἡ γάγγραινα ἢ καὶ πλείονα καὶ δράσει, εἰς ὕψος ἐμπτύουσα καὶ λίθους πέμπουσα· ἐὼ γὰρ λέγειν αὐτῆς τὰ δεινότερα.

3990 "Ἐν τῷ καιρῷ ἐκείνῳ κλινεῖ κύριος ὁ θεὸς ὁ παντοκράτωρ τὸ τόξον αὐτοῦ καὶ τὸν ἄκρατον θυμὸν αὐτοῦ καὶ φοβερᾶ δυνάμει τῆς ἰσχύος αὐτοῦ ἐκτείνει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν πόλιν ταύτην καὶ δράζηται αὐτῆς ἰσχυρῶς. Καὶ τῷ δρεπάνῳ τῆς δυνάμεως αὐτοῦ ὑποτέμη τὸν χοῦν τὸν ὑποκάτω τῆς πόλεως καὶ ἔρει τοῖς ὕδασι τοῖς ἀπ' αἰῶνος βαστάζουσιν αὐτὴν τοῦ καταπιεῖν αὐτήν· ἅπερ φοβερῶς ὑπακούσαντα τάχει σφοδρῶ 865A καὶ ἤχῳ φοβερωτάτῳ ἀναβρύσουσι. Καὶ τὸ ὑποκάτω αὐτῆς ἀνασπάσει ἀπὸ τῆς γῆς καὶ ἄρει αὐτὴν εἰς ὕψος ὡς μύλον γυροβολούμενον, ὥστε τοὺς ἐν μέσῳ τῆς πόλεως ἐν φρίκῃ πολλῇ βοᾶν τὸ οὐαί. Καὶ πάλιν ταχέως κατενεχθείσης αὐτῆς κάτωθεν τὰ ἀναβρύσαντα ὕδατα σφοδρῶς κατακαλύψαντα τῷ φοβερῷ καὶ ἄχανεῖ πελάγει τῆς ἀβύσσου παραπέμψουσιν. 4000 Οὕτως οὖν, τέκνον μου Ἐπιφάνιε, ἡ πόλις ἡμῶν συντελεσθήσεται, καὶ ἅπερ σοι εἰρηκα ὀπιθεν ὅτι μέλλουσι συμβαίνειν τῷ κόσμῳ δεινὰ ἐκείνῃ εἰσιν, ἅπερ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς εἰρηκεν εἶναι ἀρχὴν ὠδίνων.

"Εἶτα μετὰ τὴν παρέλευσιν τῆς πόλεως τὸ τηνικαῦτα ἢ συντέλεια B συνίσταται. Τινὲς γάρ φασιν ὅτι μετὰ τὸ πλήρωμα τῆς τῶν ἐθνῶν βασιλείας μελήσει τῷ θεῷ τὰ θεόσκηπτρα Ἰσραὴλ ἐξανίστασθαι πρὸς τὸ βασιλεῦσαι τὸ λοιπὸν εἰς ἀναπλήρωσιν τοῦ ἐβδόμου αἰῶνος, φέροντες εἰς μαρτυρίαν τὸ ὑπὸ Ἡσαίου εἰρημένον· 'Καὶ ἔσται ἐν ταῖς ἐσχάταις 4005 ἡμέραις ἄρει κύριος ὁ θεὸς σημεῖον ἐν τῇ συμπληρώσει τῶν ἐθνῶν ἐπὶ τὰ πρόβατα τὰ διεσκορπισμένα ἐν τοῖς ἔθνεσι καὶ συνάξει τοὺς ἀπολομένους Ἰσραὴλ ἐν τῇ ἀγίᾳ πόλει Ἱερουσαλὴμ, καὶ ἔσται τῷ Ἰσραὴλ ὡς τῇ ἡμέρᾳ ἣ ἐξῆλθεν ἐκ γῆς Αἰγύπτου', καὶ τὸ ὑπὸ τοῦ μακαρίου Παύλου εἰρημένον· 4010 "Ὅταν τὸ πλήρωμα τῶν ἐθνῶν ἥξει, τότε πᾶς Ἰσραὴλ σωθήσεται.' Καὶ οὗτοι μὲν οὕτω λέγουσι καὶ ἰσοφονοῦσιν, Ἰππόλυτος δὲ ὁ μάρτυς ἔφησεν C ὅτι τῇ ἐπιδημίᾳ τοῦ ἀντιχρίστου πρῶτοι οἱ Ἰουδαῖοι πλανηθήσονται· καὶ ὁ 4015 Χριστὸς ἐπιμαρτυρούμενος αὐτῷ πρὸς τοὺς Ἰουδαίους ἔλεγεν ὅτι "Εγὼ

3988–9 αὐτῆς ... ἐκείνῳ γ· τὰ δεινότερα αὐτῆς ἐν τῷ καιρῷ ἐκείνῳ. Καὶ ἀπὸ τότε β || 3989 num. 100 in marg. C || κλινεῖ· κλίνει PVE || 3991 δράζηται· -εται PK || 3992 ἰσχυρῶς· ἐν ἰσχύϊ ζD om. E || 3992–3 καὶ τῷ ... πόλεως om. P || 3992 αὐτοῦ VCE: om. βK || ὑποτέμη· ὑποτεμεῖ D ὑποτεμεῖται CE || 3994 φοβερῶς· φόβῳ P || 3995 καὶ¹ om. P || ἤχῳ φοβερωτάτῳ VD: ἢ. φοβερωτέρῳ CKE ψύχῳ φ. BL ψύχει φ. M ὡς ψυχοφορώτατα P || ἀναβρύσουσι· -ωσι D ἀναβλύσουσι (-ωσι VC) ζ || ἀνασπάσει· ἀνασπασθήσεται P || 3996 ἀπὸ ... γῆς γ· αὐτὴν β || ἄρει· ἄρει vel ἄρη PD ἐπάρει vel ἐπάρη ζE || αὐτὴν om. CKE || μύλον· μῆλον β || γυροβολούμενον· γύρῳ βαλλόμενος P || 3997 ἐν² om. PζE || φρίκη πολλῇ ante ὥστε (lin. 3996) tr. ζE || 3998 αὐτῆς ζE: αὐτῷ β al. constr. P || 3998–9 κατακαλύψαντα· κατακλύσαντα καὶ κ. (κατα-² om. CKE) ζE || 4003 add. tit.

and discover which has power among gods and goddesses!⁶¹ That she will say and do, this gangrene, or even more, spitting and throwing stones towards the sky.⁶² But I refrain from telling her worst deeds.

“At that time the Lord God Almighty will bend the bow of his unmingled wrath⁶³ and with the terrifying might of his strength stretch out his hand towards this city and seize it with force. And with the sickle of his might he will cut off the soil under the city and tell the waters which have always carried her to swallow her up. And in frightening obedience they will gush forth with immense speed and a terrible roar. And he will pull up her foundation from the earth and lift her on high like a rotating millstone, so that those who are in the city will feel great fear and cry, ‘Woe!’ Then she will quickly be brought down again, and the waters will well forth irresistibly, covering her and surrendering her to the terrifying and immense sea of the abyss.⁶⁴ Such, my son Epiphanios, will be the end of our city, and the terrors which I have now told you will come upon the world are those which our Lord Jesus Christ said are the beginning of the birth pangs.⁶⁵

“Then, after the passing away of the city, the end will come. Some say that after the fulfilment of the reign of the Gentiles God will see to it that the divine tribes of Israel will arise to reign until the completion of the seventh age,⁶⁶ adducing as proof the saying of Isaiah, ‘It shall come to pass in the latter days, at the completion (of the rule) of the Gentiles, that the Lord God will raise an ensign for the sheep which have been dispersed among the Gentiles and gather the lost sons of Israel in the holy City of Jerusalem, and it shall be to (the sons of) Israel as the day when they came forth out of the land of Egypt;⁶⁷ and the saying of the blessed Paul, ‘When the full number of the Gentiles has come, then all Israel will be saved.’⁶⁸ And this is the unanimous opinion of these people.⁶⁹ But the Martyr Hippolytos said that when Antichrist comes the Jews will be deceived first,⁷⁰ and Christ testified in his favour when he said to the Jews, ‘I have come in

περὶ τῶν Ἰουδαίων E num. 101 in marg. C || τὴν Λγ: om. BM || τὸ τηνικαῦτα PE: τῷ τ. β om. ζ || ἡ συντέλεια scripsi: ἡ συντελεία β τὰ τῆς συντελείας PζE τὰ τῆς βασιλείας D || 4004 συνίσταται: -ανται P || 4005 μελήσει τῷ θεῷ: μελήσεται ὁ θεὸς PE μέλλουσιν ζ || θεόσκηπτα: θεόσκηπτα PE σκήπτρα ζ || 4006 τὸ λοιπὸν: τὸ λ. καὶ P τὸ ὑπόλοιπον E τὸν ὑπόλοιπον καιρὸν ζ || εἰς¹: πρὸς PεCK || 4008 ἡμέραις: add. φησὶν PζD || ἀρεῖ: ἀρη vel ἄρει PCE || ἐπὶ: add. πάντα γ || 4009 πρόβατα: add. Ἰούδα ζε || ἀπολομένους scripsi, Isa. 11:12 secutus: ἀπολλυμένους βP ἀπωσμένους ζε || 4011 γῆς: τῆς β || 4012 ὅταν: add. φησὶ ζE || 4013 οὕτω: -ως PCKE || ἰσοφωνοῦσιν: οὐ σωφρονοῦσιν P || μάρτυς: μακάριος D ἅγιος K || 4014 οἱ PKE: om. βVCD || 4015 ἐπιμαρτυρούμενος PE: ἐπιμαρτυρώμενος (BL) vel -όμενος (M) β προμαρτυρούμενος C προμαρτυράμενος VK || αὐτῷ PE: αὐτὸ β om. ζ

ἦλθον ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἄλλος ἐλεύσεται ἐν τῷ ἰδίῳ ὀνόματι, κάκεῖνον λήψετε.· "Ὅτι μὲν οὖν συνάξει αὐτοὺς ἐν τῇ πόλει Ἱερουσαλὴμ καὶ τὰ αὐτῶν αὐτοῖς ἀποδώσεται, ὅπως τοῦ σκορπισμοῦ τὴν ἐπ' ἀπωλείας πρόφασιν ἐν τῷ τέως ἀπ' αὐτῶν ἐκκόψῃται· ἐμελλον γὰρ λέγειν ἐν τῇ κρίσει ὅτι 'εἰ συνήγαγες ἡμᾶς εἰς Ἱερουσαλὴμ καὶ τὰ ἡμῶν ἡμῖν ἀπεκατέστησας, πάλαι ἂν ἐπιστεύσαμεν τῷ Χριστῷ, τὴν ἀφορμὴν τοῦ φθόνου ἐξεώσαντες τοῦ ἔνεκα προτιμηθῆναι τὰ ἔθνη ὑπὲρ ἡμᾶς,' εἰ τοῦτο οὐκ ἐποίησε. Νῦν δὲ συναχθέντες καὶ τὰ αὐτῶν ἀπολαβόντες καὶ ἐν τῇ αὐτῇ ἀπιστίᾳ μέιναντες, πῶς σωθήσονται, εὐθέως τοῦ ἀντιχρίστου ἐξερχομένου ἐν μέσῳ αὐτῶν; ὃ καὶ πιστεύειν μέλλουσι κατὰ τὴν φοβερὰν φωνὴν τοῦ υἱοῦ τοῦ θεοῦ· θεὸς γὰρ οὐ ψεύδεται ὁ μονογενὴς ὁ εἰπὼν 'Εγὼ εἰμι ἡ ἀλήθεια.' Τέως δὲ ἐν τῷ συναῖσαι αὐτοὺς ἐν πρώτοις τῆς ἀπολογίας ταύτης αὐτοὺς ἀποστερήσει· καὶ γὰρ ὁ Παῦλος σωθήσεσθαι αὐτοὺς εἴρηκεν οὐκ ἐκ τῆς αἰωνίου κολάσεως ἀλλ' ἐκ τῆς τῶν τοσούτων ἐτῶν περιπλανήσεως τῆς ἐπ' ἄλλοτρίας καὶ τοῦ ὀνειδισμοῦ τῶν ἐθνῶν καὶ τῆς ἀφάτου αἰσχύνης· ὅτι ἐν τοσαύτῃ ἀνάγκῃ καὶ ἐν τοσούτῳ χλευασμῷ τοσαῦτα ἔτη ὑπὸ ἐθνῶν κωμωδοῦμενοι χρηματίζοντες σωθήσονται τῆς δουλείας καὶ τοῦ ζυγοῦ ὡς συναχθέντες εἰς τὰ ἴδια, οὐ μέντοι, ὡς προείπον, τῆς αἰωνίου κολάσεως οὓς γὰρ θλίψις οὐκ ἔπεισε πιστεῦσαι τῷ ζωοποιῷ καὶ μονογενεῖ υἱῷ τοῦ θεοῦ, πῶς πείσει αὐτοὺς ἡ νομιζομένη χαρά; καὶ τὰ ἐξῆς."

Ἐπιφάνιος εἶπεν· "Ἀφες ταῦτα, φίλτατε πάτερ· τοῦτό μοι ἀνάγγειλον· καὶ γὰρ τινὲς φασὶ μὴ συμποντίζεσθαι τῇ πόλει τὴν τοῦ θεοῦ μεγάλην ἐκκλησίαν ἀλλ' ἀοράτῳ δυνάμει κρεμασθῆναι αὐτὴν ἐπὶ τοῦ ἀέρος." Ὁ δὲ δίκαιος ἔφη· "Τί λέγεις, τέκνον; Πάσης τῆς πόλεως βυθιζομένης αὐτὴ πῶς μένει; Τίς δὲ ὁ ταύτης δεόμενος; Μὴ γὰρ ὁ θεὸς ἐν χειροποιήτοις ναοῖς κατοικεῖ; Οὐ μέντοι ψευδὴς ὁ λόγος· μένει δὲ μόνος ὁ ἐν τῷ φόρῳ στῦλος, καθότι κέκεται τοὺς τιμίους ἡλούς. Αὐτὸς οὖν μόνος μενεῖ καὶ σωθήσεται, ὥστε παραγενόμενα τὰ πλοῖα καὶ ἐν τούτῳ τοὺς σχοίνους

4017 λήψετε: add. καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε ζε, cf. Ioh. 8:21 || 4018 τὰ ... αὐτοῖς PE: αὐτὰ αὐτῶν β τὰ αὐτοῦ αὐτοῖς ζ τὰ αὐτῶν D || ἀποδώσεται: ἀνταποδώσει P ἀνταποδώσεται ε add. εὐδην VK || 4019 ἐπ' ἀπωλείας πρόφασιν ZE: ἀπώλειαν βP ἐπαπώλειαν D || 4019–21 ἐν τῷ τέως ... Ἱερουσαλὴμ καὶ ZE: om. βPD || 4019 ἀπ' K: ὑπ' VCE || 4020 συνήγαγες VK: συνάξεις C ἐπεσύναξε E || 4021 πάλαι ἂν: ἀλλ' ἐὰν P || 4022 τὴν PZE: τοῦ βD || φθόνου ZE: φόνου βPD || ἔνεκα: ἐνεκεν γ || 4023 εἰ om. D || post ἐποίησε add. εἶχον ἂν τοῦ λέγειν β εἶχον λέγειν P || 4025 ἐξερχομένου: ἐρχομένου PD || ἐν ... αὐτῶν om. ζ || ἐν μέσῳ: ἐκ μέσου E, quod malui || 4031 ἄλλοτρίας γ: -οις β || 4032 τοσαύτη: add. φησὶν ZE || τοσαῦτα ἔτη ZE: ἔθνη βPD, quod non intellego || ἐθνῶν: τῶν ἐ. ζ ἔθνη P || 4033 κωμωδοῦμενοι χρηματίζοντες PKε: κωμωδοῦμενα

my Father's name, and you do not receive me; another will come in his own name, and him you will receive.⁷¹ Now, that he will first gather them in the City of Jerusalem and return to them what is theirs in order to deprive them of their vicious (?) excuse, namely their Diaspora (is clear). For if he did not do that they would say at the Judgment, 'If you had gathered us in Jerusalem and restored to us what belongs to us, we should long ago have believed in Christ, banishing the pretext for envy, namely that the Gentiles are preferred to us.'⁷² But now when they have been gathered and have received what belongs to them and still remain in the same belief, how can they be saved, when Antichrist comes out amongst them immediately, whom they will believe according to the fearful word of the Son of God? For the Only God who said, 'I am the truth'⁷³ does not lie. But by first gathering them together he will in the first place deprive them of this excuse. For St Paul said that they will be saved not from the eternal punishment, but from so many years' wandering in foreign lands and from the abuse of the Gentiles and their untold shame. Having lived for so many years in such distress and in such ridicule, as a laughing-stock among the Gentiles, they will be saved from their slavery and their yoke as they are gathered together in their native city, not, however, as I have already said, from the eternal punishment. For those who were not persuaded by the tribulation to believe in the life-giving and Only-Begotten Son of God, how will they be convinced by the so-called joy?⁷⁴ And so forth."

Epiphanius said, "Leave that aside, most dear Father, and tell me this: is it true, as some people⁷⁵ say, that the Great Church of God⁷⁶ will not be submerged with the city but that it will be suspended in the air by an invisible force?" The righteous man answered, "What are you saying, my son? When the whole city sinks into the sea, how will the Great Church remain? Who will need her? Do you think God dwells in temples made with hands?⁷⁷ However, what they say is not (entirely) false, although it is only the column in the Forum that will remain, because it contains the precious nails.⁷⁸ Only this will remain and be saved, so that the ships will come and

χρηματίζοντα β κωμωδοῦμενοι V κωμωδοῦνται C || 4033-6 σωθήσονται ... ἐξῆς om. C || 4035-6 οὕς ... ἐξῆς om. VK || 4035 θλίψεις: ἡ θλ. ε || 4037 add. tit. ἐρώτησις περὶ τῆς ἁγίας σοφίας in marg. D num. 102 in marg. C || φίλτατε πάτερ: π. μου φίλτατε ε π. ἁγία P π. πνευματικὴ ζ || τοῦτό: ἐμοὶ γὰρ περὶ λυμαιόνων ἃς μέλλεται τοῦτο δέ E || 4038 καὶ γάρ: ὅτι γ || συμποντίζεσθαι: συμποτ- ε || τῇ πόλει ε: μετὰ τῆς πόλεως ζ τὴν πόλιν καὶ P om. β || 4038-9 τὴν ... ἐκκλησίαν: τὴν μεγάλην τοῦ θεοῦ σοφίαν PE τῇ μεγάλῃ τοῦ θεοῦ ἁγία σοφία D || 4039 ἀλλ': ἀλλὰ γ || 4040 δέ om. γ || αὐτῇ: αὕτη CK || 4041 μένει: μένει PE σωθήσεται ζ || ἐν χειροποιήτοις: ὁ ἐν χ. CD ὁ μὴ ἐν χ. E ὁ ἐν ἀχειροποιήτοις P || 4042 κατοικεῖ: κατοικῶν PCε add. χρεῖαν ἔχει τινός P || οὐ μέντοι: οὐ μὲν οὖν PVKE om. C add. πάντως Janning || μένει: μένει P μενεῖ E || 4043 οὖν: γὰρ γ || μενεῖ: μένει P μένει KD || 4044 καὶ om. Pζ

4045 αὐτῶν ἀποδήσαντες κλαύσωσι καὶ θρηνήσωσι τὴν Βαβυλῶνα ταύτην
λέγοντες· 'Οὐαὶ ἡμῖν ὅτι ἡ πόλις ἡμῶν ἡ μεγάλη βεβύθισται, ἐν ἣ εἰσιόντες
τὰς πραγματείας ἐποιοῦμεν καλῶς ἐν αὐτῇ.'

"Ἔσται δὲ τὸ πένθος αὐτῆς ἡμέρας τεσσαράκοντα. Ἐκ τῶν τῶν c
ἡμερῶν ἐκείνων δοθήσεται τὸ βασίλειον Ῥώμῃ καὶ τῷ Συλαίῳ καὶ τῇ
4050 Θεσσαλονίκῃ, τοῦ τέλους ἥδη ἐγγίσαντος. Καὶ λοιπὸν ἄτονα τὰ πράγματα
γενήσονται καὶ δεινότερα καὶ ὀλέθρια· τὸ γὰρ ἔτος ἐκείνο ἀποφράξει
κύριος ὁ θεὸς τὰς πύλας τὰς ἐν † Ἰνδαλίᾳ † ἃς ἔκλεισεν Ἀλέξανδρος ὁ
τῶν Μακεδόνων, καὶ ἐξελεύσονται βασιλεῖς ἐβδομήκοντα δύο ἅμα τῷ
λαῷ αὐτῶν, τὰ λεγόμενα ῥυπαρὰ ἔθνη, τὰ βδελυρότερα πάσης συχασίας
4055 καὶ δυσωδίας, καὶ διασκορπισθήσονται ἐν πάσῃ τῇ γῇ τῇ ὑπ' οὐρανόν, D
σάρκας ἀνθρώπων ζώσας ἐσθιόντες καὶ τὸ αἷμα πίνοντες, κύνας καὶ μῦας
καὶ βατράχους τρώγοντες καὶ πᾶσαν ῥυπαρίαν τοῦ κόσμου ἐν ἡδονῇ. Καὶ 869A
οὐαὶ τῇ οἰκουμένη πάσῃ ἐν ἣ οὗτοι πορεύονται. Τὰς μὲν οὖν ἡμέρας
ἐκείνας μὴ ἔστω χριστιανός, κύριε, εἰ δυνατόν· ἀλλ' οἶδα ὅτι ἔσονται. Τότε
αἱ ἡμέραι ἐκείναι σκοτισθήσονται δίκην θρηνούσαι ἐν τῷ ἁέρι διὰ τὸ
4060 μῦσος, ὅπερ τὰ βδελυρὰ ἔθνη ἐργάσονται. Ὁ ἥλιος εἰς αἷμα γενήσεται
βλέπων τὰ βδελύγματα ἐπὶ τῆς γῆς ἀμιλλώμενα. Ἡ σελήνη καὶ πάντα τὰ
στοιχεῖα σχολάσουσι. Φάγονται γὰρ καὶ τὸν χοῦν τῆς γῆς. Τὰ
θυσιαστήρια κύθρων οἴκους ἐργάσονται καὶ τὰ τίμια σκευὴ ἐν μιάσματι
4065 χρήσονται. Τότε οἱ κατοικοῦντες Ἀσίαν φευγέτωσαν εἰς τὰς κυκλάδας
τῶν νήσων (πενθήσει γὰρ Ἀσία τὰς νήσους καὶ αἱ νῆσοι τὴν Ἀσίαν) οὐ
γὰρ πορεύονται ἐν αὐταῖς οἱ λαοί, ἀλλ' ἔσονται πενθοῦντες ἡμέρας
ἐξακοσίας ἐξήκοντα.

"Τότε ἐγερθήσεται ὁ σατὰν ὁ ἀντίχριστος ἐκ φυλῆς τοῦ Δάν (οὐ μέντοι B
4070 ἰδίᾳ δυνάμει ἄνθρωπος γενόμενος, μὴ γένοιτο, ἀλλὰ πλάσει αὐτῷ κύριος ὁ

4045 ἀποδήσαντες Be: ἀποδήσαντα ML ἀποδήσουσιν P δήσαντες K δήσαντα VC ||
κλαύσωσι: -σουσι PKE || θρηνήσωσι: -σουσι PKE || ταύτην: add. τὴν ἐπτάλοφον ζ ||
4046 μεγάλη: ἀρχαία καὶ μεγάλη C μεγάλη καὶ ἀρχαία VK ἀρχαία E || 4047
ἐποιοῦμεν ... αὐτῇ: ποιοῦμενοι ἐπλουτοῦμεν C ποιοῦμενοι (ποιοῦντες V) ἐπλουτοῦμεν
καλῶς ἐμπορευόμενοι VK ἐπλουτοῦμεν καλῶς ἐν αὐτῇ ἐμπορευόμενοι E || 4048 ἀπὸ
γοῦν: καὶ ἀπ' ἐκείνων P καὶ ἀπὸ πόνου ε καὶ ἀπὸ τῆς θλίψεως ζ || 4049 Ῥώμῃ: ἐν Ῥ. P
τῇ πρεσβυτέρᾳ Ῥ. ζ || τῷ: ἐν τῷ ζ || τῇ: ἐν τῇ V ἐν CK || 4050 Θεσσαλονίκη: add.
ὑποτασσόμενα τῷ ἐν τῇ (τῇ om. K) Ῥώμῃ βασιλεύοντι ζ || τοῦ ... ἐγγίσαντος: πρὸς τὸ
τέλος ἥδη ἐγγίσαντες P πρὸς τὸ τέλος ἐγγίσαντος ἥδη D πρὸς τὰ τέλη ἥδη τοῦ κόσμου
ἐγγίσαντος (καταντήσαντες C) ζE || 4051 τὸ ... ἐκείνο: τῷ γὰρ καιρῷ ἐκείνῳ ζE num.
103 in marg. C || 4052 Ἰνδαλίᾳ: ἰνδίᾳ corr. D κινδύνας (sic) P || Μακεδόνων: add.
βασιλεῦς Pζ || 4053 βασιλεῖς: βασιλεῖαι D || 4053-4 τῷ λαῷ: τοῦ λαοῦ γ || 4054
συχασίας eVK: συγγασίας β σιχαντίας C αἰσχύνῃς P || 4055 ὑπ' MPD: ὑπὸ τὸν BLE
al. ζ || 4056 ἀνθρώπων ζώσας: ζώντων α. ζ || 4057 τρώγοντες: ἐσθιόντες P δαπανῶντες
D νεμόμενοι ζ om. E || 4058 μὲν οὖν: γὰρ PeCK || 4059-61 μὴ ... ἐργάσονται om.

tie up their ropes to it and weep and wail for this Babylon, saying, 'Woe to us! Our great city, to which we used to come and do good business, has disappeared into the depths of the sea!'⁷⁹

"The mourning for her will last forty days. After these days have passed the imperial power will be given to Rome, Syllaion and Thessalonica, the end already approaching.⁸⁰ And now the reign will become weak and the situation more terrible and disastrous. For in the same year the Lord God will open the gates at Indalia (?) which Alexander, the King of the Macedonians, closed, and seventy-two kings will come out with their people, the so-called filthy nations, who are more disgusting than any conceivable defilement and stench.⁸¹ They will spread over the whole earth under heaven, eating the flesh of living men and drinking their blood, devouring dogs, rats, frogs and every kind of filth on earth with pleasure.⁸² Woe to every part of the world whither these go! In those days let there be no Christian, O Lord, if possible! But I know there will be. Then those days will be darkened, weeping, as it were, in the air because of the defilement which the foul nations will bring about.⁸³ The sun will turn into blood, seeing the abominations vying with each other on earth. The moon and all the stars will stop shining,⁸⁴ for they will even eat the soil of the earth. They will turn the sanctuaries into kitchens (?) and defile the precious vessels. Then let those who live in Asia flee to the 'Cyclades of the islands'—Asia will mourn for the islands and the islands for Asia⁸⁵—, for to them the peoples will not come. There they will mourn for 660 days.

"Then Satan Antichrist will arise from the tribe of Dan—not by his own power becoming a man, by no means, but the Lord God will form for him

CK || 4059–60 ἔσονται ... θρηνοῦσαι: ἔσονται τότε: πλὴν θρηνοῦσι P || 4060 σκοτασθήσονται D || 4060–1 δίκην ... ἐργάσονται: καὶ E || 4060 θρηνοῦσαι D: -αις βV || ἐν ... ἀέρι: τῷ ἀέρι D om. P (CKE) || 4061 μῦσος P: μῖσος βV μῖσος D || ἔθνη: add. ἐκεῖνα PD || 4061–3 εἰς ... σχολάσουσι: σκοτισθήσεται καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς βλέποντες τὰ βδελύγματα ἐπὶ τῆς γῆς ἀμιλλώμενα (ἀμιλλώμενα om. CK) ζ || 4061 γενήσεται: -ηται D || 4063 σχολάσουσι: σκοτάσονται D σκοτάσουσι E || 4064 κύθρων οἴκους ζE: κύθροις οἴκων β κύθρους οἴκων PD || 4064–5 καὶ ... χρήσονται om. D || ἐν ζ: om. βPE || μιάσματος: μιάσματα LPE || 4065 κυκλάδας: κοιλάδας PVC || 4066 πενήσει ... Ἀσίαν om. D || καὶ ... Ἀσίαν om. ζ || 4067 ἐν αὐταῖς: ἐν αὐτῇ VC om. K || 4068 ἑξακοσίας ἐξήκοντα: ἑξακοσίας ἐξήκοντα ἕξ E ἑκατὸν πενήκοντα ζ (cf. supra, lin. 3922–3) || 4069 add. tit. περὶ τοῦ ἀντιχρίστου καὶ τῆς συντελείας τοῦ κόσμου τούτου K num. 103 K num. 104 in marg. C || σατὰν: σατὰν E σατανὰς PCD σατανὰς VK || ἀντίχριστος: add. φημὶ ζ || Δάν: Δάν Pζ || 4070–1 ἀλλὰ ... θεός: ἀλλ' εὐρεθήσεται ἕνεκεν αὐτοῦ ζ || 4070 αὐτῷ (quod post σκευὸς tr.) E: αὐτὸν βPD

θεὸς σκευὸς αἰσχρὸν καὶ ῥυπαρόν, ὅπως πληρωθῇ ἐν αὐτῷ τὰ τῶν
 προφητῶν) καὶ ἀπολυθήσεται ἐκ τῶν τοῦ ἁδου δεσμών, ἐν οἷς αὐτὸν ὁ
 δεσπότης Χριστὸς ἐκέισε γενόμενος ἔδησε, καὶ ἐλεύσεται εἰς τὸ σκευὸς τὸ
 πλασθὲν αὐτῷ. Καὶ γεννηθέντος αὐτοῦ ἀνθρώπου καὶ ἀνδρυνθέντος καὶ
 4075 βασιλεύσαντος, τότε ἄρξεται ἐπιδείκνυσθαι τὴν πλάνην αὐτοῦ, καθά-
 φησιν Ἰωάννης ὁ Θεολόγος. Τότε ἐγείρει πόλεμον ἐπὶ τὰς κυκλάδας τῶν
 νήσων (νήσοι δέ εἰσιν, ὡς φησιν Ἡσαΐας, αἱ ἐξ ἐθνῶν ἐκκλησίαι), Ἡλιοῦ
 δὲ καὶ Ἐνώχ καὶ τοῦ υἱοῦ τῆς βροντῆς ἐξεληθόντων καὶ προκηρυζάντων
 τὴν αὐτοῦ ἀποπλάνησιν καὶ τὴν τοῦ κυρίου Ἰησοῦ Χριστοῦ δευτέραν
 4080 ἔλευσιν. Πικρῶς δὲ ταπεινώσει τοὺς τότε χριστιανούς, μέχρι τῆς ἐσχάτης
 ἀναπνοῆς θλίβων καὶ ὀλεννύνων αὐτοὺς ὁ μάταιος ἄγαν. Τότε εἴ τις οὐ
 πλανηθῇ μέγας καὶ φοβερὸς φίλος Χριστοῦ φανήσεται· μακάριοι γὰρ
 πάντες οἱ ἄγιοι, ἀλλὰ γε πλείω οἱ ἐπὶ αὐτοῦ τοῦ ἀντιχρίστου
 μαρτυρήσαντες, μακάριοι καὶ τρισμακάριοι· μεγίστη γὰρ δόξα αὐτοὺς
 4085 διαδέξεται εἰς ἀτελευτήτους αἰῶνας. Πρῶτον δὲ μέλλει ἀποκτείνειν τὸν
 Ἡλίαν, εἶτα τὸν Ἐνῶχ, καὶ οὕτως τὸν τῆς βροντῆς υἱόν, καὶ τότε τοὺς μὴ
 πιστεύοντας εἰς αὐτὸν θανάτῳ πικρῷ ἀφανίσει. Τότε ἔσται μεταξὺ αὐτοῦ
 καὶ τοῦ δεσπότη πόλεμος φοβερός· ἐπὶ γὰρ γνώσῃ πρὸς τὸ τέλος ἔχειν
 872A τοῦ κόσμου τούτου τὰ πράγματα, μανία δεινὴ πρὸς τὸν οὐρανὸν
 4090 ἀντιπαράτάξεται, ἀστράπτων καὶ βροντῶν καὶ κτύπους ποιῶν, ὥστε τῷ
 ἤχῳ τῆς βοῆς τὴν ὑπ' οὐρανὸν δονεῖσθαι καὶ περιηχεῖσθαι φοβερῶς· καὶ
 τίς τότε οὐ θαμβηθῇ καὶ πτήξῃ, τέκνον γλυκύτατον; Μακάριοι τότε οἵτινες
 οὐ σκανδαλισθήσονται ἐπὶ τῷ δεσπότη ἡμῶν Ἰησοῦ Χριστοῦ τῷ ἀληθινῷ
 θεῷ ἡμῶν, μακάριοι τότε οἵτινες οὐκ ἀποσχοινίσουσιν <ἐαυτοὺς> ἐκ τοῦ
 4095 γεννηθέντος ἐκ τῆς ἀγίας παρθένου Μαρίας, μακάριοι οἱ διὰ τὴν ἀγάπην

4073 Χριστὸς ἐκέισε γ: om. β || 4074 πλασθὲν αὐτῷ: αἰσχρὸν καὶ βδελυκτότατον ζ ||
 4075 ἄρξεται: -εται VKE || ἐπιδείκνυσθαι: ἐπιδεικνύειν PD ἐπιδείξασθαι E ἐπισπείρειν
 ζ || 4076 φησιν: add. περὶ αὐτοῦ γ || τότε: τ. γὰρ φησιν ζΕ καὶ τ. Ρ τ. γὰρ D || ἐγείρει:
 ἐγερῇ ζ || κυκλάδας: κοιλάδας PVC || 4077-80 Ἡλιοῦ (sic ε: Ἡλιοῦ β Ἡλίας Ρ) ...
 ἔλευσιν: παραγίνονται (-γίνεται K -γένηται V num. 105 in marg. C) δὲ τότε Ἐνῶχ ὁ πρὸ τοῦ
 νόμου καὶ (add. ὁ V) Ἡλίας ὁ ἐν τῷ νόμῳ καὶ Ἰωάννης ὁ ἐν τῇ νέᾳ χάριτι κηρύττει ἐν ὅλῃ τῇ
 οἰκουμένῃ τὸν καιρὸν τῆς συντελείας (βασιλείας K) καὶ τὴν τοῦ πλάνου ἐπιδημίαν.
 διελεύσονται δὲ ἐν σημείοις καὶ τέρασιν καὶ προκηρύττουσιν (-ωσιν C) τοῦ σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ τὴν δευτέραν ἔλευσιν. ὅσοι τοιγαροῦν θελήσουσι (-ωσιν C) τοῦ ἀποκτείνειν
 αὐτοὺς ἢ ἄλλως πως ἀδικῆσαι, πῦρ ἐξελθὼν καταφάγεται (κατακαύσεται C) αὐτούς.
 πορεύονται (-εται C) γὰρ ἐν ἐξουσίᾳ μεγάλῃ, καὶ τὸν ἀντίχριστον ἐλέγξαντες
 ἀποκτανθήσονται ὑπ' αὐτοῦ ἐν τῇ πόλει Ἱερουσαλὴμ καὶ ῥίψουσιν (-ωσιν CV) τὰ σώματα
 αὐτῶν ἄταφα ἐν μέσῳ τῆς πόλεως, καὶ ἐπισυναχθέντες ἐπιγελάσσονται (-ουσιν KV) αὐτοὺς
 ὡς ἀπροστατεύτους. ποιήσουσι δὲ ἐπὶ τῆς πλατείας κείμενα τὰ ἅγια αὐτῶν σώματα ἡμέρας
 τρεῖς. μεσοῦσης δὲ τῆς τετάρτης καταπτᾶσα περιστερὰ ἐκ τοῦ οὐρανοῦ ὡς εἶδος ἀστραπῆς
 (add. καὶ V) ἐπάνω αὐτῶν περιπατήσασα ζωὴν ἐμπνεύσει αὐτοῖς, καὶ ἰσχύσαντες
 ἐγερθήσονται ἐνώπιον πάντων καὶ τρόμος λήψεται τοὺς ὁρώντας αὐτούς. τότε γενήσεται

an ugly and filthy vessel, that the words of the prophets might be fulfilled in him—and be loosed from the chains of Hades in which the Lord Christ bound him when he descended there, and he will enter the vessel moulded for him.⁸⁶ And when he has been born a human being and reached manhood and become a king, then he will begin to display his deceit, as John the Theologian says.⁸⁷ Then he will wage war against the ‘Cyclades of the islands’—as Isaiah says, ‘islands’ are the churches among the Gentiles⁸⁸—, Elijah and Enoch and the Son of Thunder having come out to proclaim his deceit and the Second Coming of the Lord Jesus Christ.⁸⁹ He will humiliate the Christians then living, bitterly oppressing and destroying them utterly until their last breath, fool that he is. Then he who is not led astray will stand out as a great and mighty friend of Christ. For all the saints are blessed, but those who have witnessed during the reign of the Antichrist himself will become most blessed: they will be blessed and thrice-blessed, for they will cover themselves with the greatest glory for everlasting eternity. First he will kill Elijah, then Enoch, and lastly the Son of Thunder. And then he will annihilate in bitter death those who do not believe in him. Then there will be a terrible war between him and the Lord, for when he realizes that the things of this world are ending he will array his forces against heaven with fearful fury, lightning and thundering and making rumblings, so that from the reverberation of his shouting the whole earth will shake and echo fearfully.⁹⁰ Who will not then be alarmed and fear, my dearest son? Then blessed are those who do not take offence at our Lord Jesus Christ, our true God, blessed are those who do not cut themselves off from him who was born of the Holy Virgin Mary, blessed are those who are

(ἐγεγνήσεται K) φωνὴ ἐκ τοῦ οὐρανοῦ πρὸς αὐτοὺς λέγουσα: ἀνέλθατε (-ετε V) πρὸς με οἱ φίλοι μου. καὶ εὐθέως κατελθοῦσα νεφέλῃ ἀρεῖ (ἄρη CV) αὐτοὺς καὶ κατασκηνώσει (add. αὐτοὺς K) εἰς τὸν παράδεισον ζ || 4079 καὶ τὴν: τὴν τε D τὴν δὲ P τὴν E || Χριστοῦ om. PE || 4080 ἔλυσιν: add. διαφημισάντων P add. ὀλίγοι πιστεύουσιν καὶ συνήσουσι β || ἐσχάτης: add. αὐτῶν γ || 4081 ὀλεννύνων BM: ὀλεννύων LE ὀλέων PD δεινῶς τιμωρούμενος ζ || 4082 φανήσεται: ἀναφανήσεται ζ ἀποφανθείη D ἀποφανθῇ E || 4083 πλείω: πλείον PE al. ζ || αὐτοῦ om. ζD || 4084 μαρτυρήσαντες Pζ: μαρτυρήσαι μέλλοντες β μαρτυρήσαντες (add. φημί E) ἢ οἱ μέλλοντες μαρτυρεῖν ε || 4085 διαδέξεται: -δέξεται ε -δέχεται P || εἰς γ: om. β || 4085–7 πρῶτον ... ἀφανίσει om. ζ || 4087 τότε: num. 106 in marg. C || 4088 δεσπότην: add. Χριστοῦ ζε || γὰρ ζE: om. βPD || 4088–90 πρὸς ... ἀντιπαρατάσσεται (-ηται V) ζ: πρὸ τέλους μανίαν ἔχειν δεινὴν καὶ πρὸς οὐρανὸν ἀντιπράξεται β πρὸ τέλους ἔχειν μανίαν δεινὴν P πρὸ τέλους μανίαν δεινὴν ἔχειν πρὸς οὐρανὸν ἀντιπράξεται D πρὸς τὸ τέλος ἔχειν μανίαν δεινὴν ἀντιπαρατάσσεται E || 4092 θαμβηθῇ: θαμβηθήσεται KVD θαμβήσεται E φοβηθήσεται C || 4092–4 τότε ... μακάριοι P, sim. ζε: οὖν β || 4094 ἑαυτοὺς addidi || 4094–5 ἐκ ... γεννηθέντος: τὸν γεννηθέντα D || 4095–101 μακάριοι ... πιστεύουσιν om. ζ

αὐτοῦ ἀποθάνουσι καὶ ἐλέγξουσι κατὰ πρόσωπον τὸν δράκοντα καὶ τὴν αὐτοῦ ἀποπλάνησιν, μακάριοι ὅσοι κατὰ τοῦ δράκοντος ἀνδρυνθήσονται καὶ γενναίως τὰ δεινὰ αὐτοῦ ἐλέγξουσιν, οἱ φωστῆρες οἱ ὠραῖοι, οἱ φίλτατοι μαργαρίται, αἱ καρδίαι αἱ γλυκεῖαι καὶ τερπναὶ καὶ μελίρρυτοι, B
καὶ ὅσοι εἰς πατέρα καὶ υἱὸν καὶ ἅγιον πνεῦμα, εἰς τὴν ἀγίαν καὶ ὁμοούσιον τριάδα τὴν ζωοποιὸν πιστεύουσιν.”

Ταῦτα τοῦ μακαρίου καθεζομένου καὶ λέγοντος, Ἐπιφάνιος ἀκούων τὰ μέλλοντα γίνεσθαι κατὰ τὴν οἰκουμένην, ἐθρήνει ἐκ βαθέων στεναγμῶν· καὶ γάρ, καθὼς πολλάκις εἴρηται, ἅγαν συμπαθῆς ἐχρη-
μάτιζεν. Εἶτα λέγει πρὸς τὸν ὅσιον· “Δέομαί σου, εἰπέ μοι, πῶς μέλλει ἀπὸ
τῆς γῆς ἀπαλειφθῆναι ἡ ἀνθρωπότης καὶ οὕτω γενέσθαι ἡ ἀνάστασις;”
Ἐφη ὁ ὅσιος· “Τοὺς μὲν τὰ μυσαρὰ ἔθνη μέλλουσιν ἀναλῶσαι, τοὺς
δὲ ἐν τοῖς πυκνοτάτοις πολέμοις θανατώσουσι, τοὺς ὑπολοίπους δὲ πιστοὺς C
ὁ ἀντίχριστος διὰ κύριον ἀναλώσει. “Ὅσοι δὲ τῷ ἀντιχρίστῳ πιστεύ-
σουσιν ἀποστελεῖ κύριος ὁ θεὸς θηρία πετόμενα, κατὰ τὸν Ἰεζεκιήλ,
ἔχοντα ἐν ταῖς οὐραῖς αὐτῶν βούκεντρα ἰοῦ μεμεστωμένα, καὶ ὅσοι οὐχ
ἔξουσι τὸ σημεῖον τῆς σφραγίδος τοῦ Χριστοῦ σώων καὶ ἀκέραιον ἐν τοῖς
μετώποις αὐτῶν, ὑπ’ αὐτῶν τῶν θηρίων κεντρούμενοι καὶ ἰὼ χαλεπῶ
ὀλεννύμενοι θανάτῳ πικρῷ τελευτήσουσι. Τότε εἴ τις τῶν ἀγίων ἐν
ἐρημίαις λαθὼν τὸν ἀντίχριστον εὑρεθήσεται, καὶ ἅπαντας ὁ κύριος
πνεύματι δυνάμεως αὐτοῦ ἐν τῇ ἀγίᾳ πόλει Σιών ἀθροίσει· οὗτοί εἰσιν οἱ
γραφέντες εἰς ζωὴν.

“Τοῦ ἀντιχρίστου ἤδη παταχθέντος καὶ σὺν τοῖς δαίμοσιν αὐτοῦ D
συλληφθέντος καὶ ὑπὸ πυρίνων ἀγγέλων δεσμευθέντος καὶ φυλασσομένου
τῷ κριτηρίῳ παρίστασθαι καὶ ἀπαιτεῖσθαι δίκας περὶ τῶν ψυχῶν ὧν
ἀπώλεσε, τότε οὖν ἡ σάλπιγξ ἡχήσει καὶ οἱ νεκροὶ ἀναστήσονται
ἄφθαρτοι. Ἐπειτα οἱ ζῶντες, καθὼς εἶπεν ὁ Παῦλος, εἰς τὴν παρουσίαν
τοῦ κυρίου οἱ περιλειφθέντες, ἀλλαγέντες ἐν ῥιπῇ ὀφθαλμοῦ ἀπὸ φθορᾶς
εἰς ἀφθαρσίαν ἅμα σὺν αὐτοῖς ἀρπαγῆσονται ἐν νεφέλαις εἰς ἀπάντησιν 873A
τοῦ κυρίου εἰς ἀέρα. Ὅταν οὖν ἴδῃ τις τὰ βδελυρὰ ἔθνη εἰσεληλυθότα εἰς
τὸν κόσμον, ὃ τέκνον, τότε γινώσκεται ὅτι ἐπὶ θύραις πάντα καὶ μετὰ
μικρὸν ὁ κριτὴς ἐπελεύσεται.”

4096 ἀποθάνουσι: -θανοῦσι D -θάνωσι E || ἐλέγξουσι: -ωσι E || 4098 ἐλέγξουσιν: -ωσι E ἀπελέγξωσι P || 4101 πιστεύουσιν: -σωσιν D add. ὅσοι ἀπὸ τοῦ νῦν πιστεύουσιν γενέσθαι ἀνάστασιν νεκρῶν καὶ ζωὴν αἰώνιον καὶ χαρὰν ἀτελεύτητον καὶ τὴν βασιλείαν τῶν οὐρανῶν· τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν παθόντα καὶ ταφέντα καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς E, sim. VK sed brevius || 4102 (add. ὁ ζ') Ἐπιφάνιος ἀκούων ζε: Ἐπιφανίου δὲ ἀκούοντος βP || 4103 γίνεσθαι: γενέσθαι CVε || 4104 στεναγμῶν: στενάζων E ψυχῆς αὐτοῦ ζ malim στεναγμοὺς ἀναπέμπων, cf. infra, lin. 4137-8 || 4106 καὶ ... ἀνάστασις om. P || γενέσθαι: γενήσεται E || ἡ ἀνάστασις: τὴν -ιν ζ || 4107 ἔφη

killed for their love of him and rebuke the dragon and his deceit face to face, blessed are all who meet the dragon courageously and denounce his crimes bravely, the beautiful lights of heaven, the dearest pearls, the sweet, delightful and honey-flowing hearts, and all who believe in the Father and Son and Holy Spirit, in the holy, consubstantial and life-giving Trinity.”

When, as the blessed man sat telling this, Epiphanius heard what was going to happen in the world, he wept amid deep sighs, for, as I have often said, he was extremely compassionate.⁹¹ Then he said to the holy man, “Please, tell me, how will mankind be erased from the earth and then the Resurrection take place?” The holy man answered, “Some will be destroyed by the filthy nations, others will be killed in the continual wars, and the remaining faithful will be put to death by the Antichrist for the sake of the Lord. As to those who believe in the Antichrist: the Lord God will send winged creatures, according to Ezekiel,⁹² having ox-goads in their tails filled with poison,⁹³ and those who do not have the sign of the seal of Christ whole and pure on their foreheads⁹⁴ will be stung by these creatures and succumb to dangerous poison, ending their life in bitter death. Then every saint who has escaped the Antichrist in the deserts will be found, and the Lord, through the spirit of his power, will gather them all together in the holy City of Zion. These are those who have been ‘written for life’⁹⁵.

“When the Antichrist has already been smitten and seized together with his demons and put in chains by fiery angels and is kept under guard to appear before the court and be called to account for the souls he has destroyed,⁹⁶ then the trumpet will sound and the dead will rise imperishable.⁹⁷ Thereafter those who are alive, as St Paul said,⁹⁸ who are left until the coming of the Lord, will be changed in the twinkling of an eye from perishability to imperishability⁹⁹ and together with these be caught up in the clouds to meet the Lord in the air.¹⁰⁰ Thus when one sees that the foul nations have come into the world, O son, then one should know that all is at the very gates and that the Judge will soon follow.”¹⁰¹

ὁ ὁσιος: add. num. 107 in marg. C || μυσαρὰ γ: μωρὰ β || μέλλουσιν ἀναλώσας: θέλουσιν ἅ. εΚ θέλωσιν ἀναλώσειν C ἀναλώσει V || 4108 πυκνοτάτοις: πικροτάτοις P πυκτοτάτοις (sic) E add. τόποις καὶ D || 4109 διὰ ... ἀναλώσει om. ζ || διὰ κύριον: ἐν κυρίῳ PD τῷ κυρίῳ E || 4109–10 πιστεύουσιν: -σωσιν PeC add. καὶ προσκυνήσουσιν (-σωσιν C) ζ || 4111–13 ὅσοι ... μετώποις αὐτῶν om. ζ || 4111 οὐχ E: οὐκ βPD || 4113 κεντρούμενοι: κεντούμενοι ζD || 4113–14 χαλεπὸν ὀλεννύμενοι: χ. ὀλεανόμενοι P χ. ἀλίσκόμενοι ζ χαλεπαινόμενοι (sic) D || 4114 τελευτήσουσι: -σωσιν PE || 4114–15 εἰ τις ... ἅπαντας: μόλις οἱ ἄγιοι οἱ τὴν σφραγίδα τοῦ Χριστοῦ σῶαν διαφυλάξαντες ἐν ἐρεμείαις καὶ ὅρεσι μετανάσται γενήσονται, οὐς ζ || 4115 τὸν ἀντίχριστον: τῷ ἀντιχρίστῳ Pe || καὶ Pe om. β || 4118 παταχθέντος γ: ταχθέντος β || 4121 τότε: num. 108 in marg. C || 4125–6 εἰσεληλυθότα ... κόσμον: εἰς τὸν κ. ἐληλυθότα CD εἰς τὸν κ. ἐξεληλυθότα VKE || 4126 γινώσκεται: γίνωσκε ζE γινωσκέτω D γνωστὸν ἔστω P

Ταῦτα πάντα ἐλάλησεν ὁ μακάριος τῷ Ἐπιφανίῳ τῇ νυκτὶ ἐκείνῃ ἀγρυπνούντων αὐτῶν, παρούσης καὶ τῆς ἐμῆς ταπεινότητος. Τοῦ δὲ ξύλου τῆς ἐκκλησίας κρούσαντος ἐπορεύθη ὁ Ἐπιφάνιος ἐκείσε, ὁ δὲ μακάριος ἐν τῷ οἴκῳ καθ' ἑαυτὸν προσηύχετο.

Πρωίας δὲ γενομένης πάλιν καθεσθέντες ὁμίλουν τὰ τοῦ πνεύματος. Καὶ ^B δὴ βίβλου ἐκείσε κειμένης τοῦ μεγάλου Βασιλείου προετρέψατο ὁ ὅσιος τῷ Ἐπιφανίῳ τοῦ λαβεῖν καὶ ἀναγινώσκειν· ἦν δὲ ὁ λόγος προτρεπτικός· ⁴¹³⁵ εἰς τὸ βάπτισμα, οὐ ἡ ἀρχή· “Ὁ μὲν σοφὸς Σολομών.” Τοῦτου δὲ ἀναγινωσκομένου ἡδέως ἠκροάτο ὁ μακάριος, μειδιῶν τῷ προσώπῳ καὶ εὐφραινόμενος, ὁ δὲ Ἐπιφάνιος ἔχεε δάκρυα ἐν τῇ βίβλῳ καὶ στεναγμούς ἐκ βαθέων ἀνέπεμπεν. Ἐφη δὲ πρὸς αὐτὸν ὁ μακάριος· “Τέκνον μου, τί δακρύεις; Εὐφραίνου δὲ μᾶλλον κατὰ τὸν μακάριον Παῦλον τὸν λέγοντα· ⁴¹⁴⁰ ‘Χαίρετε ἐν κυρίῳ πάντοτε·’ καὶ γὰρ ὅσοι τὰ τοῦ πνεύματος πράττουσι, χρηὶ αὐτοὺς σκιρτᾶν καὶ εὐφραίνεσθαι, ὅσοι δὲ πάλιν ποιοῦσι τοῦ διαβόλου τὰ θελήματα σκυθρωπαζέτωσαν, καθότι ‘τὸ φῶς τοῦ θεοῦ ^C ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.’” Ἐφη αὐτῷ ὁ Ἐπιφάνιος· “Οὐκοῦν ἐγὼ ἁμαρτωλὸς εἰμι καὶ ⁴¹⁴⁵ θρηνῶ μου τὰς πράξεις τὰς πονηράς, πῶς ἀπολογήσομαι; Λέγει γάρ μοι οὗτος ὁ ἅγιος· ‘Πότε,’ φησίν, ‘οἰκειωθήσῃ τῷ θεῷ; Πότε σε γνωρίσομεν ὡς ἡμέτερον;’ Ταῦτα ἀκούων τὰ ὀνειδῆ οὐ θρηνήσω τὴν δεινὴν ἀπολογίαν καὶ πῶς ἀνέχοιτο, κύρι ὁ μέγας;” Ἐφη ὁ ὅσιος· “Οὗτος ὁ λόγος, τέκνον μου, (μὴ γὰρ οὐκ ἤδεις;) τοῖς ἔτι ἀμυήτοις οὖσι τοῦ θείου βαπτίσματος ⁴¹⁵⁰ ὀνειδίζων λέγει.” Ἐπιφάνιος εἶπε· “Ναί, τίμιε πάτερ, καγὼ οἶδα, πλὴν τοῦτό φασιν οἱ τῶν ἀγροίκων αἰνιγματῶδεις ὅτι ‘Σοί, ὦ νύμφη, λέγω, ἵνα καὶ αὐτὴ ἡ πενθερὰ ἐνωπίζεται.’” Ταῦτα τοῦ Ἐπιφανίου λαλήσαντος ^D ὑπομειδιάσας ὁ μακάριος ἐπέτρεψεν αὐτὸν πάλιν τοῦ ἀναγινώσκειν. Ἀναγινώσκοντος δὲ αὐτοῦ αἰφνης διεδόθη ταῖς ὁσφρήσεσιν αὐτῶν ⁴¹⁵⁵ εὐωδία, ὥστε φρίττειν τὸν Ἐπιφάνιον ἐπὶ ἱκανὴν ὥραν καὶ ξενίζεσθαι. Ἐώρα δὲ ὁ μακάριος Ἀνδρέας τὸν τὰς εὐωδίας κομίζοντα ἀεννάως. Ὅτε δὲ τὸν λόγον κατέπαυσε, καὶ ἡ εὐωδία ἀπέστη. Θαυμάσας δὲ ὁ Ἐπιφάνιος ^{876A}

4128 πάντα om. γ || 4132 num. 109 in marg. C || 4134 προτρεπτικός: προτρεπτικός, ὁμίλια PD προτρεπτικὴ ὁμίλια CE ὁμίλια προτρεπτικὴ VK || 4135 βάπτισμα: add. ἐναρχόμενον E || οὐ ... ἀρχή: τὸ E om. PζD || 4137 ἔχεε: ἔρρει ζE || ἐν ... βίβλῳ om. ζ || ἐν om. PD || 4144 ἐγὼ: καγὼ γ || 4145 πῶς ἀπολογήσομαι: om. ζ add. τῷ ἀθανάτῳ βασιλεῖ P || 4147 οὐ: οὐ μὴ PVC μὴ κε || τὴν ... ἀπολογίαν: om. ζ τὴν ... ἀπόλειαν E add. μου Pe || 4148 καὶ om. PζE || πῶς ... μέγας om. P || ἀνέχοιτο: ἀν ἔχοι τοῦτο ζ ἀν ἔχεις τοῦτο E || 4149 μὴ ... ἤδεις: μὴ ... οἶδας D μὴ ... οἶδης ὅτι E καθότι καὶ σὺ ἐπίστασαι ζ om. P || ἔτι om. Pζ || 4150 λέγει: ἔλεγεν PD εἰρηται ζE add. καὶ τοῖς ἀναβαλλομένοις ἡμέραν ἐξ ἡμέρας τὸν καιρὸν τῆς μετανοίας ζ || καγὼ οἶδα:

All this the blessed man told Epiphaneios while they were keeping vigil that night; I too, humble man, was present. But when the sounding-board struck, Epiphaneios went to church, while the blessed man remained in Epiphaneios' house, praying alone.

The incense of the angels

When it had become morning they sat down again and talked about spiritual things. A book by Basil the Great lay on the table. The holy man urged Epiphaneios to take it and read it to him. It was the protreptic oration "On Baptism," which begins, "The wise Solomon."¹ The blessed man listened to the reading with pleasure, smiling and rejoicing, while Epiphaneios shed tears, wetting the book, and sighed deeply. The blessed man said, "My son, why do you weep? Be glad instead, according to the word of the blessed Paul, 'Rejoice in the Lord always!'² For all who do the works of the spirit should rejoice and leap for joy, while those who do the devil's will should be sad, for 'the light of God has come into the world, and men loved the darkness rather than the light.'³ Epiphaneios answered him, "Am I not a sinner who should bewail my evil deeds and worry what to say in my defence? For this holy man says to me, 'When will you make friends with God? When shall we be able to recognize you as ours?'⁴ When I hear these reproaches shall I not bewail my wretched defence and wonder if he will accept it, venerable sir?" The holy man said, "This oration, my son, is a reproach directed towards those who have not yet been initiated into the mysteries of divine baptism—did you not know that?" Epiphaneios answered, "Yes, venerable Father, I know that too, but, as the uneducated riddle lovers say, 'I tell you, daughter-in-law, that the mother-in-law herself may listen.'⁵ Smiling gently at Epiphaneios' reply the blessed man asked him to go on reading. While he was reading a fragrance suddenly reached their nostrils, making Epiphaneios tremble and marvel for a long while. Blessed Andrew saw who it was who brought the fragrance in ever-flowing abundance. When Epiphaneios had finished the oration, the fragrance also disap-

οὕτως ἔχει ζ || 4150–3 πλὴν ... ἀναγινώσκειν om. ζ || 4151 τοῦτό: ὁ λόγος οὗτος ὃν Pe || αἰνιγματώδεις: αἰνιγματωδοὶ ε ἐν αἰνίγματι P || λέγω: ὁμιλῶ Pe || 4152 ἐνωτίζηται: ἐνωτίζη Pe || 4155 εὐωδία: add. τις ὡς τιμίων ἀρωμάτων γ || 4156 τὰς εὐωδίας: τὴν εὐωδίαν γ || ἀεννάως: ἀοράτως ζE add. ἀναγινώσκοντος δὲ τοῦ Ἐπιφανίου οὐδὲν λελάληκεν K, sim. VE

πῶς τῇ καταπαύσει τοῦ λόγου ἡ μυρίπνοος εὐωδία ἀπέστη ἡρώτησε τὸν
 δίκαιον, λέγων· “Δέομαί σου, κύρι ὁ μέγας, τίς ἦν ἡ εὐωδία ἡ πρὸ τῆς ὥρας
 4160 ἡμῖν προσγενομένη, ὅπηνίκα τὸν λόγον διεξηρχόμην;” Ἐφη ὁ μακάριος·
 “Ὡς γλυκεῖα τῷ λάρυγγί μου τὰ λόγια σου, ὑπὲρ μέλι τῷ στόματί μου.”
 Νοητὸν δὲ χρῆ γινώσκειν τὸ στόμα καὶ τὸν λάρυγγα, περὶ τοῦ ψυχικοῦ γὰρ
 στόματος καὶ λάρυγγος εἴρηται.” Ἐπιφάνιος εἶπεν· “Ἀφες ταῦτα, καὶ εἰπέ
 μοι, εἰ ἔχεις τι ἀπὸ θεωρίας· οἶδα γὰρ καὶ γὼ διὰ τῶν τιμίων σου δεήσεων
 4165 ταῦτα.” Ὁ δὲ μακάριος ἔφη· “Τί σοι θέλω εἰπεῖν, φίλτατέ μου; Ἀγγελοι
 κυρίου ἦσαν ἐπὶ τὸ αὐτὸ ὡς ἀνεγίνωσκες ἱκανοί, εἰς δὲ ἐξ αὐτῶν δοξάζων
 τὰ ῥήματα τοῦ ἁγίου πνεύματος, καθότι εὐφροσύνη ἐστὶν ἡδύνουσα,
 ἐθυμιάζε θεοπρεπῶς ἀγαλλόμενος.” Ἐπιφάνιος εἶπε· “Καὶ ποῦ οἱ τοῦ B
 σωτήρος τίμιοι ἄγγελοι τό τε θυμίαμα καὶ τὸ θυμιατήριον καὶ τοὺς
 4170 ἄνθρακας εὐρίσκουσιν, αὐλοὶ ὄντες καὶ ὑλικοῖς μὴ συγχρώμενοι;” Ὁ δὲ
 μακάριος ἀτενίσας εἰς αὐτὸν καὶ τὴν χεῖρα αὐτοῦ πρὸς αὐτὸν ἀνατείνας
 λέγει· “Θαυμαστὰ ὁμιλεῖς, ἄνθρωπε· τίς γὰρ σοι εἶπεν ὅτι αἰσθητὰ
 θυμιατήρια οἱ ἄγγελοι κέκτηνται ἢ κοσμικὰ θυμιάματα ἔχουσιν ἢ τῶν τοῦ
 κόσμου ἀνθρώκων ἐπιδέονται; Οἱ γὰρ πνευματικοὶ πνευματικὰ καὶ οἱ
 4175 ἔνυλοι ἔνυλα κέκτηνται. Ἀγγελοι δὲ ἡνίκα θυμιάσαι βούλονται, οὐδὲν
 ἄλλο θυμιῶσιν ἔμπροσθεν τοῦ ἁγίου ὑψίστου ἢ τὸν † χρῶτον † ἐκείνον τὸν
 πάντα νοῦν ὑπερέχοντα, τὴν εὐωδίαν φημί τὴν ἡδυτάτην ἐκείνην τὴν
 ἐξερχομένην ἐκ τῆς φοβερᾶς καὶ ἀπροσίτου θεότητος. Ὡς γὰρ C
 παρίστανται τῷ φοβερῷ θρόνῳ τοῦ παντοκράτορος, δέχονται τῆς ἐκείθεν
 4180 ἐκπεμπομένης ἀστραπῆς τὴν εὐοσμίαν καὶ ἀδιαλείπτως ἔκτοτε μυρίζουσιν
 ἀπορρήτῳ εὐωδίᾳ τῆς θεότητος. Ὅταν οὖν ὀφείλωσιν ὧτινι βούλονται
 μεταδοῦναι τῆς ἡδύτητος ταύτης, αὐτοὶ ἰστάμενοι ἔμπροσθεν αὐτοῦ
 τύπτουσιν αὐτοῦ τὸ πρόσωπον τῇ θεϊκῇ εὐωδίᾳ ὅσῳ μέτρῳ βούλονται, καὶ
 λοιπὸν εὐφραίνόμενος ἐκείνος ἐπαπορεῖ τῇ ἡδυτάτῃ γλυκύτητι
 4185 ὀσφραίνόμενος. Εὐωδιάζουσι δὲ καὶ ἄλλως πως ἐκ τῶν ἀνθέων τοῦ
 παραδείσου κομιζόμενοι καὶ ἀοράτῳ παραστάσει τὴν ὀσφρησιν τοῦ
 ἀνθρώπου ἐμπιπλῶσι. Κατὰ τρεῖς δὲ τρόπους ἔχουσιν ἐξουσίαν οἱ ἅγιοι
 ἄγγελοι θυμῶν τοὺς ἐχομένους αὐτῶν φιλία καὶ σεμνότητι· ἐν πρώτοις D

4158 λόγου: add. καὶ ε loc. om. Pζ || 4160 προσγενομένη P: προσγεναμένη β
 ἐπιγινόμενη VKE γενομένη C γεναμένη D || διεξηρχόμην: -ερχόμην eK loc. om. C
 || 4161–5 ὡς ... φίλτατέ μου om. ζ || 4161 γλυκεῖα BLPD: γλυκέα ME || 4162 τὸν
 λάρυγγα: τῷ λάρυγγι Pe || 4163 εἴρηται: εἴρηκεν Pe || 4164 τι om. P || 4165 τί: ὅπερ P
 || 4166 ἐπὶ τὸ αὐτὸ om. P || ἱκανοὶ ante ἐπὶ (ante ὡς) tr. γ || 4176 τοῦ ... ὑψίστου: τοῦ
 ὑψίστου D τῶν ἁγίων ζ τῶν ἁγίων ὑψίστου E || χρῶτον: χρωτὸν PζE θρόνον D ||
 4177 ὑπερέχοντα: -βαίνοντα Ce || τὴν ... φημί: φημί τὴν εὐωδίαν ε καὶ τὴν εὐωδίαν P
 τὴν τε εὐωδίαν KV τὴν εὐωδίαν C || 4180 ἐκπεμπομένης: ἐκπηδῶσης γ || 4181–5 ὅταν

peared. Wondering why the sweet-smelling perfume disappeared as soon as he stopped reading he asked the righteous man, saying, "Tell me, please, venerable sir, what was that sweet smell that surrounded us until a moment ago, as I read the oration to you?" The blessed man answered, "'How sweet are thy sayings to my throat, more so than honey to my mouth!'"⁶ One must understand the mouth and the throat spiritually, for it is the mouth and throat of the soul that are referred to." Epiphanius said, "Leave that aside and tell me if you saw something in a vision!"⁷ For I know this too thanks to your precious prayers." The blessed man answered, "What shall I tell you, my dearest? Angels of the Lord were present in great number while you were reading and one of them, glorifying the words of the Holy Spirit, since joy brings pleasure, offered God-befitting incense, exulting." Epiphanius asked, "Where do the venerable angels of the Saviour find the incense, the censer and the charcoal, being immaterial and making no use of material things?" The blessed man, gazing at him and stretching out his hand towards him, answered, "What are you saying, man? Who told you that the angels have visible censers or use worldly incense or need the charcoal of this world? The spiritual have spiritual things and those involved in matter have material things. When angels want to offer incense, they burn nothing in front of the Holy Most High but that [...] which passes all understanding,"⁸ I mean that most pleasant fragrance which emanates from the terrible and unapproachable Godhead. For as they stand before the terrible throne of the Almighty they receive the fragrance of the lightning which it emits, after which they cense with the ineffable fragrance of the Godhead incessantly. Now when they have decided to give somebody a share of this sweetness they place themselves in front of him and tap his face with the divine fragrance to the degree they find appropriate,⁹ so that this person in his rejoicing is at a loss to explain whence comes this most pleasant odour. They spread sweet smell otherwise also, by bringing with them flowers from paradise and standing invisibly at the side of a man, filling his nostrils with fragrance. There are three ways in which the holy angels are authorized to cense those who cling to them with love and reverence. First when

... ὁσφραϊνόμενος om. ζ || 4181 ὀφείλωσιν: -ουσιν L τινὰ φιλοῦσιν P ὃν φιλοῦσι E || 4181-2 ὧτινι ... μεταδοῦναι: καὶ βουληθῶσιν τούτων μετασχεῖν P βούλονται ὅπως μετασχῇ ε || 4183 εὐωδία: εὐοσμία Pe || 4184 εὐφραϊνόμενος: ὁσφραϊνόμενος Pe || 4184-5 ἐκεῖνος ... ὁσφραϊνόμενος om. E || 4184 ἡδυτάτη: -τάτῳ PD || 4185 ὁσφραϊνόμενος: εὐφραϊνόμενος D om. P || ἄλλως πως: ἄλλῳ τρόπῳ ζ ἄλλως πως ἄλλῳ τρόπῳ E || 4186-7 καὶ ἀοράτῳ ... ἐμπιπλῶσι om. C || 4186 τὴν ὁσφρησιν: τῇ ὁσφρήσει PVKE || 4187 ἐμπιπλῶσι: τὰ ἄνθη ἐκεῖνα τὰ ἀμάραντα πάσης ἡδύτητος αὐτοὺς ἐμπιπλῶσι τῆς γλυκυτάτης ἐκείνης εὐοσμίας τε καὶ τερπνότητος VKE || 4187-8 θυμῶν οἱ ἄγιοι ἄγγελοι inv. Pe al. ζ || 4188 τοὺς ... αὐτῶν: τ. ἐχομένους αὐτοὺς P τοῖς ἐχομένοις αὐτοῖς ε τοῖς ἀνακειμένοις θεῷ CK τοὺς ἀνακειμένους θεῷ V || φιλία ... σεμνότητι: φίλους καὶ ἐν σ. P om. ζ

- ὅταν τὰς ἱερὰς βίβλους ἀναγινώσκουσι, περικυκλοῦσι γὰρ ἐκεῖνοι
 4190 ἀοράτως τότε, ἀκοῦσαι θέλοντες τὰ τοῦ ἁγίου πνεύματος θεότερπνα
 ῥήματα· δεύτερον πάλιν ἡνίκα τις προσεύχεται καὶ ὁμιλεῖ τῷ θεῷ, τότε
 αὐτοὶ πόθῳ πολλῷ ἀοράτως αὐτῷ συμπαριστάμενοι συμπροσεύχονται·
 τρίτον ὅταν τις διὰ τὴν ἀγάπην τοῦ θεοῦ κόπῳ ἢ πόνῳ ἢ μάστιγι καρτερεῖ,
 καὶ τότε ἄδειαν ἔχουσιν ἀλείφειν τε καὶ εὐωδιάζειν καὶ προθυμοποιεῖν τὸν
 4195 ὑπὲρ εὐσεβείας ἀγωνιζόμενον.
- “Γέγραπται γὰρ ὅτι Ἰουλιανοῦ τοῦ ἄσεβοῦς ἀπιόντος πρὸς τοὺς 877A
 Πέρσας ἔδοξεν αὐτὸν καταβῆναι πρὸς τὸν Πύθιον δαίμονα τὸν ἐν τῇ
 Δάφνῃ, ὅπως ἀποκαλύψῃ αὐτῷ περὶ οὗ ὑπῆρχε πολέμου κἄν τε νικήσῃ
 κἄν τε ἡττηθῇ. Θυσιάσαντος οὖν τῷ Πυθίῳ ξοάνῳ ἐνεφάνισεν αὐτῷ
 4200 ἐκεῖνο μὴ ἐνεργεῖν κατὰ τὰς ἡμέρας ἐκείνας διὰ τὸ κεῖσθαι τῶν ἀοιδίμων
 καὶ τρισολβίων μαρτύρων Βαβύλα καὶ τῶν τριῶν νηπίων ἐκείσε τὰ
 καρτερικώτατα καὶ θεάρεστα λείψανα. Τότε ὁ δυσσεβῆς παραβάτης
 ἐκέλευσε τοῖς Ἀντιοχεῦσι τοῦ ἀτρέμα καὶ ἀφόβως μετακομίσαι αὐτὰ τῶν
 ἐκείσε καὶ ὅπου δ’ ἂν βούλοιντο καταθέσθαι αὐτά, ἄνεσιν περιποιούμενος
 4205 τῷ ὀφθέντι αὐτῷ πονηροτάτῳ πνεύματι. Τότε οὖν πᾶν τὸ πλῆθος τῆς
 πόλεως ἐξελθόντες μετὰ κηρῶν καὶ ὕμνων καὶ λιτανείας ἦραν τὴν σορὸν
 τῶν ἁγίων καὶ ἐπορεύοντο ψάλλοντες· ‘Αἰσχυνθήτωσαν πάντες οἱ προσ- B
 κυνοῦντες τοῖς γλυπτοῖς, οἱ ἐγκαυχώμενοι ἐν τοῖς εἰδώλοις αὐτῶν.’
 Ἔλεγον δὲ καὶ ἄλλα τινὰ μὴ πτοοῦμενοι. Ὁ δὲ θεομίσητος βασιλεὺς
 4210 ἀκούσας ταῦτα ἐκέλευσε τῷ ὑπάρχῳ τῆς πόλεως κρατῆσαι πάντας τοὺς τῇ
 λιτῇ παρακολουθήσαντας. Καταδραμὼν οὖν ὁ ὑπαρχος ἐπὶ τῆς λεωφόρου
 ἐκράτησεν ἱκανοὺς καὶ τῷ δεσποτηρίῳ ἐνέκλεισεν· ἐν οἷς καὶ παῖδᾶ τινὰ
 τῶν πρώτων τῆς πόλεως ὥσεί ἐτῶν πεντεκαίδεκα ὀνόματι Θεόδωρον,
 ὠραῖον τῷ κάλλει καὶ ὁμώμητον σφόδρα, προσήνεγκαν τῷ ἡγεμόνι,
 4215 λέγοντες μεγάλη τῇ φωνῇ χριστιανὸν ἑαυτὸν ὀνομάζειν καὶ δούλον C
 Χριστοῦ εἶναι. Τοῦτον πολλὰ παραινέσας ὁ ὑπαρχος ἀποστήναι τῆς

4190 θεότερπνα: θεόπνευστα VK om. PC || 4191 ῥήματα: λόγια PK om. C ||
 δεύτερον om. γ || προσεύχεται γ: -ηται β || 4191-3 τότε ... θεοῦ om. D || 4191 τότε:
 add. καὶ ΡΖΕ || 4192 συμπροσεύχονται: συμ- om. M || 4194 ἄδειαν ΖΕ: αἰδίως PML
 αἰδιον D ἰδίως B || 4196 add. tit. περὶ Θεοδώρου τοῦ μάρτυρος E add. num. 110 in marg.
 C || τοῦ ἄσεβοῦς: τοῦ παραβάτου ζD om. E || 4197-9 καταβῆναι ... ἡττηθῇ: ἐν τῇ
 Δάφνῃ καταβῆναι πρὸς τὸ θυσιάσαι Ἀπόλλωνι τῷ θεῷ αὐτοῦ, ἅμα δὲ καὶ χρησμούς
 δέξασθαι περὶ τοῦ πολέμου ζ || 4197 Πύθιον Ρε: πυθήνιον β || 4198 αὐτῷ: αὐτὸν PD ||
 ὑπῆρχε scripsi: ὑπήγε β ὑπίγετω P ἡπέγει D ὑπήγει E || 4199 Πυθί: πυθωνίω P al. ζ
 || ἐνεφάνισεν γ: ἐνεφανίσθη β || 4200 ἐκεῖνο: ὁ παραμῆνων ἐν τῷ ἀγάλματι δαίμων ζ
 add. λέγον β || ante κείσθαι add. ἐκεῖ P ἐκείσε ε || 4201 Βαβύλα ζLE: Βαβύλαν P
 Βαβυλᾶ BM Βαβυλᾶ D || ἐκείσε om. γ || 4203 ἀτρέμα καὶ: ἀτρεμῇ κ. P ἀτρόμως κ. ε
 om. ζ || 4204 δ’ ἂν: ἂν PV || 4204-5 ἄνεσιν ... πνεύματι: ἐκδεχόμενος τὸν χρησμόν τοῦ
 Δαφναίου Ἀπόλλωνος τοῦ θεοῦ αὐτοῦ ζ || 4204 περιποιούμενος: παραποιούμενος D ὥς

they read from the holy books, for then they surround them invisibly, wanting to listen to the God-delighting words of the Holy Spirit. Second, when somebody is praying and talking to God, they stand invisibly at his side, filled with devoted love, and pray together with him. Third, when somebody suffers hardship and pain and beating because of his love of God, then too they are allowed to anoint and cense and encourage the one who struggles for godliness.”¹⁰

The Martyr Theodore

“For it is written¹ about the ungodly Julian that before he marched out against the Persians he decided to go down to the Pythian demon at Daphne,² hoping that it might reveal to him the outcome of the war he was beginning, whether he would win it or be defeated. But when he sacrificed to the Pythian statue it explained to him that it did not operate these days because the most steadfast and God-pleasing remains of the famous and thrice-blessed martyrs Babylas and the three small boys were buried there.³ The impious apostate then ordered the inhabitants of Antioch to remove them without trembling or fear and put them down wherever they wished, thus trying to obtain licence for the most evil spirit which had appeared to him. Then the whole multitude of the city, coming out with candles and hymns and supplication, took the coffin of the martyrs and carried it away in procession, singing, ‘Let all who worship graven images be ashamed, who boast in their idols!’⁴ They also said other things without fear. When the emperor, hated by God, heard this he ordered the city prefect to arrest all who had taken part in the procession. The prefect, running down the boulevard, arrested many and imprisoned them. Meanwhile they also brought the son of one of the foremost of the city, a boy of about fifteen years of age called Theodore, who was handsome in appearance⁵ and wholly blameless, before the prefect, saying that he had in a loud voice called himself a Christian and a servant of Christ’s. The prefect earnestly urged

δῆθεν ποιούμενος P || 4209 ἔλεγον ... πτοούμενοι om. Pζ || καὶ ... τινὰ: μεγάλα τινὰ vel τινὰ μεγάλα ε || 4210 ταῦτα: add. ὀργισθεῖς ζε || ὑπάρχω: ἐπάρχω ζD || 4211 ὑπαρχος: ἔπαρχος ζε || 4212 τῶ: ἐν τῶ Pε || 4214 προσήνεγκαν: ὄν καὶ πρ. βV καὶ πρ. PD πρ. post ἡγεμόνι CK καὶ πρ. post ἡγεμόνι E || 4215 φωνῇ: add. ὅτι οὗτος ὁ νεανίας P || ὀνομάζειν: -ει P -οντα ζε || δοῦλον: -ος D || 4216 εἶναι om. PCK || τοῦτον: add. καὶ βV, qui εἶναι τοῦτον, καὶ interpunxerunt || ὑπαρχος: ἔπαρχος ζD || ἀποστήναι εKV: -στήσαι βPC add. τοῦτον β

ἀληθείας οὐκ ἔπεισεν. Ὡς δὲ ἀπειθοῦντα ἑώρα, ἐκέλευσεν αὐτὸν ἐπὶ τοῦ
ξύλου ἀναρτηθέντα ξέεσθαι καὶ αἰκίζεσθαι. Πολλὰ οὖν δεινὰ ὑπομείνας
ἐπὶ τοῦ ξύλου κρεμάμενος πρὸς ἐσπέραν κατενεχθεὶς ἀπὸ τοῦ ξύλου

4220

ἑβλήθη εἰς φυλακὴν.
“Ποιήσας οὖν ἡμέρας τινὰς μετὰ πάντων τῶν τότε κατακλεισθέντων ἐν
τῷ δεσμωτηρίῳ, καὶ τοῦ παραβάτου ἐκείνου καὶ παρανόμου βασιλέως ἐν
τῷ πολέμῳ ἀναιρεθέντος, ἀπελύθη μετὰ πάντων τῶν ἐν δεσμοῖς
καθειρχθέντων καὶ ὁ σεβάσμιος οὗτος παῖς. Ὡς οὖν εἰς τὰ οἰκεία ἐγένετο,
4225 ἡρώτων αὐτὸν οἱ τε φίλοι καὶ συγγενεῖς καὶ οἱ ὁμήλικες μετὰ τῶν γονέων,
καταφιλοῦντες τὰ τραύματα αὐτοῦ καὶ λέγοντες αὐτῷ· ‘Τί ἡσθάνου, κύρι
Θεόδωρε, ἡνίκα ἐν τῷ ξύλῳ ἐκρέμασο καὶ τὰς ἀγίας ταύτας σάρκας τοῖς
ὄνυξι διεσπαράττου;’ Ὁ δὲ ἀνένευε τοῦ διηγῆσασθαι. Πολλὰ δὲ
παρακληθεὶς μόλις αὐτοῖς διηγῆσατο λέγων ταῦτα· ‘Ἐγὼ ὅτε ἐν τῷ ξύλῳ
4230 ἀνηρτήθην καὶ ἀπῆρξαντό μου ἅπτεσθαι, τὸ κατ’ ἀρχὰς βιαίως ἔφερον,
καὶ ἑμαυτὸν παραμυθούμενος ἔλεγον· ‘Ταπεινὲ Θεόδωρε, φέρε γενναίως
καὶ ὑπόμεινον τὴν πικρίαν ταύτην· εἰ δ’ οὐ, μέσον τοῦ αἰωνίου πυρὸς
μέλλεις καταλαβεῖν.’ Ὡς δὲ ταῦτα ἔλεγον, θεωρῶ, καὶ ἰδοὺ τέσσαρες
εὐνούχοι, ὠραῖα τὰ πρόσωπα ἔχοντες ὡς ῥόδον· καὶ ὁ μὲν εἰς ἐκράτει ὡσεὶ
4235 λεκάνης εἶδος, ἥτις ἦν λευκὴ καὶ λαμπροτάτη, καταπλήττουσα τῇ θεωρίᾳ
ὄψιν ἀνθρώπου καὶ εἰς ἑκστασιν φέρουσα, ὁ δὲ ἕτερος ἐκράτει βισσῆριον
διάχρυσον μύρου θεικοῦ μεμεστωμένον ὡς ῥοδοστάγματος, οἱ δὲ ἄλλοι
δύο ὀθόνας λευκάς ὡσεὶ χιῶν δεδιπλωμένας εἰς τέσσαρα ἐκράτουν ἐν ταῖς
ὑπτίαις χερσὶν αὐτῶν. Ὡς δὲ ἐπ’ ὄψεσί μου ἐγένοντο, λέγει ὁ εἰς τῷ τὴν
4240 φαιδρὰν ἐκείνην λεκάνην κατέχοντι· ‘Φέρε ἐνταῦθα.’ Καὶ ὡς ἤνεγκε,
λέγει καὶ τῷ κατέχοντι τὸ βισσῆριον τὸ διάχρυσον· ‘Βάλε ἐνταῦθα.’ Ὡς
οὖν ἔβαλεν, ἐξήρχετο τὸ μύρον ἐκείνο, ὡς εἶδος ἀστραπῆς ἐρχόμενον εἰς
τοὺς ὀφθαλμούς μου καὶ διὰ τῶν ἐνδοσθίων εἰς πάντα μου τὰ μέλη
σκορπιζόμενον, ὥστε ἡ εὐωδία τοῦ μύρου ἐκείνου ἐνίκα καὶ περιεγένετο
4245 τῶν φοβερῶν ἐκείνων πόνων τῶν ἐκ τῶν αἰκισμῶν προσγινομένων μοι. Εἰς
οὖν ἔφερε τὸ πανίον ἐκείνο ὃ κατεῖχε καὶ βρέχων ἐν τῇ λεκάνῃ ἐπετίθει τῇ
ὄψει μου καὶ ἐκράτει ἐπὶ πολλὴν ὥραν, ὥστε ἐκ τῆς ἡδονῆς τῆς ἡδυτάτης
ἐκείνης, καθὼς προεῖπον, ἐπιλανθάνεσθαι τῶν πόνων μου. Πάλιν αἶροντος

880A

B

4217 ἔπεισεν: ἰσχυσεν P || 4219 ἀπὸ ... ξύλου om. ζΕ || 4222 παραβάτου ... παρανόμου: παρανόμου ἐκείνου γ || 4225 ἡρώτων: -ουν PC || συγγενεῖς: οἱ σ. CKE || ὁμήλικες: -οι PVCε || 4226 ἡσθάνου: ἐσθάνου Cε add. φησὶν CKE || 4227 τοῖς γ: ταῖς β || 4228 ὁ δὲ: add. τὰ πρῶτα ζΕ || δὲ: τε ζD || 4229 διηγῆσατο ... ταῦτα: δ. λέγων P τὰ τοιαῦτα δ. λέγων D τοιαῦτα δ. CKE διηγῆσατο V || ἐγὼ: add. φησὶν ζΕ || 4232-3 εἰ δ’ οὐ ... καταλαβεῖν: ὅτι ... καταβῆναι P ὅτι μέσον αὐτῆς τὸ αἰώνιον πῦρ μέλλει καταλαβεῖν ε ὅτι μέσον αὐτῆς τὸ πῦρ τὸ αἰώνιον κέκρυπται CK || 4233 τέσσαρες: -εις ε -ις PK || 4234 ῥόδον: ῥόδα Pζ add. καὶ αἱ στολαὶ αὐτῶν λευκαὶ (λευκαὶ om. E) ὡσεὶ (ὡς D) χιῶν

him to apostatize from truth but failed to persuade him. Seeing that he refused to comply, he gave orders that he should be hung on the stake and flogged and tortured. Having suffered much cruel maltreatment while hanging on the stake, he was taken down towards evening and thrown into prison.

“After he had spent a few days in prison together with all the others who had been confined on this occasion, that apostate and lawless emperor was killed in the war and the revered boy was released together with all the other prisoners.⁶ When he came home, his friends, comrades and relatives together with his parents, kissing his wounds, asked him and said, ‘What did you feel, Sir Theodore, when you hung on the stake and your holy flesh was torn by the claws?’ He refused to tell, but at last yielded to their entreaties, giving them the following account, ‘At first when I was hung on the stake and they began to touch me I had to force myself, and to encourage myself, I said, Poor Theodore, be courageous and endure this bitter suffering, for if you fail, you will be thrown into the eternal fire! As I said this I looked up, and behold, there were four eunuchs with beautiful faces, like roses, and one of them held a basin, as it were, which was white and very bright, through its appearance blinding the vision of a human being and throwing him into ecstasy, while another held a golden flask filled with divine oil which was like rose-water, the other two holding linen cloths, white as snow and folded into four, on their outstretched hands. When they were beside me, one of them said to the one holding the shining basin, ‘Bring it here!’ And when he had brought it, he said to the one holding the golden flask, ‘Pour here!’ As he poured, the oil came out and struck my eyes like a flash of lightning, spreading through my entrails to all my limbs, so that the sweet smell of the oil conquered and overcame the terrible pains inflicted on me by the torture. One of the two holding cloths came forward, soaked his cloth in the basin and put it over my face, holding it there for a long while, so that, as I said, from this most sweet pleasure I was made to forget my pain. When he removed it the other stood ready to put his cloth

ζε || 4234–6 ὥσει ... φέρουσα: λεκάνην ὡς εἶδος ἀστραπῆς ζ || 4236 βισσήριον scripsi: βησίριον βD κησήριον P βυσήριον E ὡς οἶνανθάριον CK βυσήριον διάχρυσον ὡς οἶνανθάριον V || 4237 ὡς om. CKE || ῥοδοστάγματος: -στάγματα P -στάματος V om. CK || 4238 δύο: add. κατεῖχον βV || χιών: χιῶνα K χίωνα λελευκωμένας καὶ P || ἐκράτουν ε: ἃς ἐκρ. βV καὶ ἐκρ. P ἔφερον CK || 4241 βισσήριον scripsi: βησίριον βD κησήριον P βυσήριον E βικίον KV (C hic non legitur) || 4242 ἀστραπῆς: ἡλίου ἐξαστράπτων ζ || ἐρχόμενον post ὀφθαλμούς μου (4243) tr. ζ || 4243 ἐνδοσθίων: ἐντοσθίων VE αἰσθήσεων P || 4244 ἐνίκα ... περιεγένετο: νικᾶν ... περιγενέσθαι ζ || 4245 εἰς CKE: ὁ εἰς V ὡς βP || 4246 ἔφερε: ἔβρεχε γ || καὶ βρέχων om. Pζ || λεκάνη: add. καὶ Pζ || 4248–9 αἰρωντος ... ὄψει μου om. P || 4248 αἰρωντος: τούτου αἶρ. ζε

- 4250 τὸ πανίον ἐκεῖνο τοῦ τιθέντος τῇ ὄψει μου ἄλλος εἰστήκει ἕτοιμος τοῦ ἐπιθεῖναι, καὶ οὕτω διήρκεσαν ποιοῦντες, μέχρις οὗ οἱ αἰκίζοντες C
ἐπαύσαντο καὶ ἀπὸ τοῦ ξύλου κατήγαγον. Καὶ ὡς τοῦτο ἐγένετο, εὐθέως ἐκεῖνοι ἀπέστησαν ἀπ' ἐμοῦ, καὶ στερηθεὶς ἐγὼ τῆς ἡδονῆς ἐκείνης τῆς ἡδυτάτης πάνυ ἐλυπήθην· ἤθελον γὰρ ἔτι βασανίζεσθαι. Πληροφορεῖ γὰρ ἡμᾶς ὁ θεὸς, ὅτι τοιοῦτόν ἐστι τὸ πρᾶγμα, οἷον νοῦς ἀνθρώπου ἀπεικᾶσαι
4255 οὐ δύναται. Μόνον γὰρ ἡ ἀρχὴ τῶν πόνων καὶ ἡ θέα τὸ δοκίμιον ἔχει, ἡ δὲ προσβολή, δυναμουμένη τῇ χάριτι τοῦ θεοῦ, τῶν προσαγομένων ἀλγεινῶν οὐκ αἰσθάνεται.^{881A}
- “Ταῦτα, Ἐπιφάνιέ μου, οὕτως τότε ἐτελέσθησαν. Διηγησάμην δέ σοι ταῦτα ἵνα γνῶς, πῶς θυμῶσι τοὺς ἀγωνιζομένους διὰ κύριον οἱ ἄγιοι ἄγγελοι.” Τοῦτο τὸ παράδοξον ἀκούσας ἐκεῖνος ἔφριττεν ἐν ἑαυτῷ καὶ ἐν D
τῇ καρδίᾳ αὐτοῦ διαλογιζόμενος περὶ τοῦ δικαίου ἔλεγεν· “Ἴδε ῥήματα θεῖα ἀνθρώπου νομιζομένου σαλοῦ καὶ οἱ ἐπ' ἀληθείας σαλοὶ ἐπὶ μέσεως
4260 θεωροῦντες αὐτὸν ὥσπερ κύνα σεσηπότα ἀποβδελύσσονται. Βαβαί, ἄλλος ἐν τῇ πόλει ταύτῃ τοιοῦτος οὐχ εὐρίσκεται φωστὴρ ἢ τηλικούτος ἅγιος.”^{881A}
- 4265 Ταῦτα τοῦ Ἐπιφανίου διαλογιζομένου ἐγένετο συμφθᾶσαι τὸν καιρὸν τῆς θείας λειτουργίας, καὶ ἀναστὰς ἐπορεύθη ἐν τῇ ἐκκλησίᾳ· ἔθος γὰρ ἦν αὐτῷ πάντοτε ἐν ταῖς συνάξεσι τῆς σεπτῆς ἐκκλησίας πόθῳ πολλῷ σχολάζειν καὶ μεταχειρίζεσθαι τὰς ἱερὰς βίβλους πρὸς ὠφέλειαν τῆς B
ψυχῆς αὐτοῦ. “Ὅτε οὖν ὑπέστρεψε, τεθείσης τῆς τραπέζης τῶν δωρεῶν κυρίου ἀπῆλυσαν ἀμφοτέροι. Παρήμην δὲ καὶ ἐγὼ ὁ τάλας ἐκέισε, μέσον
4270 ἁγίων ὑψίστου ὡς κύων ἀσχολούμενος καὶ τῶν πνευματικῶν αὐτοῦ ὁμιλιῶν ἀπολαύων. Καὶ γὰρ ἐκ πνεύματος ἁγίου γλώσσας ἀλλογενῶν ἡρμήνευεν, οἷαν τις ἤθελεν, ὡσαύτως καὶ τῶν ἀπορρήτων τῆς γραφῆς εἴτι ἐλάνθανεν· ἦν γὰρ αὐτὴν εἰς ἄκρον πεπαιδευμένος. Ἦν δὲ καὶ ἀγνὸς καὶ
4275 εὐγλωττος, γνῶσιν ἔχων ἀνείκαστον, ὥστε <ὡς> τὰ εἰκοσιτέσσαρα

4249 τὸ πανίον ... ὄψει μου om. ζ || τοῦ τιθέντος; καὶ τ. E καὶ τίθοντος D || ἄλλος; ὁ ἄ. ζ ὁ ἕτερος P || 4250 ἐπιθεῖναι V; ἐπιθῆναι tell. || 4251 ἐπαύσαντο γ; ἐπαυσαν β || 4255 τῶν πόνων ... ἔχει; τὸ δοκίμιον ἔχει καὶ ἡ θέα PV καὶ ἡ θέα τὸ δοκίμιον ἔχει τὸ πρᾶγμα D τὸ δοκίμιον (δόκιμον KE) ἔχει τῶν πόνων καὶ ἡ θέα CKE || 4256 ἀλγεινῶν; αἰκισμῶν καὶ ἁ. β || 4258 τότε om. PCKD || δέ σοι MLPVKE; σοι δὲ BD loc. om. C || 4260 ἔφριττεν; -ξεν ζ || 4261 διαλογιζόμενος; δια- om. ζE || ἴδε; add. φησὶν CKE || 4262-3 οἱ ... ἀποβδελύσσονται; οἱ τὰ γήϊνα φρονούντες ἐπ' ἀληθείας ἄνθρωποι ἔξηχοι ἀδιακρίτως ἓνα τῶν πεφυρμένων τοῦτον λογίζονται K sim. VC || 4263-4 βαβαί ... ἅγιος om. CK || 4264 εὐρίσκεται; εὐρεθήσεται Pe || 4265 καιρὸν; add. τῆς συνάξεως P || 4266 λειτουργίας; προσκομιδῆς ζE || 4269 τῆς om. PVK loc. om. C || 4270 καὶ ἐγὼ; καὶ γὰρ ζE ἐγὼ P || 4270-1 μέσον ... ἀσχολούμενος καὶ om. ζ || 4271-2 τῶν ... ἀπολαύων; ἀκροώμενος τῶν πνευματικῶν διδαγμάτων αὐτῶν· ἦν γὰρ (add. καὶ C) ὁ Ἐπιφάνιος συνέσεως καὶ σοφίας ἄκρως πεπαιδευμένος, ἀλλ' οὖν (οὖν om. V) ὡς ἦν ὁ

over my face, and so they continued until my tormentors stopped and took me down from the stake. The moment this happened, they departed from me at once. Deprived of this most sweet pleasure I felt very sad. I wanted my torments to continue, for God assures us that this matter is such that the human mind cannot imagine anything similar. It is only the beginning of the sufferings and the sight that contain the testing; the full force of the tortures applied is not felt thanks to the power of the grace of God.⁷

“Thus, my Epiphanius, this was accomplished at that time. I have told you this story that you may know how the holy angels cense those who struggle for the sake of the Lord.”⁸ But the account of this miracle made Epiphanius’ heart tremble, and considering in his mind about the righteous man he said, “Behold the divine words of a man supposed to be a fool: when the real fools see him in the main street they loathe him like a rotten dog. By God, in this city there is no luminary like him nor a saint greater than he!”⁹

Epiphanius’ piety. Andrew’s learning. The meaning of ‘bread’

While Epiphanius thus reflected the time happened to have come for the divine liturgy, and he rose up and went to church. For it was his wont always to take part in the services of the sacred Church with great zeal and to use the holy books for the edification of his soul. When he returned, the table was laid and they both enjoyed the gifts of the Lord. I, wretched man, was also present, busying myself like a dog amidst the saints of the Most High and enjoying Andrew’s spiritual teaching. Endowed with holy spirit he could interpret whatever foreign language one wanted¹ as well as any hidden secret meaning of the Scripture, in which he had been trained to perfection. In addition he was chaste and eloquent, having an incomparable insight so that from awesome contemplation of Holy Spirit he knew the intellectual and the sensible world no less than the twenty-four letters of the al-

μακάριος Ἀνδρέας οὐκ ἦν ὁ Ἐπιφάνιος ζ τῶν ... ἀπολαύων ἡδύτατα ἦν γὰρ φοβερὸς σοφὸς ὁ Ἐπιφάνιος, ἀλλ’ ὡς ἦν ὁ ἀοίδιμος Ἀνδρέας οὐκ ἦν ὁ Ἐπιφάνιος E || 4271 αὐτοῦ: αὐτῶν D cf. ζ || 4272 ἀλλογενῶν: add. ἐλάλει καὶ ζE || 4273 ὡσαύτως καὶ: ὥστε P ἀλλ’ οὔτε ζ οὔτε E || 4273–4 εἶτι ἐλάνθανεν: μηδὲν αὐτῷ λανθάνειν P τι ἐλάνθανεν ε ἄμοιρος ἦν ζ || 4274 ἦν ... πεπαυμένον om. ζ || εἰς ἄκρον: ἀκριβῶς P ἄκρος ε || 4275 ἀνείκαστον: ἀσυνείκαστον ζε || 4275–7 ὥστε ... γινώσκειν om. Pζ || 4275 ὥστε ὡς scripsi: ὥστε βD τοσοῦτον ὥστε ὡς εἶτις E

στοιχεῖα τῶν γραμμάτων οὕτως τὰ νοερά τε καὶ αἰσθητὰ ἀπὸ φοβερᾶς
θεωρίας πνεύματος ἁγίου γινώσκειν. Ἄλλ' ὅτι μόνω ἐμοί τε καὶ
'Επιφάνιῳ ὁμίλει, ἡνίκα πρὸς με ἐγένετο ἢ πάλιν πρὸς τοῦτον ἐπεδήμησεν,
ἐτέρῳ δέ τινι οὐδὲ κἂν λόγον ψιλὸν περὶ γραφῆς ἀπεκρίνατο. c

4280 Καθεζομένων οὖν ἡμῶν καὶ ἐσθιόντων ἔφη ὁ 'Επιφάνιος τῷ ὁσίῳ "Πάτερ
μου, τί ἐρμηνεύεται ἄρτος;" Ὁ δίκαιος ἔφη· "Ἄριστος· τὸ γὰρ ἰῶτα καὶ τὸ
σίγμα ὁ σοφὸς ὑποκλέψας, ὥφειλε καλέσαι αὐτὸν ἄριστον, καὶ ἐκάλεσεν
ἄρτον."

Ὁ δὲ 'Επιφάνιος μειδιάσας ἐπὶ τούτῳ πάλιν περὶ ἀκαταλήπτου θεό-
τητος φόβῳ πολλῶ ὁμίλουν, διαλεγόμενοι ἀμφοτέροι ὅτι "πνευμά ἐστιν ἡ
θεότης, ὑπὲρ πάντα τὰ αὐτοῦ ποιήματα πνευμά τι ἀποκρυφότερόν τε καὶ
ἀδηλότερον καὶ ἀθέατον, γλυκὺ σφόδρα καὶ ἀκόρεστον τῇ ἡδονῇ,
λεπτότατον, ὑπεράπειρον καὶ φρικτόν, πολλὰ μὲν νοούμενον, ὀλίγα δὲ
θεωρούμενον, ἐπεὶ ἡ οὐσία αὐτοῦ ἀπερίγραπτος, ὅσον ἐστὶ, καὶ θεω- D
ρεῖσθαι οὐ δύναται διὰ τὸ μὴ χωρεῖν τῷ νοί τῷ ἀνθρωπίνῳ. "Ὅταν οὖν
4290 ἐκεῖνη ἀνοίξει καὶ ὀφθῇσεται εἰς ὃν βούλεται, χέεται τὸ μέλι τῆς
ἀστραπῆς ἐν καρδίᾳ γλυκύτερον καὶ ἀρπᾶ φοβερῶς καὶ οὐχ ἴσταται, καὶ
μάλᾳ γαληνόν, εὐμενὲς καὶ ἀπόρρητον, τινὶ μὴ παρειαζόμενον τὸ
σύνολον. Οὕτως τὸ ἐπάνω τοῦ στερεώματος τοῦ οὐρανοῦ, τουτέστιν ὁ ἄηρ, 884A
4295 ὑπάγει εἰς ὕψος ὅσον τις νοῆσαι οὐ δύναται. "Ὅσον γὰρ ἀναβῆς τῇ
θεωρίᾳ, τοσοῦτον κάτω εὐρίσκεσαι, ἄβυσσος γάρ ἐστι τὸ πρᾶγμα. "Ἵσως
γὰρ ὅτι εὐρίσκεις ἄκραν, καὶ πάλιν τὴν ἄνω τί ἄρα ὑπολαμβάνεις
ὑπάρχειν; Πάντως ὅτι ἔκταμα φοβερόν, ἔπειτα πέλαγος ἀχανὲς καὶ
ἀπερίβλεπτον καὶ ἀπεριόριστον. Ἀφείς τὰ ἐκεῖ βλέψον ὧδε· ὑποκάτω τῆς
4300 γῆς ὕδωρ, ὑποκάτω τοῦ ὕδατος χάσμα, ὑποκάτω τοῦ χάσματος ἄδης,

4277 γινώσκειν: ἐγίνωσκεν ε || ἀλλ' ὅτι ... καὶ: πλὴν ἐμοί μόνῳ καὶ τῷ P μόνῳ τε ἐμοί καὶ
τῷ ζ || 4278 ἡνίκα ... ἐπεδήμησεν: διηρμήνευσεν τὰς γραφάς P ὁμίλει τὰ σωτηρίας
ἐχόμενα ῥήματα ζ || ἐγένετο: ἐγένετο D om. E || πάλιν scripsi: πάλαι βε || 4279 οὐδὲ
... ψιλόν: οὔτε κἂν ψιλὸν λόγον ε οὔτε ψιλὸν λόγον ζ οὐδὲν τὸ σύνολον P ||
ἀπεκρίνατο: ἔλεγεν P || 4281 ἐρμηνεύεται: ἐρμηνεύει ε || 4282 ὥφειλε ... ἄριστον om. ζ
|| καὶ ἐκάλεσεν: ἐκάλεσεν δὲ αὐτὸν P ἐκάλεσεν αὐτὸ CK ἐκάλεσεν VE || 4284-5 ὁ δὲ
... ἀμφοτέροι: πάλιν οὖν περὶ ἀκαταλήπτου θεότητος ἔλεγεν ὁ ὁσιος C sim. VK || 4284
ante πάλιν add. tit. περὶ ἀκαταλήπτου θεότητος VE num. 112 in marg. C || 4286 αὐτοῦ τὰ
inv. γ || ποιήματα: ποιητὰ πνεύματα ε κτιστὰ πνεύματα ζ || 4288 φρικτόν: add.
ἀσύγκριτον E add. διανγὲς (add. καὶ VK) ἀνείδεον, ἄποσον, ἀναφές,
ἀσχημάτιστον, ἀπεριόριστον (add. καὶ VK) ἀκατάληπτον ζ || 4289-90 θεωρεῖσθαι:
θεορεῖν PVε loc. om. CK || 4290 μὴ ... ἀνθρωπίνῳ: τὸν νοῦν μὴ χωρεῖν τὸν ἀνθρώπινον
Pε loc. om. CK (V ut β) || 4291 εἰς ὃν P: εἰς ὃ βD ὃ E οἷς ζ || 4291-2 χέεται ...
ἀστραπῆς: χέεται ἡ ἐλλαμψις τῆς τριάδος ὡς ἀστραπῆ ζ exspectes χ. ὡς εἶδος ἀστραπῆς
μέλιτος aut aliquid simile || 4292 καρδίᾳ: τῇ κ. P ταῖς καρδίαις τῶν ἀνθρώπων ζ ||
ἀρπᾶ: ἀρπάζει PD ἀρπάζεται VK ἀρπάσσεται CE || 4292-4 καὶ οὐχ ... τὸ σύνολον: οὐκ
ἔχουσα ὅπη (ὅποι C) στή τοῦ (καὶ V) ἀπερείσασθαι (-ηται C -εται V) ταῖς (τάς C) περὶ θεοῦ

phabet. Yet it was only to me and Epiphanius he talked, the times he came to me or when he visited him, whereas he did not utter a single word on the Scripture to any other. As we were sitting at table Epiphanius asked the holy man, "My Father, what is the interpretation of *artos* ('bread')?" The righteous man answered, "*Aristos* ('best'), for taking away the *iota* and the *sigma* the wise man² called it *artos* although he ought to have called it *aristos*."

On the Godhead and the limits of the world

Epiphanius smiled at the answer. Then, with great fear, they began to talk about the incomprehensible Godhead, both maintaining that "the Godhead is a spirit, a kind of spirit more hidden, inscrutable and invisible than all its creations, very sweet and of unceasing pleasure, most fine, more than infinite, awe-inspiring, much apprehended spiritually but little seen, since its essence is uncircumscribed as to its extent and it cannot be perceived because it passes the capacity of the human mind. Now when the Godhead wants to open (the spiritual eyes of) a man so that it may be seen by him, the (divine) lightning, sweeter than honey, is poured into his heart¹ and carries him off fearfully without halting, being very calm, kindly and ineffable, comparable to nothing whatever. Thus that which is above the firmament of heaven, i.e. the air, extends to such a height as cannot be grasped.² As far as you ascend in your vision, so far you find yourself below, for this matter is an abyss. Even assuming that you find a limit, what do you think exists above that again? Certainly an awesome expanse, and then an immense, infinite and limitless sea! Leave that and look at the following: under the earth water, under the water a chasm, under the chasm Hades, under

φαντασίαις (-ας C) καὶ μάλα (add. γε C) εἰκότως ζ || 4293 ἀπόρητον: add. πράγμα βλέπουσα, λευκόμικτον, αἶγλη E || 4294 οὕτως: νοεῖτε δὲ τὸ ἀκατάληπτον οὕτως VCE om. K || 4296 εὐρίσκεσαι: εὐρίσκη (vel -ει) ζ || 4300 ὑποκάτω² ... ἄδης om. P || ἄδης: ὑποκάτω τοῦ χάους ἕτερον χάσμα τοῦ ἄδου P χάος, ὑποκάτω τοῦ χάους ἕτερον χάσμα ε χάος, κατωτέρω τούτων ἄβυσσος, ἄδης καὶ ἀπώλεια ζ

ὑποκάτω τοῦ ἄδου ἄβυσσος, ὑποκάτω τῆς ἀβύσσου ἔρεβος καὶ ἀήρ
 σκοτεινός τε καὶ ἀπερίβλεπτος, πάλιν ὑποκάτω ἀβύσσου ἄβυσσος καὶ
 χάους χάος καὶ ἐπέκεινα. Πολλάκις γὰρ κατήλθον ἐκεῖ τῇ θεωρίᾳ, ὅπως
 4305 κατὰ τὴν θεωρίαν τοῦ ὑποκάτω τῆς γῆς κρημνοῦ, καὶ οὐχ εὖρον. Πάλιν
 κατωτέρω κατήλθον καὶ οὐχ εὖρον. Ἐπειτα ἔρριψα ἐμαυτὸν τῷ νοερῷ † B
 καὶ ἄπειμι ὡς τάχος ἀστραπῆς διὰ ζοφεράς ἀβύσσου τῶν ἀβύσσων, καὶ
 εἰσδύς εἰς χάος καὶ ἀβύσσου πέλαγος ἀχανές τε καὶ ἀπερίβλεπτον, καὶ ἐν
 τῷ μὴ συναντήσαί μοι ἡ τεῖχος νεφέλης ἡ πλήρωμα τὸ οἰονοῦν, μόλις
 4310 ἐμαυτὸν τῶν ἐκεῖ τῷ νοερῷ τε καὶ θεωρητικῷ τοῦ πνεύματος ὁμματι
 ἀνῆνεγκα. Καὶ ἐν τῷ ἀναβῆναι με τῶν ἐκεῖ ἐπορεύθην κατὰ ἀνατολὰς
 θεωρία δασέα καὶ ἐπέβλεψα δυνάμει κυρίου Σαβαώθ ὀξέα σφόδρα καὶ
 εἶδον, καὶ ἰδοὺ τὸ ἐπ' ἄκρον τῆς γῆς καὶ τὸ ἐπ' ἄκρον τοῦ οὐρανοῦ ἐν τῷ
 αὐτῷ. Καὶ πάλιν ἦλθον τὸ πλάτος τῆς ἀνατολῆς καὶ εὖρον ποταμόν, ἐν ᾧ
 ὁ οὐρανὸς ἐπικείμενος ἴστατο, ἀποκλείων τῆς γῆς τὸ πρόσωπον ἔνδοθεν.
 4315 Καὶ εἶδον, καὶ ἰδοὺ τινα ἐκείθεν τοῦ οὐρανοῦ καὶ τῆς γῆς κατὰ ἀνατολὰς
 πολλὰ ὕδατα φωτεινά, λευκὰ καὶ ἀπόρρητα. Πάλιν δέδωκα τὴν ἄνω καὶ C
 μόλις ἠδυνήθην ὑπεξελεθεῖν τὴν ὁλκὴν τοῦ ὕδατος.”

Καὶ μετὰ ταῦτα πάλιν λέγει αὐτῷ ὁ ἅγιος: “Ἰδοὺ, τέκνον μου γλυκύτατον,
 αὕτη ἐστὶν ἡ ἐσχάτη μου ὁμιλία ἡ πρὸς σέ: οὐκέτι γὰρ ὄψει με οὐδὲ θεάσει
 4320 με ζῶντα ἢ τεθνεῶτα, οὐ κἂν τῷ πνεύματι. Ἐρῶ δέ σοι καθαρῶς πάντα τὰ
 ἔσχον ἀποβησόμενα εἰς σέ, ἵνα μου μέμνησαι διὰ παντὸς καὶ τὰ
 ῥήματά μου ἔχῃς διηνεκῶς. Μέλλεις γὰρ τοῦ πατρός σου ἀποβιώσαντος
 ἐνδύσασθαι τὸ μοναδικὸν σχῆμα καὶ διαπρέψαι καλῶς, ἐλέει καὶ χάριτι
 τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ, καὶ ἐξελεύσεται φήμη περὶ σοῦ,
 4325 ἀλλαγέντος καὶ τοῦ ὀνόματός σου ἐν τῷ σχήματι. Καὶ τῆς ἀγίας ταύτης D
 ἐκκλησίας χηρευσάσης σε ἐγείρει κύριος φωστῆρα καὶ ὁδηγὸν καὶ ποιμένα
 τῶν πεπλανημένων ψυχῶν ἐμπειρότατον. Μέλλεις δὲ καὶ εἰς ὁμολογίαν
 περὶ τοῦ ὀνόματος τοῦ Χριστοῦ ἔρχεσθαι καὶ σὺν ἀγίοις γενήσεται ὁ

4301–3 τοῦ ἄδου ... ἐπέκεινα: τοῦτ' ἀχανές ἔρεβος καὶ σκότος ὅπερ φασὶ τὸ ἐνδότερον καὶ
 ἡ καταποντιστικὴ ἀβυσσὸς τῶν ἀπεράντων βυθῶν καὶ (καὶ om. K) καταχθονίων ζ || 4301
 καὶ om. Pe || 4302 ὑποκάτω ... ἄβυσσος: τὴν κάτω ἀβυσσὸς ἀβύσσων (vel ἀβύσσου) Pe
 || 4303 θεωρία: add. τοῦ πνεύματος καὶ τῷ ὀπτικῷ τῆς διανοίας μου ζ || 4304 κρημνοῦ om.
 Pζ || 4305 τῷ νοερῷ: τὸ νοερὸν E || τῇ θεωρίᾳ ζ || τῇ θεωρίᾳ τοῦ νοῦ P fort. supplem
 ὁφθαλμῷ || 4306 καὶ ἄπειμι ... ἀβύσσων: ἐπὶ τὰ κάτω τῆς κατωτέρας ἀβύσσου καὶ
 γενόμενος ἐν τοῖς καταχθονίοις ἀβυσσὸν τε ἀβύσσων ὀξύτητα (sic V: ὀξύτατη K ὀξύτατη C)
 διαπεράσας ζ || 4307 χάος: χάους ὁρμήματα ζ || ἀβύσσου ... ἀπερίβλεπτον: ἀχανές
 πέλαγος φοβερῶν αἰωνίων καὶ ἀπεριορίστων ζ || 4309 ἐμαυτὸν: -οῦ ζE -ῶ D || τῷ ...
 ὁμματι: τὸ νοερὸν τε καὶ θεωρητικὸν ... ὁμμα Pe || τὸ νοερὸν καὶ θεωρητικὸν τοῦ πνεύματος
 ζ || 4311 θεωρία: ἐν θ. ζ om. D || δασέα: δασεία P om. ζD || καὶ¹ γ: om. β || 4313

Hades an abyss, under the abyss Erebos and dark and infinite air, and again under abyss abyss, (under) chaos chaos, and so forth.³ I often descended there by way of vision in order to see the bottom of the precipice under the earth, but I never found it. Although I descended still further down, I could not find it. Then I threw myself downwards spiritually, passing quickly as lightning through the dark abyss of the abysses. I entered chaos and the immense and infinite sea of the abyss, but having been stopped neither by a wall of clouds nor by a termination of any kind at last I recalled myself, i.e. the spiritual and visionary eye of my spirit, from there. When I had come up thence I went towards the east in a laborious (?)⁴ vision. Thanks to the power of the Lord Sabaoth I saw very keenly. I looked up, and behold, the end of the earth and the end of heaven came together. And again, passing the breadth of the east, I found a river upon which heaven rested, enclosing the surface of the earth. And I looked up, and behold, beyond the heaven and the earth towards the east there were many waters, as it were, shining, white and ineffable. When I turned upwards again I could hardly penetrate the mass of water.”⁵

Andrew's and Epiphanius' last conversation. They pray together

After that the holy man said to him again, “Look, my sweetest child, this is my last conversation with you, for never more will you see me or catch sight of me, neither living nor dead, nor even in spirit.¹ I shall tell you plainly all what is going to happen to you later, that you may remember me always and keep my words in your mind continually. After your father has passed away you will don the monastic habit and become prominent by the mercy and grace of the Only-Begotten Son of God, and your fame will spread, your name having been changed with your garment.² And when this holy Church has become widowed, the Lord will raise you up to be a luminary and guide and a most experienced shepherd for the souls which went astray. You will also become a confessor of the name of Christ, and

πάλιν ἦλθον: παρῆλθον ζΕ || 4314 ἀποκλείων: καὶ ἀποκλείει (-κλίνει C) γ || 4315 τινα: τὴν ἄνω ε ἄνωτέρω ζ || 4316 φωτεινά: add. καὶ γ || 4316–17 πάλιν ... ὕδατος om. P || 4316 πάλιν ... καὶ: ἄνωτέρω δὲ δόντι μοι ζ || 4317 post ὕδατος codd. ζΕ multa alia addiderunt, quae in appendice d transcripsi || 4318 καὶ ... ἅγιος om. ζΕ || 4319 ἡ² om. ζD || 4320 οὐ: οὐδὲ P || 4321 ἐσχάτον: ἐπ' ἐσχάτων γ add. num. 124 in marg. C || ἀποβησόμενα ... σέ: σοὶ ἀποβησόμενα ζΕ || 4325 σχήματι PCe: μοναχικῶ σχ. β ἀγίῳ σχ. VK || 4327 τῶν ... ἐμπειρότατον: τοῦ λαοῦ τῆς βασιλευούσης τῶν πόλεων ζ || 4328 περὶ: ὑπὲρ Pe om. ζ

κλήρὸς σου. Σὺ δέ, τέκνον, ἔχε τὸν φόβον τοῦ θεοῦ ἐν τῇ ψυχῇ σου καὶ
 4330 ἀγάπα αὐτὸν ἐν ὅλῃ καρδίᾳ σου καὶ προσεύχου αὐτῷ συχνῶς μετὰ 885A
 πολλῶν δακρύων. Μέννησο δέ μου πάντοτε ἐν ταῖς ἱεραῖς σου ἀναφοραῖς,
 ἡνίκα λειτουργῶν τῷ κυρίῳ παρίστασαι πολλῇ τῇ αἰδῷ καὶ τῇ καταστάσει
 τῆς ταπεινοφροσύνης. Ἴδου γὰρ κύριος ὁ θεὸς ὑπερασπίσει σου, ὑπεράνω
 4335 πάσης καταστάσεως προμηθεύμενος. Ἴδου ἡ ὑπερευλογημένη καὶ
 ὑπερδεδοξασμένη θεογεννήτρια, αὕτη κυβέρνησις καὶ ἀντίληψίς σοι
 γενήσεται. Δεῦρο οὖν, τέκνον, καὶ κλίνωμεν γόνυ κυρίῳ οἱ ἀμφοτέροι καὶ
 τὸ τελευταῖον προσευξώμεθα.”

Καὶ κλίναντες γόνυ ἤρξατο εὐχεσθαι οὕτως: “Ὁ πατήρ, ὁ υἱὸς καὶ τὸ B
 ἅγιον πνεῦμα, τριάς ἡ ζωοποιὸς καὶ ἀμέριστος, παρακαλούμέν σε οἱ
 4340 πένητες καὶ ξένοι καὶ πτωχοὶ καὶ γυμνοὶ καὶ μὴ ἔχοντες τοῦ τὴν κεφαλὴν
 κλίνειν· ἔνεκεν τοῦ ὀνόματός σου κλίνομεν τὸ γόνυ τῆς ψυχῆς καὶ τοῦ
 σώματος καὶ τῆς καρδίας καὶ τοῦ πνεύματος καὶ δεόμεθά σου καὶ
 παρακαλούμεν καὶ ἱκετεύομεν· ὁ θεός, ὁ θεός, τὸ φοβερὸν ὄνομα Σαβαώθ,
 4345 ἀγαθὸ ἅγιε δέσποτα, πλαστοργέ, ποιητά, παντοκράτορ, κλίνον τὸ οὖς σου
 καὶ εὐμενῶς πρόσδεξαι τὴν ἱκετηρίαν ἡμῶν τῶν ταπεινῶν ἐντευξιν καὶ
 δέησιν καὶ καταξίωσον ἡμᾶς ἀγιασθῆναι ἐν τῇ δυνάμει σου καὶ ἐν τῷ
 ὀνόματί σου, οἰκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε κύριε.
 Ἐλθέ, ὁ πατήρ, ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα· ἐλθέ, ἡ φοβερὰ ἀστραπὴ τῆς
 θεότητος· ἐλθέ, τὸ κράτος τὸ φοβερὸν· ἐλθέ, τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ C
 4350 υἱοῦ καὶ τοῦ ἁγίου πνεύματος, καὶ εὐλόγησον ἡμᾶς καὶ ἀγίασον,
 κεκερασμένους δεικνύων καὶ ἐμπλέους τοῦ ἁγίου πνεύματος, συμπαθῶν
 τὰ παραπτώματα ἡμῶν, ἅπερ ἡμάρτομεν ἐν λόγῳ ἢ ἔργῳ ἢ ἐνθυμήσει ἢ ἐν
 διανοίᾳ. Δεόμεθα· πάριδε, ἄνες, ἄφες, ἀγαθέ, εὐσπλαγχνε, ἐλεῆμον,
 4355 συμπαθές, πολυέλεε, καὶ μὴ καταισχύνης ἡμᾶς, μηδὲ ἀπορρίψης ἡμᾶς ἀπὸ
 τοῦ προσώπου σου, ὁ ἡδονῇ καὶ φίλτρῳ ἔρωτος γλυκυτάτου καμπτόμενος
 ἐπὶ ταῖς ἐντευξεσι τῶν ἀγαπώντων σε. Παρακαλῶ σε, δέσποτα, τὸ τέκνον
 μου τοῦτο τὸ ὀπιθεν τῆς ἐμῆς ἀνικανότητος τὸ γόνυ κλίνειν ἐλέησον,
 φώτισον αὐτοῦ τὰ ὄμματα τῇ ἀστραπῇ τῆς σῆς θεότητος, ἀγίασον αὐτοῦ
 4360 τὰ νοερὰ αἰσθητήρια τῷ ἁγίῳ σου πνεύματι, φαίδρυνον αὐτοῦ τοὺς τῆς
 ψυχῆς διαλογισμοὺς τῇ ἀφάτῳ εὐωδίᾳ τῆς ἀειζώου σου χάριτος,
 ἐμπνευσον αὐτῷ πνεῦμα σοφίας, πνεῦμα ἰσχύος, πνεῦμα συνέσεως, D

4329 σὺ δέ: hinc usque ad finem codd. ζΕ valde differunt, quare illos in appendice e transcripsi

your share will be among the saints.³ However, my son, keep the fear of God in your soul and love him with all your heart and pray to him often with many tears. Remember me always during your holy offerings, when during the liturgy you stand before the Lord in deep awe and the state of humility. Look, the Lord God will protect you, providing for you more than any virtue of yours could do. Behold, the most praised and glorified Mother of God will become your government and support. Come therefore, my son, and let us kneel before the Lord together and offer up our last prayer!”

As they knelt he began to pray thus, “O Father, Son and Holy Spirit, life-giving and indivisible Trinity, we who are poor, strangers, needy, naked and have nowhere to lay our head,⁴ we beg thee, for the sake of thy name we bend the knee of our soul, body, heart and spirit, asking, begging and beseeching thee: God, God, terrible name of Sabaoth, good, Holy Lord, Creator, Maker, Almighty, incline thy ear⁵ and receive kindly our humble persons’ supplication and prayer, count us worthy of being purified by thy might and in thy name, compassionate, merciful Lord, slow to anger and rich in mercy!⁶ Come, Father, Son and Holy Spirit! Come, terrible lightning of the Godhead! Come, terrible might! Come, O name of the Father, Son and Holy Spirit, bless and sanctify us, make us mixed (with divinity) and full of Holy Spirit, forgiving our transgressions, whether we have committed them in word or deed or thought or mind! We entreat thee, O good, tenderhearted, merciful, compassionate God, rich in mercy, overlook, remit, cancel them, and do not put us to shame, nor cast us away from thy presence,⁷ thou who with the pleasure and charm of most sweet love bendest to the prayers of those who love thee! I beg thee, Lord, have mercy on this my child kneeling behind my insufficient person, enlighten his eyes with the lightning of thy Godhead, sanctify his mind’s senses with thy Holy Spirit, cleanse the thoughts of his soul with the ineffable fragrance of thy everlasting grace, breathe into him the spirit of wisdom, the spirit of

|| υπερασπίσει ... υπεράνω: υπεράνω υπερασπίσει σου υπέρ PD || 4334 προμηθούμενος L: προμυθ- BMD προθυμ- P || 4335 υπερδεδοξασμένη: δεδοξασμένη PD || θεογεννήτρια: -γεννήτωρ D || σοι: σου PD || 4336 οὖν om. PD || καὶ¹ om. P || οἱ om. P || 4338 κλίναντες: κλινάντων PD || ἤρξατο: -αντο D || 4339 ζωοποιός: ὁμοούσιος καὶ ζωοποιός σύνθρονος P || ζωοποιός καὶ ὁμοούσιος καὶ σύνθρονος D || 4344 παντοκράτορ: -ωρ P add. δεόμεθά σου PD || 4345 ἱκετηρίαν PD: ἱκετείαν BM ἱκεσίαν L || 4345-6 ἐντευξίν ... δέησιν D: ἐντευξίν τε καὶ δ. β. om. P || 4347 οἰκτίρμων ... ἐλεήμων: οἰκτίρμων ... ἐλεήμων P || 4352 ἡ ἐνθυμήσει: ἡ ἐν ἐνθ. D om. P || 4352-3 ἐν διανοίᾳ: κατὰ διάνοιαν P || 4353 ἀγαθέ, εὐσπλαγχνε: ὡς ἀγαθός καὶ εὐσπλαγχνός P || 4353-4 ἐλεήμων ... πολυέλεε om. P || 4354 συμπαθές: -παθῆ D om. P || ἡμᾶς² om. PD || 4357 ἐλέησον om. PD

πνεῦμα ἀγάπης καὶ εἰρήνης καὶ πραότητος, πνεῦμα δακρύων ῥοητικῶν, ἵνα εὐοδούμενος καὶ κυβερνώμενος παρὰ τῆς ἀρρήτου σου δεξιᾶς ποιήσῃ πάντα τὰ εὐάρεστά σοι, ἐν τῇ δυνάμει σου σωζόμενος.”

- 4365 Ταῦτα εὐξάμενος ὁ ὅσιος ἀναστὰς καὶ κατασπασάμενος αὐτοῦ τὰ ὄμματα καὶ τὸ πρόσωπον καὶ τὸ στήθος καὶ τὰς χεῖρας καὶ εἰρήνην ἄγειν αὐτὸν ἐντειλάμενος ἔνδον τοῦ κοιτῶνος αὐτοῦ οὕτω πικρῶς θρηνοῦντα 888A
 4370 ἄφεις αὐτὸν ἀνεχώρησε. Κατέλαβε δὲ ἐν τοῖς περιπάτοις τόποις, τοῖς ὑποκάτω οὖσιν ἐμβόλοις, καὶ διὰ πάσης νυκτὸς προσευξάμενος ὑπὲρ τῶν ἐν κινδύνοις καὶ θλίψεσι καὶ ἀνάγκαις καὶ αἰχμαλωσίαις καὶ ὑπὲρ παντὸς τοῦ κόσμου, οὕτως ἐπὶ γῆς ἀνακλιθεὶς καὶ ὀρών ἅπαντας τοὺς ἀγίους ὥσπερ φίλους πρὸς αὐτὸν παραγενομένους μειδιών τῷ προσώπῳ ἀφήκε τὸ πνεῦμα. Παρευθὺς οὖν εὐωδία μύρων καὶ θυμιαμάτων ἐν τῷ τόπῳ ἐκείνῳ ἀνεδόθη, ὅπου τὸ πνεῦμα ἀφήκεν ὁ ὅσιος. Ἐν οἷς γύναιον πενιχρὸν τῶν 4375 ἐκείσε ἐπὶ καλύβης τὴν κατοίκησιν ἔχον τὴν πολυτέλειαν τοῦ μύρου καὶ τῶν θυμιαμάτων ἐκείνων τῶν ἡδυπνῶν καὶ ἀσυγκρίτων καὶ πάντα νοῦν ὑπερβαινόντων κατοσφρανθεῖσα σπουδῇ ἀναστᾶσα καὶ φῶτα αἰτησάμενη καὶ ἐξακολουθήσασα τῇ εὐωδίᾳ τῷ τόπῳ ἐπέστη. Εὗρε δὲ τὸν μακάριον τέλει τοῦ βίου χρησάμενον καὶ τὴν θεϊκὴν εὐωδίαν πολλῶ 4380 μείζον ἀναδιδομένην καὶ μύρων ἔκβλυσιν παραδόξως ἐκ τοῦ λειψάνου ἐξερχομένην ποταμηδόν. Ἐδραμεν οὖν καὶ τισι τὸ θαῦμα ἀπήγγειλε σὺν ὄρκῳ, μάρτυρα τὸν θεὸν προβαλλομένη. Καὶ δὴ πολλῶν συνδεδραμηκότων ὡς πλησίον ἐγένοντο, οὐκέτι τινα ἐωράκασιν, εἰ μὴ ἀπὸ τῆς εὐοσμίας τοῦ μύρου καὶ τῶν θυμιαμάτων κατεπλήττοντο λίαν, οὐδαμῶς δὲ 4385 εὐρεῖν δυνηθέντες τοῦ δικαίου τὸ λείψανον· μετέθηκε γὰρ αὐτὸ κύριος κρίμασιν ἰδίῳις, οἷς ἐκεῖνος ἐπίσταται ὁ καὶ τὰ ἀπόκρυφα αὐτοῦ κατορθώματα ἐπιστάμενος.
- Ἐτελειώθη δὲ ὁ κρυπτὸς ἥλιος καὶ οὐρανομήκης στῦλος πυρὸς ὁ 4390 μακάριος Ἀνδρέας ὁ διὰ κύριον πένης καὶ ξένος καὶ καταπεφρονημένος καὶ ὑπὸ πάντων ἐξουθενούμενος μηνὶ Μαίῳ εἰκοστῇ ὀγδόῃ, ἐξήκοντα ἔξ ἔτεσι τὸν ἀγῶνα κρυπτῶς διατελέσας, θεῷ δὲ ἐγνωσμένος ἀγωνισάμενος.

4362 ἀγάπης καὶ om. P || πνεῦμα δακρύων ῥοητικῶν: καὶ ἀγιασμοῦ P || ῥοητικῶν scripsi: -όν βD || 4368 κατέλαβε δὲ: καταλαβὼν δὲ D καὶ καταλαβὼν P aliquot verba fortasse ommissa sunt, cf. appendicem e, lin. 85-6 || 4373-4 παρευθὺς ... ὅσιος e codd. VCK addidi || 4375 ἔχον: -ουσα P || πολυτέλειαν scripsi, codd. VCK secutus: -τελίαν P -τελῆ β -τελεῖ D || τοῦ μύρου: τῶν μύρων P || 4378 τῇ εὐωδίᾳ: τὴν -αν PD || 4379 θεϊκῇ: add. ἐκείνην PD || 4379-80 πολλῶ μείζον: π. μείζω B ἐπὶ πλεῖον P || 4383 ἀπὸ: ὑπὸ PD || 4384 δὲ om. D || 4385 κύριος: ὁ κ. PD || 4386 ἰδίῳις ... ἐπίσταται: οἷς οἶδεν, καθὼς ὁ

strength, the spirit of understanding,⁸ the spirit of love, peace and gentleness, the spirit of flowing tears that, guided and governed by thy sacred right hand, he may do everything that is pleasing to thee and be saved through thy power.”

Andrew's death

After this prayer the holy man rose to his feet, kissed Epiphaneios' eyes, face, breast and hands and, enjoining him to be at peace in his room, departed, leaving him weeping bitterly. He came to the colonnades, to the porticoes beneath¹ (?), and having prayed there all night for those in dangers, afflictions, hardships and captivity, and for the whole world, he lay down on the ground and, seeing all the saints who had come to him as friends, yielded up his spirit with a smile on his face.² At once a sweet smell of oil and incenses issued forth from the spot where the holy man gave up his spirit.³ A poor woman who lived in a hut nearby perceived the smell of the precious oil and of the fragrant and incomparable incenses which surpassed all comprehension. She stood up with haste, asked for light and, following the sweet smell, arrived at the spot. There she discovered that the blessed man had ended his life and found the divine fragrance issuing forth in much greater abundance and perfumes gushing out in streams from the body miraculously. She ran away and told under oath some other people of the wonder, adducing God as her witness. Many came running together, but when they approached they could no longer see anybody. They were most amazed at the sweet smell of the oil and the incenses, but could by no means find the body of the righteous man, for the Lord had taken it away⁴ according to his own decree, which he understands who also understood the holy man's hidden achievements.

The secret sun and pillar of fire,⁵ high as heaven, blessed Andrew, the poor and despised stranger for the sake of the Lord, rejected by all, died in the month of May, on the twenty-eighth day, having struggled for sixty-six years in secret,⁶ but to God his struggle was known.⁷

ὁστος προεῖπεν τῷ Ἐπιφανίῳ P || 4390 ἐξουθενούμενος: -ημένος D || εἰκοστῇ: εἰκάδι D || ἐξηκονταεξί: ἐξηκοντα P || ἐξηκοστῷ ἔκτῳ D || 4391 ἔτεσι: sic etiam D || διατελέσας: ante κρυπτῶς tr. L || διηγωνισμένος PD || ἐγνωσμένος ἀγωνισάμενος: μόνῳ ἐγνωσμένος P || διεγνωσμένος ὡς καλῶς ἀγωνισάμενος D

4395 Ἐγὼ δὲ Νικηφόρος, ἐλέει τοῦ παντοκράτορος θεοῦ ὑπάρχων κατη-
 ριθμημένος ἐν τοῖς ἱερεῦσι ταύτης τῆς μεγάλης ἐκκλησίας τῆς ἐν τῇ
 βασιλίδι τῶν πόλεων τῆς ἐπωνύμου τοῦ θεοῦ σοφίας, συνεγραψάμην τὸν
 4400 θαυμαστὸν τοῦτον βίον καὶ πολυθρύλλητον τοῦ σεβασμίου πατρὸς καὶ ἐν
 ἀγίοις Ἀνδρέου· ᾧ μὲν καὶ οἰκείοις ὀφθαλμοῖς ἐώρακα, ᾧ δὲ καὶ παρὰ τοῦ
 ἀοιδίμου Ἐπιφανίου τοῦ γεγονότος ἐνθάδε ἀρχιερέως μεμάθηκα καὶ τῷδε
 τῷ συγγράμματι ἐνέταξα, χάριτι καὶ φιланθρωπίᾳ τοῦ κυρίου ἡμῶν D
 Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων,
 ἀμήν.

4393–4 ἐν τῇ βασιλίδι: βασιλίδος PD || 4394 τοῦ om. PD || 4395 σεβασμίου: add. καὶ
 ἀγίου P || 4395–6 καὶ ἐν ... Ἀνδρέου om. PD || 4396 ᾧ!: ὄν P || μὲν om. PD || 4398
 ἐνέταξα: κατέταξα P συνέταξα D

Epilogue

I Nikephoros, by the mercy of God the Almighty counted among the priests of the Great Church in this Queen of cities named after the Wisdom of God,¹ wrote this wonderful and widely praised Life of our venerable Father Andrew, now among the saints,² putting down in this book partly what I have seen with my own eyes, partly what I have learnt from the renowned Epiphanius who became Archbishop here,³ thanks to the grace and benevolence of our Lord Jesus Christ, to whom be the glory and the dominion for ever and ever. Amen.

1. On the non-committal character of this poem, see Introduction under “Composition”. To some of the formulas *VPhilar*, *BHG* 1512, ed. Vasiliev, 64,4–9 offers good parallels. For συντεínaτε éαυτούς cf. *VNiph*, ed. Rystenko, 4,8f., συντεínaτε éαυτοῖς (sic) παρακαλώ πρὸς τὴν θείαν διήγησιν ἐπειγόμενου μου.
 2. Not Leo VI (886–912), with whom this emperor is sometimes identified, but Leo I (457–74), since he is said to be contemporary with St Daniel the Stylite (d. 493), see below, lines 1844–8. On the epithets “Christ-loving” and “Great”, see Kresten, “Justinianos I.”, esp. 88f.; on “Great”, originally meaning ‘elder’, see also *idem*, “Leon III. und die Landmauern von Konstantinopel,” *RömHist Mitt*, 36 (1994), 21–52, esp. 50, with further litt., and *ODB*, 1206, s.v. Leo I.
 3. This term, vague though it is, seems to indicate that Theognostos was appointed *magister militum per Orientem*. However, Theognostos does not appear among those known to have held this office during the reign of Leo I. For the period 450–74 only Zeno Senior, Ardabourios, Jordanes and Zeno Iunior are mentioned, see *RE*, Suppl. XII (1970), cols. 789f. (A. Demandt). Moreover, the title *protospatharios* is not attested until much later. As pointed out in the Introduction, we are not dealing with history but with fiction in historical disguise.
 4. Σκύθαι was an archaic name for various East-European peoples; which particular people it refers to depends on the date of the document in which it appears, see Moravcsik, *Byzantinoturcica*, II, 13. As Andrew bears the name of the apostle of the Slavs he is probably supposed to be of Slavic origin, although this suits Nikephoros’ own time better than that of the fiction, when other peoples were more prominent, cf. note 2 to line 1107, *infra*. The alien status as such is typical of the holy fool.
 5. I.e., learn reading and writing from the Scriptures, the Psalms in particular.
 6. Cf. *VEuthym*, ed. Schwartz, 12,3–5 ἐκμανθάνων δὲ τὰς θείας γραφὰς ἐπεπόθει ... ζηλωτῆς εἶναι τῶν ἐν αὐταῖς ἐμφερομένων θείων καὶ ἐναρέτων ἀνδρῶν, although in *VA* the heroes of the Bible have been replaced by those of early monasticism. Cf. also *VNiph*, ed. Rystenko, 7,10f., 7,25ff.
1. Ps. 118:62.
 2. The term αἰγείομαλον (the spelling varies) also appears *VIoEl*, ed. Festugière, ch. 6,78 (συναντήσας ἀδελφῷ ῥιγοῦντι ἀποδυσάμενος τὸ αἰγίομαλλον δέδωκα) and *VBasilun*, fol. 370, ed. Vilinskij, 340 (παρακειμένων αὐτῷ [the dead Saint] τιμίων αἰγιομάτων τρίχας ἐλάμβανον); cf. *VNil*, ed. Giovanelli, ch. 17 ἀπὸ τριχῶν αἰγῶν σάκκος. Cf. also St Cyril of Phileas, who had nothing on his bed except a sleeping-mat and a bearskin without hair (ἄρκτου δέρμα ἄμαλλον), see *VCyrrillPhileot*, ed. Sargologos, ch. 41,2.
 3. In the expression ὁ τὰ σέλη ἐσθίων, also appearing *infra*, line 1437, ἐσθίων seems to paraphrase -φάγε, which is a frequent element in insulting compounds. As for τὰ σέλη the late Dr W. Lackner, Graz, kindly drew my attention to the compound σελοφάγος / σελλοφάγος, which appears in the MSS of the

- Passio Thyrsi et soc.*, BHG 1844z. Unfortunately the context (εἰδωλα καὶ δαιμόνια ἀκάθαρτα σελοφάγα [v.l. σελλοφάγα]) does not explain what σελο-/σελλο- is supposed to refer to; Nikephoros may have intended a pun on σαλός. Whether he also, as suggested in Rydén, “Revised Version”, 491f., played on ἐλλέβορος, the name of a plant used as a remedy against madness, is doubtful.
4. *VNiph*, ed. Rystenکو, 12,4–25, is strongly reminiscent of this passage, see Testimonies and Nachleben under “The Life of Andrew and the Life of Niphon”.
 5. I.e. the Hippodrome. The following monomachy is patterned on 1 Kings 17 and *PratSpir*, 2917AB. Single combat, originally referring to the martyrdom (Recheis, *Engel, Tod und Seelenreise*, 132f.), is a frequent metaphor for asceticism, cf. *VSymNT*, ed. Hausherr, ch. 45,20f. εἰσέρχεται τοῖνον εἰς τὸ στάδιον τῆς ἀσκήσεως, καὶ ... τῷ ἀνταγωνιστῇ συμπλέκεται. Graphic descriptions of more or less symbolic monomachies may also be found in *VAntlun*, ed. Papadopoulos-Kerameus, ch. 3, *VBasMac*, Bonn ed., 229,12ff., and *VMichMal*, ed. Petit, ch. 20.
 6. No foot-race is mentioned in the following, but cf. *infra*, line 85f. and 1 Cor. 9:24–7.
 7. Cf. 1 Cor. 9:25.
 8. The expression οἶαν νοῦς ... εἰπεῖν οὐ δύναται appears to be the result of an abbreviation, cf. Heilo († 836), *Visio Wettini*, ch. 15 ... *ut nec mente concipi nec ore humano proferri tanti immensitas operis possit* (Dinzelbacher, *Mittelalt. Visionslit.*, 54); cf. also *infra*, line 184 νοῦς ... ἀπεικάσαι (but *VNiph*, ed. Rystenکو, 101,3f. οὐ δύναμαι τῇ γλώσση μου ἀπεικάσαι ...), *DigAkr*, ed. Mavrogordato, IV, 883 ποῖος νοῦς φράσαι ... ἰσχύσει, and *VBaslun*, fol. 240^vf., ed. Veselovskij, 83 φῶς ..., οἶον ἀνθρώπινος νοῦς ἢ γλώσσα διηγῆσασθαι οὐ δύναται.
 9. Being naïve, Andrew does not realize that he is speaking to Christ himself. For the formula cf. L. Rydén, “A Misinterpreted Formula of Appeal in Byzantine Hagiography,” *Eranos*, 72 (1974), 101–5 (add *PratSpir*, 3093C Μὴ οὕτως, Πάτερ, Χριστὸν ἔχεις). Cf. the negative variant δαιμόνιον ἔχεις (e.g. *MirGeorg*, ed. Aufhauser, 53,9) and, further, the Metaphrastic *VTheodGrapt*, PG 116, 676A τοῦ βασιλέως ... εἰς ἑαυτὸν ὀρκίζοντος τοὺς μαστίζοντας. Οὕτως ἔχεις ἐμέ; Δὸς καλὰ. Thus οὕτως ... Χριστὸν is one of many possible variants of a common expletive.
 10. Lit. “the money of the whole world”, cf. *DigAkr*, ed. Mavrogordato, I, 126 τὸν πλοῦτον ... πάσης τῆς Ῥωμανίας, and *infra*, note 12.
 11. For the θράσος of the Ethiopians cf. that of the devil and Satan *infra*, lines 2714 and 2810. This quality is often said to be combined with δειλία, see e.g. *MirTheclae*, ed. Dagron, 9,41–6, Romanos the Melode, *Hymns*, ed. Grosdidier de Matons, XV, 11,4f. (of the female nature); Evagrius Scholasticus, *Ecclesiastical History*, ed. Bidez–Parmentier, 196,1, 215,6; TheophConf, *Chronographia*, ed. de Boor, 286,6; Kekaumenos, *Strategicon*, ed. Litavrin, 270,6 (ed.

Wassiliewsky–Jernstedt, 74,24). Cf. also θρασύδειλος ‘impudent coward’, Theoph Conf, *Chronographia*, 490,11 (of Nikephoros I) and elsewhere.

12. Lit. “as rotten and feeble as a vegetable”; For other examples of hypallage see note 10 and Introduction under “Language and Style”.

13. ὄψει ... θεοῦ: John 11:40.

14. According to Koukoules, *Byzantinôn bios*, III (1949), 99, σταυροειδῶς συμπλακῆναι is a technical term for a certain kind of wrestling. I prefer to think that the Ethiopian is beaten by the sign of the cross; exactly how we are probably not supposed to ask.

15. τρέχε ... ἀγῶνα: cf. 1 Tim. 6:12; Heb. 12:1.

16. γίνου σαλός: 1 Cor. 3:18 μωρὸς γενέσθω.

17. γίνου ... μου: cf. *supra*, line 86f.

1. τὸ ... ὕδατος: cf. Gen. 24:11 par.

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2. To tear one’s clothes to pieces is mentioned as a characteristic of the mad *infra*, line 1046f.; cf. Epiphanius, *Panarion*, ed. K. Holl (Leipzig, 1915), 30,10,3 μανόμενος δέ τις ἦν ἐν τῇ πόλει, ὃς γυμνὸς τὴν πόλιν περιήει ... καὶ πολλάκις ἐνδιδυσκόμενος τὴν ἐσθῆτα διερρήγνυνεν, ὡς ἔθος τοῖς τοιοῦτοις; also *VNikMet*, ed. Sullivan, ch. 52,7.

3. Cf. *infra*, note 6 to line 1973.

4. ἐθρήνουν ... ἐκόπτοντο: cf. Luke 23:27.

5. The church referred to is most certainly the well-known Anastasia ἐν τοῖς Δομνίνου ἐμβόλοις, although this church had not been built by Leo Makelles, alias Leo I (457–74), but probably a little later, cf. Rydén, “Note”, 200f. with further references. In any case it seems to have been used as a kind of mental hospital; to the passages quoted in “Note” add *VlrChrys*, ed. Rosenqvist, 68,11–14. The putting in chains was a matter of routine in such cases. It should be borne in mind, however, that, as Rosenqvist, *op. cit.*, 69, note 3 observes, the real object of this practice was not the patient but his demon.

1. πρεσβύτης ... γυναῖκες πέντε: the martyr Chrysogonos accompanied by his fellow martyrs Anastasia, Agape, Eirene, Chionia and Theodote; cf. *SynaxCP*, ed. Delehay, 333,21–5. Similar processions or rounds often appear in descriptions of healing through *incubatio*; see, e.g., *MirArtem*, ed. Papadopoulos-Kerameus, 62,18ff.; *VTheodThess*, ed. Kurtz, 30,14–21 (ed. Arsenij, 30,39–31,15); *VTheophan*, ed. Kurtz, 20,25–21,16; *VlrChrys*, ed. Rosenqvist, 56,27ff. (a more complicated case than the others).

2. Ὁ διδάσκαλος: cf. *supra*, line 74 ἐδίδασκεν.

3. Γίνου ... μου: *supra*, line 86f.

4. σκεῦος ... ἡγαπημένον: cf. Acts 9:15.

1. ξύλα ροπάλων: cf. *VEuthymPatrCP*, ed. Karlin-Hayter, 127,20f. μετὰ ξύλων καὶ ροπάλων.

2. Κύριε ... σοι: Ps. 73:19.

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3. *Infra*, line 3189ff., Andrew says that St John, like Elijah and Enoch, is still alive and that many of the righteous have seen him; cf. John 21:22–3.
4. The description of St John as an old man with a bald forehead corresponds to his iconographic type, which in turn is connected with the belief that St John never died, cf. *LChrI*, VII (1974), 111 and the previous note.
5. τὸ ... ἥλιος: Rev. 10:1.
6. For ἀπλώσαντες ... μάστιγας cf. *VBaslun*, fol. 23^v, ed. Vilinskij, 297,22–4 ἀπλωθήτω ἐπὶ τῆς γῆς ὕπτιος ὁ ψευδοπροφήτης οὗτος καὶ τυπτέσθω ῥάβδοις .
7. Thus if you take upon yourself hardships for the sake of Christ you are in fact punishing the demons. Similarly, when St Niphon hurts himself because he has sinned with his body, an angel ties the demons with a rope and, bringing them out one by one, gives them one thousand lashes each (*VNiph*, ed. Rystenکو, 115,28ff.). As to “your father Satan” cf. *infra*, lines 2735 and 3473; cf. also, e.g., *VCyrrillPhileot*, ed. Sargologos, ch. 46,2 (the saint to a demon) ἄπελθε πρὸς τὸν πατέρα σου τὸν Σατανᾶν ...
8. ἄρεστὸν τοῖς ὀφθαλμοῖς: cf. Gen. 3:6.
9. ὁ ἀναπεσὼν ... Χριστοῦ: cf. John 13:25 par.
1. Note that the indications of time are not coordinated. According to the previous episode night had already set in. Cf. *infra*, line 2581 with note 19.
2. The expression τῶν ἐνδόξων τοῦ παλατίου appears also in *MirArtem*, ed. Papadopoulos-Kerameus, 11,21f. and 44,22; *ibidem*, 18,3 the son of a patrician and imperial judge is said to be one of the ἐνδοξοί. See also Cameron–Herrin, *Constantinople*, 203, s.v. honourable and *ODB*, 855, s.v. Gloriosus.
3. λάβε ... φάγε: cf. Matt. 26:26. For κυδωνᾶτον see E. Kislinger in *JÖB*, 33 (1983), 435 and H. Eideneier, *Ptochoprodromos* (Köln, 1991), 250; also Kriaras s.v.
4. πικρὸν ... ἀψίνθιον: cf. Rev. 8:11.
5. ἡ στενὴ ... ζωὴν: Matt. 7:14.
6. Cf. the famous king’s highway, Num. 20:17.
7. See note 3, *supra*.
8. πάντα ... ἔστι: Luke 15:31 par.
9. συγκληρονόμον: cf. Rom. 8:17.
10. συνετίρει πάντα: cf. Luke 2:19.
1. Since St Symeon the Fool lived in the 6th century and his Life, which Nikephoros appears to have known, was written by Leontios of Neapolis in the 7th century, Nikephoros here neglects his pretence that he is contemporary with Andrew.
2. Similarly Symeon the Fool is said to have talked in an orderly manner only to his friend the deacon John, see *VSymSal*, ed. Rydén, 160,19–23.

1. For the Artropoleia, the Bakers' Quarter west of Constantine's Forum, see 234 Janin, *CPbyz*, 315 and Mango, *Développement*, 31.
 2. Φουσκάριον is an Early Byzantine term for a place in which φοῦσκα, a drink consisting of vinegar and water (E. Kislinger, "ΦΟΥΣΚΑ und ΓΛΗΧΩΝ," *JÖB*, 34 [1984], 49–53, esp. 50f., with further references) was on sale. Since Nikephoros says that the young rogues had wine, he does not seem to be using the term properly (cf. Rydén, "Style", 178f.). The same apparently applies to *VNiph*, ed. Rystenکو, 42,28.
 3. Cf. the *Book of the Eparch*, ed. Koder, 709–12, according to which inn-holders were obliged to close their taverns at the beginning of the second hour of the night (Zepos, *Ius*, II, 389).
 4. To roam about the streets during night was tantamount to being a thief or robber, cf. the enumeration of sinners in *VBasilun*, fol. 253^v, ed. Veselovskij, 93,21 κλέπται, συλωταί, νυκτοπόροι, λαθοροκάκουργοι καὶ λησταί. Liudprand of Cremona reports that if "after dark the guard catch any one roaming about the streets, their orders are to arrest him at once and give him a whipping: he is then to be fettered, kept under close watch in prison, and brought up for public trial the next day" (*Antapodosis* I, 2, quoted from the Engl. tr. by F.A. Wright, *The Works of Liudprand of Cremona* [London, 1930], 38); see further Koukoules, *Byzantinôn bios*, III, 213ff.
 5. Thus Andrew is regarded as the accomplice of the demon by which he is supposed to be possessed; cf. *HistLaus*, ed. Butler, 59,19 τὸν συμπράκτην αὐτοῦ τῶν κακῶν ἐκ νεότητος δαίμονα. See also *infra*, line 364ff. with note 3.
1. Cf. *supra*, line 233, *infra*, line 431 and *VEustrat*, ed. Papadopoulos-Kerameus, 277 372,5 παλλίον μαλλωτόν.
 2. τοὺς πόνους ... φάγεται: lit. "the labours of his fruits", cf. Ps. 127:2. The idea indicated here is fully developed *infra*, lines 2342ff. and 3494f. After ἐκδημίας one would have expected an ἐκ or an ἀπό, and so I have translated.
 3. τοῖς ... ἐπεκτείνεσθαι: cf. Phil. 3:13.
 4. Or possibly, reading παρὰ σαλὸν, "this manner can only be found in a fool".
 5. ὥς ... καμίνου: Gen. 19:28.
1. For the form συνδῶσας see Psaltes, *Grammatik*, 239, § 354. 302
 2. κόρεσον ... ἐπιθύμημα: cf. *infra*, line 1354. That desire comes from the soul fits the idea expressed above (line 252) that the beauty of the soul is ruined by fornication.
 3. For an illuminating comparison between this scene and *VSymSal*, ed. Rydén, 154,27–155,4, see Grosdidier de Matons, "Thèmes", 310f.
 4. ξύλον ἢ λίθος: cf. *VLucLun*, ed. Sophianos, § 75 (PG 111, 469C) ὥς λίθων τινῶν ἢ ξύλων.
 5. μὴ ἔχων ... κλῖναι: cf. Matt. 8:20 par.

6. For the description of the demon of fornication, cf. the description of a fornicator *infra*, lines 3374–9.
7. μιλιάρησιον ... ἀνὰ δύο λεπτῶν: Nikephoros' numismatic terminology does not reflect a consistent monetary system, cf. Introduction.
8. πρώτη: cf. *VloEl*, ed. Festugière, ch. 38, 104 ἡ πρώτη τῶν τοιούτων γυναικῶν, with note.
9. People likened the sleeping-mat around Andrew's neck to the *sagisma* ('saddle-cloth', 'saddle-blanket') of an ass, the symbol of a fool, whereas he pretended to hear *sagion*, which was a purple, gold-embroidered cloak worn by military and certain other dignitaries on special occasions; cf. Vogt, *Commentaire*, I, 30 and Oikonomides, *Listes*, 170, with further ref. Constantine Porphyrogenetos says that after the inauguration ceremony the new patrician returned home on horseback, dressed in his *skaramangion* and a purple *sagion*, see *De cer.*, ed. Reiske, 251,1f.; cf. 254,20f.
1. The Antiphoros was a place adjoining Constantine's Forum, cf. *De cer.*, ed. Reiske, 165,17, ed. Vogt, I, 154,3. 351
2. For the μικρὸν πιθήκιον ἐπὶ τὸν ὄμῳ σου cf. *VBasilun*, fol. 42^v, ed. Vilinskij, 310,8f. ἐγὼ γὰρ ὁρῶ τὸν σατανᾶν καθήμενον ἐπὶ τοῖς ὤμοις αὐτῆς (a sinful nun) ὡς μικροφυῇ πιθηκίσκον. For the ape as a symbol of Satan or a demon, see *LChrI*, I (1968), cols. 76–9; also R. Stichel in *BZ*, 68 (1975), 440, with further ref. As to the bear and the muzzle cf. Koukoules, *Byzantinôn bios*, III, 249. In the West the image of an ape riding on a bear became an established pictorial motif from the end of the twelfth century (H.W. Janson, *Apes and Ape Lore in the Middle Ages and the Renaissance* [London, 1952], 264).
3. The foreknowledge of the magician is explained in a similar way *infra*, lines 2636–43; cf. also *supra*, line 262f. with note 5 and *infra*, line 1187f.
1. Lit. "if you like, I shall do this at once." 379
2. The prediction that a certain boy or young man one day will be consecrated patriarch is a hagiographical topos, see e.g. *PratSpir*, 2888C, 3004A and *VIgn*, PG 105, 500B. In this case the author presumably refers to the Epiphanius who was patriarch of CP from 520 to 535; in so doing he disregards the change of name that takes place when the young man becomes a monk, cf. *infra*, line 4325; see also lines 1610ff., 4397 and app. d, lines 230–3.
1. Cf. the ritual sanctification of the water at baptism, when the priest ἐμφυσᾷ εἰς τὸ ὕδωρ τρίς, καὶ σφραγίζει τῷ δακτύλῳ τρίς (Goar, *Euchologion*, 291; also Trempelas, *Μικρὸν εὐχολόγιον*, I, 355,38f.). Cf. also *VPetrAtr*, ed. Laurent, ch. 35,19f. (he cured the leprous boy by taking his hand) τρίτον αὐτὴν ἐμφυσήσας καὶ σφραγίσας. 403
2. τῶν καλανίσκων: cf. F. Nau, "Le texte grec des récits du moine Anastase sur les saints Pères du Sinai," *OrChr*, 2 (1902), 58–89, esp. 85,22f. διχασθείσης τῆς γῆς, κατήλθομεν διὰ τινῶν στενῶν καὶ ζοφερῶν τόπων ὡς καναλίσκων

(v.l. καλανίσκων) δυσώδων. Thus καλαν- = καναλ- as *infra*, lines 1511 and 1514. See also note 7 to line 1514.

1. The corresponding passage in PG has the unfortunate reading ἔτυχεν καὶ τὸν 412
φουσκάριον, Χριστιανὸν ὄντα, ἕνεκά τινος ἐξελεθῆναι τοῦ ἐργαστηρίου.
2. For another instance of levitation in VA, see *infra*, line 1313f.
1. πᾶσα ... σωμαίων: cf. Jas. 3:7. 423
2. τῇ ... λιμοῦ: cf. Job 30:3.
3. Cf. *supra*, line 277 with note 1.
4. A κιλίκιον (Lat. *cilicium*) was a coarse cloth of goat's hair, see RAC, III
(1957), 127–35 (A. Hermann). Another name for apparently the same kind of
garment was σκλαβίνα or σκλαβινικόν/σθλαβινικόν, see Du Cange s.v.
Σκλάβος and N. Oikonomides, "Quelques boutiques de Constantinople au X^e
s.: prix, loyers, imposition (*cod. Patmiacus* 171)," *DOP*, 26 (1972), 345–56,
esp. 347, note 12; cf. also LSJ s.v. σισύρα. Κιλίκιον could also refer to a goat's
hair mat, see Haldon, *Three Treatises*, C176.
5. μὴ ... κλῖναι: cf. Matt. 8:20 par.
1. φυλάσσει ... σώζει: cf. Ps. 33:19. 447
2. ἐὰν ... γινομένην: cf. *supra*, lines 178f., 215f.
3. καὶ γὰρ ... ἄδικος: cf. Rom. 3:5; Heb. 6:10.
4. τὸ πρόσωπον ... ἥλιος: cf. Rev. 10:1.
5. In the wall painting of Andrew in St Neophytos' hermitage in Cyprus Andrew
holds a many-coloured branch in his hand which probably refers to this pas-
sage, although Nikephoros does not say that the angel handed it over to him. I
thank Dr. Chr. Walter for explaining this to me.
6. Ἐν ... θανάτου: Ps. 87:7.
7. δίδωσι ... πρόσωπον: cf. *infra*, line 4183.
1. Note that St Niphon's great vision of the Last Judgment also lasts two weeks 501
(*VNiph*, ed. Rystenka, 104,3).
2. When Gregory, the author of *VBaslun*, visits paradise he first thinks that he is
there σώματι καὶ ὕπαρ, but when he discovers that he cannot touch himself he
understands that he is in paradise νοερώς καὶ οὐχ ὕπαρ (*VBaslun*, fol. 113–
113^v, ed. Veselovskij, 47; see also fol. 104^v, ed. Veselovskij, 40). Cf. further,
e.g., *VSymNT*, ed. Hausherr, ch. 133,25f. ὅλος γὰρ ἐγενόμην ... ὥς μὴ
περικείμενος σώμα. On the other hand, to judge from lines 708–10 *infra* An-
drew in fact visited paradise and heaven soul *and* body.
3. Cf. the "lifelike portrait" of Andrew in the kingdom of heaven, *infra*, line
1762ff. For the change of dress, traditional in celestial visions, see Recheis,
Engel, Tod und Seelenreise, 115f.
4. Cf. *VBaslun*, fol. 194, ed. Veselovskij, 42 ἐπλήσθη ὁ οὐράνιος ἀὴρ ἐκεῖνος
ἀνθέων ποικίλων ἐκ πολυχρῶν βαφῶν διηνησιμένων ἡδυνῶν ῥόδων καὶ

κρίνων πνευματικῶν ἀφράστων, τῷ ὄντι νοητῶν καὶ ἐπουρανίων. For the whole passage 518–46 cf. *NarrSozomEleem*, ed. Ševčenko, 734,7–19, corresponding to *VNiph*, ed. Rystencko, 62,26–63,4; I owe this reference to Professor I. Ševčenko.

5. Evidently, ἃ τοῖς μάκαρσι κέχρηται = οἷς οἱ μάκαρες κέχρηται.
6. Do the trees represent men and the birds their souls? Cf. *infra*, line 1749ff.; *LChrI*, IV (1972), 141. Note, however, that the soul may also be represented by a fruit-tree, as *infra*, line 2119f.
7. ἐνόμιζον ... ἐνταῦθα: cf., e.g., *VPhilar*, *BHG* 1512, ed. Vasiliev, 85,23f. τὸ γὰρ φῶς τοῦτο τὸ ὁρώμενον πρὸς τὸ ἐκεῖσε φῶς σκότος ἐστί. Cf. also *infra*, app. d, line 276.
8. ἐπορευόμην ἐν πλατυσμῷ: Ps. 118:45.
9. Cf. Rev. 22:2, where the tree of life is said to be on either side of the river of the water of life.
10. If the words λύχνω ... λίθω are genuine (cf. the description of the tree of life, Rev. 22, esp. v. 5), they contain a bold playing on the phonetic similarity between λύχνος and λίθος. There may be a lacuna after εοικότα.
11. Ἐγὼ ... ἀκρότομος: cf. 1 Pet. 2:6 (Isa. 28:16).
12. No wind has been mentioned earlier, unless it is implied in the words κυμαινόμενα πρὸς ἄλληλα line 525. On the other hand, one certainly expects a wind from a certain direction (the east?) to precede the wind from the west described in the following paragraph; cf. app. crit. and τρίτον πνεῦμα line 579.
13. The winds have different colours: cf. *VMacarRom*, ed. Vassiliev, 148, left col. ... καὶ οὐκ ἦσαν πνέοντες ἄνεμοι τῶν ἐκεῖ καθὼς πνέουσιν τῶν ἐνταῦθα. καὶ γὰρ οἱ ἄνεμοι ἄλλην πνοὴν εἶχον· ἡ γὰρ γωνία τῆς δύσεως χροιάν πράσινον εἶχεν, ἡ δὲ γωνία τῆς ἀνατολῆς ὁμοία βαλάνου, ἡ δὲ τῆς ἄρκτου χρύσινος αἵματος καθαροῦ, ἡ δὲ τῆς μεσημβρίας λευκὴ χροιά ὥσει χιόν.
14. ἀπὸ βορρᾶ (line 572) ... ἀπὸ τοῦ ἄρκτου: the same repetition of the north quarter under different names appears in Constantine of Rhodes, *Ekphrasis*, ed. Legrand, 200, and in the somewhat enigmatic passage *VNiph*, ed. Rystencko, 183,14 ... ἀπὸ ἀνατολῶν ἕως δυσμῶν ... ἀπὸ βόρειον ἕως ὄρεθρον, καὶ ἀπὸ ἀρκτίδων ἕως γεραάθ, ἅτινα εἰσὶν οἱ (sic) τέσσαρες γωνίαι τῆς κτίσεως.
15. εἴτε¹ ... ἐπίσταται: cf. 2 Cor. 12:2f.
16. ἐκτὸς ... ἐπίσταται: cf. *ibidem*.
 1. Ἀναβλέψας ... ἰδοῦ: cf. Gen. 18:2 par.
 2. ὑποκάτω ... θαλάσσης: cf. *infra*, line 3055f.
 3. κούφος πορευόμενος: i.e. like an angel, cf. Isa. 18:2.
 4. τὴν δέρριν: cf. Ps. 103:2. The word is not integrated into the sentence grammatically; cf. line 644, where the syntax is clear.
 1. ἄρρητα ... ἀκούσαντός μου: cf. 2 Cor. 12:4.

2. One would expect: "I was standing in the middle of a plain".
3. ὁ πλεῖον ... κοπιάσας: cf. 1 Cor. 15:10. If the text and translation chosen are correct, Nikephoros indicates that St Paul visited heaven ἐν σώματι, although St Paul himself says that God alone knows whether he was caught up in the body or without the body (2 Cor. 12:2f.); cf. *ApocPaul*, tr. James, 526, ch. 3 "Now while I was in the body, wherein I was caught up unto the third heaven ...," and 550, ch. 46 (St Mary says,) "Hail, Paul ... For all the saints have besought my son Jesus who is my Lord, that thou shouldest come here in the body that they might see thee before thou didst depart out of the world." On the other hand cf. *supra*, lines 512f., with note, and 589–94, and also *infra*, line 3186f., where Nikephoros says that "no one has ascended into heaven except the Son of man who is in heaven." Nikephoros fails to mention Elijah in this context, presumably because he was believed to live until the appearance of Antichrist.
4. The word κέρας has a prophetic or apocalyptic ring, cf. Indices. Here it seems to have the sense 'cross'.
5. αἶρε ... κύων: cf. *supra*, line 471.
6. Lit. "overturning him and throwing his throne on the ground." For the event, see *supra*, lines 78–80.
7. Thus Andrew is unable to tell how he returned to earth; cf. *VisCosm*, ed. Angelidi, 229–31 Τὰ μὲν δὴ μέχρι τούτου, ἀδελφοί, γινώσκων ἀπήγγειλα. Τὸ δέ, ὅπως εἰς ἑμαυτὸν ἐγενόμην, παντελῶς ἀγνοῶ.
8. καθικέτευσα ... οὐκ ἔπεισα: cf. 2 Cor. 12:4.
1. μέσον ... δοκιμαζόμενος: 1 Pet. 1:7. 743
2. Lit. "broke his head with a stick"; cf. Introduction under "Language and Style".
3. διὰ ... ἐλπίδα: cf. Col. 1:5. This whole episode is strongly reminiscent of the one *infra*, line 1280ff.
1. This is probably not a theatre (cf. Mango, "Addendum", 254) but the Hippodrome (cf. *supra*, line 43). In any case one notices that Nikephoros does not refer to the hostels provided by Romanos I διὰ τοὺς εἰσερχομένους πάντας ἐξωτικούς καὶ δίκας λαμβάνοντας according to *TheophCont*, 430,6–9. 764
2. Lit. "looked".
1. As ἡ' are the first letters in the name of the Saviour, a symbolic meaning was attributed to the age of eighteen. It often occurs in monastic Lives, cf. *VPhant Iun*, ed. Follieri, 14,1 and see the editor's note on p. 103, note 148, and 499, note to 14,1, with further ref. 807
2. ἐξίσταντο ... ἀποκρίσεσιν αὐτοῦ: cf. Luke 2:47.
3. This differs from Epiphanius' usual role as an inexperienced young man who constantly asks Andrew questions.
1. Note that in Matt. 18:23 and 25:19 συναίρειν λόγον (also *supra*, line 811) 818
means 'settle accounts'.

2. For a good characterization of the “philosophers” of CP, also called grammarians and rhetoricians, see H.-G. Beck, “Konstantinopel. Zur Sozialgeschichte einer früh-mittelalterlichen Hauptstadt,” *BZ*, 58 (1965), 11–45, esp. 24f. Nikephoros follows an old literary pattern according to which simple faith puts learned speculation to shame; cf. *infra*, lines 2661–6.
3. Even if we assume that this question has to do with the Monothelete controversy (cf. Mango, “Life Reconsidered”, 308), it does not indicate that VA was written in the 7th century; rather it serves the purpose of giving the illusion of a pre-iconoclast theological discussion.
4. Πηλίκως (line 821) ... πνεῦμα: cf. *infra*, line 3017f., where Epiphanius asks Andrew the same question, although in less convoluted terms.
5. Good parallels to this abstruse “philosophical” jargon may be found in the undated Passions of St Catherine of Alexandria, esp. version *BHG* 30a (ed. Viteau, 25–39). Also the language of the *Parastaseis* (8th century) is similar. According to the commentators, the authors of this document “knew that high-style secular Greek was different, but lacked the equipment to see how” (Cameron–Herrin, *Constantinople*, 14). It seems more probable, however, that their style should be understood as an example of conscious caricature (cf. Kazhdan’s remarks in *Byzantion*, 57 (1987), 249f., and Dagron, *CP imaginaire*, esp. ch. III “Les philosophes dans la rue”, 99–125), and the same applies to the present passage.
6. Possibly Ἐπιφάνιε ... ἐφάνησαν could be understood as a pun, as suggested to me by P. Cesaretti.
7. φθέγγοιτο ... σου: cf. Ps. 118:172 (which has the correct optative form).
8. Where does Athanasios liken the Trinity to our two eyes and what we see with them? Perhaps nowhere, so that the reference should be understood in a more general way, Epiphanius representing the Nicene Creed, the philosophers inclining towards the opinion of Arius.
9. ἀλληλόληπτος: in an ancient text -ληπτος would mean “possessed by, smitten with” and the like, but here the sense is obviously active.
10. Finding the ἔννοια of the MSS difficult to understand I have ventured to write εὐπνοια, which corresponds to line 3020; it also goes better with διαύγεια, for which cf. *infra*, line 4288, app. crit.: among many other things the πνεῦμα is διαυγές. For the comparison with human νοῦς, λόγος and πνεῦμα, cf. JohDam, *Imag*, ed. Kotter, III, 21,27f.
11. ἥλιος, ἄκτις, αἶγλη: ἥλιος, ἄκτις, φῶς is more usual, cf. JohDam, *Imag*, III, 21, 24f., ὥς ὅτε λέγομεν τὴν ἁγίαν τριάδα τὴν ὑπεράρχιον εἰκονίζεσθαι δι’ ἡλίου καὶ φωτὸς καὶ ἀκτίνος.
12. ἥλιος, ἄκτις, θέρμη: cf. Jerome of Jerusalem, *Dialogus de Trinitate*, PG 40, 852C Ἀλλ’ ὥσπερ ὁ ἥλιος καὶ ἡ θέρμη αὐτοῦ καὶ ἡ ἀκτις ἐξερχομένη ἐξ αὐτοῦ, τρία μὲν ὀνόματά εἰσι, μία δὲ οὐσία ἡλίου.
13. Rather than grain (or flour), water and fire one would expect flour, water and

salt, as in *MirArtem*, ed. Papadopoulos-Kerameus, 70,23f., where Holy Trinity is compared with bread and its ingredients; cf., however, that according to legend St Spyridon demonstrated the consubstantiability of the Holy Trinity by disintegrating a tile into clay, water and fire, see A. and J. Stylianos, *The Painted Churches of Cyprus* (London, 1985), 94 with fig. 41.

1. *Supra*, line 797.
2. ἔρωτά σου θέμενος: lit. “putting his love on you”, cf. *infra*, line 2489f., with note. As for τοῦ κάλλους τὴν ὠραιότητα cf. *VPetrAtr*, ed. Laurent, ch. 4,17 τοῦ κάλλους τὸ ὠραῖον. The model for this phrase appears to be Ps. 44:3 ὠραῖος κάλλει, which is cited *infra*, line 4214.
3. μεῖζονα ... φίλων αὐτοῦ: cf. John 15:13.
4. The young men mentioned *supra*, line 372ff.
5. Nikephoros may have called him John because this was the name of Patriarch Epiphanius’ predecessor, cf. *SynaxCP*, ed. Delehay, 924,19f. τῶν ἁγίων πατέρων ἡμῶν Γενναδίου, Ἰωάννου, Ἐπιφανίου καὶ Μηνᾶ.
6. For the expression, cf. Palladios, *Dialogue sur la Vie de Jean Chrysostome*, ed. Anne-Marie Malingrey (Paris, 1988), ch. 6,14 Ἐγὼ αὐτῷ ἄρτύω χύτραν, repeated in *Douze récits*, ed. Halkin, no. III, ch. 36 (p. 174) and 46 (p. 210); cf. also *VLazGal*, ed. Delehay, 583F (the devil says,) Ἐλαῖον ... κομίζω ... τοῖς ἀδελφοῖς καὶ ἄρτύω τὰς χύτρας αὐτῶν. In this case the author probably alludes to the fact that Epiphanius’ soup will in fact be spiced by an angel, see *infra*, lines 969–74.
7. One would expect Epiphanius to say, “I was at a loss how to counter his threats”.
8. νῆφε ἐν πᾶσιν: 2 Tim. 4:5.
9. περιβαλοῦ ... ἱμάτιον: cf. *VSymSal*, ed. Rydén, 123,14f.
10. ὁ γὰρ ... ἁμαρτίας: cf. John 8:34.
11. τοῖς ἀγγέλοις ... ὁδοῖς σου: Ps. 90:11.
12. Lit. “pearl-like showers of tears”.
 1. This kind of bean does not seem to be known from other sources.
 2. The problem of people leaving service before the dismissal appears in many contexts, cf. *infra*, line 1658ff. and app. a, line 56f.; further Priebisch, “Letter from Heaven”, 36 (Latin version of the Letter) and 20 (sermon by Caesarius of Arles), *VioEl*, ed. Festugière, ch. 45, Eusebios of Alexandria, *Sermo de die Dominico*, PG 86/1, 416CD. According to the last passage, if you leave church before the dismissal you will become an imitator of Judas, a verdict repeated in the edifying story on the theme “stay until the end of service” published by F. Halkin in *JOB*, 37 (1987), 31–7, esp. line 187f.
 3. Lit. “attracting”, cf. *infra*, line 2164f. τὴν βεβυθισμένην μέθην, with note 8.
 4. ὁ διδοὺς ... σαρκί: Ps. 135:25.
 5. ὁ ὑπερασπιστὴς ... μου: Ps. 26:1.

6. συμμεριστής: for this name of the devil, see Lampe s.v.
7. παραδόξου ... μεγάλου: I have adopted the περί of DE, although the genitive may be due to an implicit or omitted participle.
8. The translation of this passage in Mango, *Byzantium*, 155, naturally follows the text printed in PG, which corresponds to that of Cε, although not without omissions.
9. Apparently with the thumb and two fingers, as in a blessing gesture. Similarly St Theophano is said to have appeared in a vision, touching the forehead of the author of her Vita τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς χειρὸς αὐτῆς, thus curing him of illness (VTheophan, ed. Kurtz, 21,12f.). Also St Artemios works a miracle with three fingers of his right hand, see *MirArtem*, ed. Papadopoulos-Kerameus, 46,28f.
10. Instead of the peculiar τῷ παλλίῳ τῆς χειρὸς αὐτοῦ one would expect a simple noun like τῷ μανικίῳ or τῷ χειριδίῳ, but cf. VNiph, ed. Rystenko, 16,17 (Niphon is sick; the Virgin and St Anastasia appear to him in a vision; the Virgin says,) Περιστείλασα τὰ παλλία τῶν χειρῶν σου ἄλειψε αὐτὸν ἀπὸ κεφαλῆς ἕως ποδῶν. TheophConf, *Chronographia*, ed. de Boor, 391,1 τὰ μανίκια τῆς δεξιᾶς αὐτῶν χειρὸς is different, since here τῆς ... χειρὸς indicates which hand is meant.
11. Note that the story of an angel cooking soup for Epiphanius is a *narratio animae utilis* reminiscent of a fairy-tale.
 1. τὰ γὰρ ... ἐστιν: cf. Luke 15:31.
 2. Perhaps γέγραπται should not be taken too literally. In any case I have not found a better reference than Gregory of Nazianzos, *Carmen* I, part 2, no. 32, 17f., PG 37, 917A Ὑῖδὸν δίκαια πατρὶ μηδόλως λέγειν, / θεσμὸς θ' ὀρίζει, καὶ πρὸ θεσμῶν ἡ φύσις. These verses were included in a collection of sentences by John Georgides (9th century), see P. Odorico, *Il prato e l'ape. Il sapere sentenzioso del monaco Giovanni* (Vienna, 1986), 267 (no. 9).
 3. ἐπὶ ... αὐτοῦ: cf. Luke 2:47.
1. For the expression, cf. VNiph, ed. Rystenko, 129,11f. πολλοὶ δὲ καὶ 1043 κινδυνεύοντες ἐν τῇ θαλάσῃ πολλάκις διαφεύγουσιν τὴν πνιγμονήν.
2. Like Du Cange s.v., I write κωλοφωνίας rather than κολοφωνίας or κολοφωνίας, understanding this otherwise unattested word as a combination of κῶλος (= πρῶκτός) and -φωνία. Presumably the former half of the compound refers to the fact that the eunuch has earned his dates by satisfying the lusts of his master, while the latter is supposed to refer not only to wind-breaking but also to the φοίνικας, with which the genitive form -φωνίας has a slight phonetic resemblance.
3. I am not sure whether Κολοφωνίας is a feminine noun in the gen. sing. ('of colophony'), a feminine noun in the acc. plur. ('fruit from Colophon', although in that sense one would expect neutr. κολοφώνια), or an adjective referring to φοίνικας ('dates from Colophon'), in which case φοίνικας must be feminine

and one should read πάσας ἄς in line 1049 and ἐτέρας in line 1057 (cf. app. crit.). Nor does there seem to be much point in keeping the spelling κωλοφωνίας of line 1053.

4. Cf. *VBaslun*, fol. 87, ed. Veselovskij, 26 Οὐκ οἶσθα ὅτι πᾶς Χριστιανὸς ἀπὸ τοῦ θεοῦ βαπτίσματος ἀγαθὸν ἄγγελον προσλαμβάνει μεθ' ἑαυτοῦ ...; also *VNiph*, ed. Rystenko 110,25f., further *DictSpir* s.v. Démon, col. 210.
5. The apparently unmotivated optative δέοι (also *infra*, line 1387) seems to derive from indirect speech, cf. *infra*, lines 1120, 2429, 2524; also *Douze récits*, ed. Halkin, no. III, ch. 54 (p. 228) Τί δέοι γενέσθαι βλέπετε.
6. Cf. Theognostos, *Thesaurus*, ed. Munitiz, I, 119 ὅπερ οὐδὲ ἐν ἀλόγοις ζῷοις ὁρῶμεν γινόμενον. Munitiz in turn compares George the Monk, *Chronicon*, ed. C. de Boor (Leipzig, 1904), 647,16–18. See also *infra*, line 1089f.
7. παρατρώσας: cf. *infra*, line 1247 τρωθεῖς ὑπὸ τοῦ διαβόλου.
8. πυθμένα ἄδου: Prov. 14:12.
9. πρηστήρσιν: cf. *infra*, line 1439, with note 6.
10. In spite of this statement Andrew saves quite a number of people from being enslaved by the devil, cf. *infra*, lines 1164–6, 1382f., 1915–17. The wording is biblical in tone, although Nikephoros does not quote a particular scriptural passage.
11. μακάριος ... οὐρανῶν: Matt. 5:10.
 1. I take ὀψώνιον in the sense 'food supply', 'meal', as often in the *typika*, see, ¹¹⁰¹ e.g., P. Gautier, "Le typikon du Christ Sauveur Pantocrator," *REB*, 32 (1974), 1–145, lines 194, 196, 679.
 2. Though born Scythian, Andrew can speak any language, see *infra*, lines 1162–4 and esp. 4272f. Here he may be imitating his model Symeon the Fool (*supra*, line 223f.), who came from Syria and spoke Syriac (*VSymSal*, ed. Rydén, 124,7 and 18 etc.). As for the servant, cf. *VHilar*, ed. Papadopoulos-Kerameus, 101: in the presence of Hilarion a man who knew only Phrygian and Latin was suddenly able to express himself in Syriac and Greek as well.
 3. ἐν ... σεμνότητι: cf. 1 Tim. 2:2.
 4. Τὰ κρείττονα ... ἐχόμενα: Heb. 6:9.
 5. The syntax is loose but the meaning seems clear.
 6. θαυμαστὸς ... αὐτοῦ: Ps. 67:36. In this context ἁγίοις means 'holy men', although in the Septuagint it is neutral and means 'holy places'.
 7. I have interpreted (μὴ) ὁ θεὸς ... βλασφημηθήσεται in the light of Rom. 14:16 μὴ βλασφημεῖσθω οὖν ὑμῶν τὸ ἀγαθόν.
 8. For the divine rules cf. e.g. Eph. 6:5.
 9. I.e. Epiphanius' father, cf. *supra*, line 1100f.
 1. Cf. *VSymSal*, ed. Rydén, 152,3f.: some people say that Symeon ἐκ τοῦ Σατανᾶ ¹¹⁸⁸ μαντεύεται, while others think he is a saint. For the ambivalence surrounding

many popular saints in this respect see Dagron, “Le saint, le savant, l’astrologue”, 150f. Cf. also *supra*, lines 262–6, 361–5 and *infra*, lines 1255–7, 1271–7, 1931–3.

2. Correspondingly the Empress Theophano is said to have spent the night not in her imperial bed, as everyone thought, but on a ψαθίῳ χορτίνῳ on the floor, covering herself with τριχίνοις ῥάκεσιν (*VTheophan*, ed. Kurtz, 15,8–11).
3. ἀφείλασι: the form is active, but who is acting? Angels?
4. ὁδηγῶν ... ἐντολῶν: cf. Ps. 118:35.
1. This was common procedure when a person was paraded and ridiculed in a 1223 πομπή (also called θρίαμβος), see Koukoules, *Byzantinôn bios*, III, 195f. and Polites, “Υβριστικὰ σχήματα”, 634.
2. Cf. Symeon the Fool, of whom Leontios says that he constantly called the people he talked to ἔξηχοι (*VSymSal*, ed. Rydén, 164,18; *ibidem*, 153,14 is a good example).
3. What is the exact connotation of this expression? The reference to the blasphemous parodies staged by Michael III, suggested by Germaine da Costa-Louillet, “Saints de Constantinople,” *Byzantion*, 24 (1954), 195, gives no clue, since the context is different. Nor is the expanded version of MS E (also P, although P is not quoted in this part of the edition) of much help. It says that the expression “the Archbishop’s boys” (or “servants”) is used in jest (μετριοπαθῶς) and that other people give them the appropriate name καῦκους μιλιώτας, because their necks have become like the necks of bulls from gormandizing. Καῦκος appears as the name of one of the poor in *VPhilar*, *BHG* 1511z, ed. Fourmy-Leroy, 161,14, and as an adjective in the *Painter’s Manual*, recently re-edited by F. Winkelman, who translates it with “mit einer Tonsur, die wie eine umgedrehte Trinkschale aussieht” (Prinzinger-Simon, *Fest und Alltag*, 108). This may be, but how can E say that poor people (πένητες, line 1236) have necks like bulls and compare them to “the fat ones of the earth” (see app. crit.)? Possibly, the otherwise unattested μιλιώτης has the same connotation as καῦκος, cf. ὀρθομίλιον = τρύβλιον in the *Souda*.
1. One would expect “in front of a tavern, in full view of the passers-by”; cf. In- 1242 troduction under “Language and Style”.
2. This episode is clearly inspired by *VSymSal*, ed. Rydén, 148,13–17; note that ἀνευθυριάστως line 1243 corresponds to μηδὲνα ἐρυθριῶν *VSymSal*, line 15. For the meaning of κάθημαι, cf. καθέζομαι *caco* in Achmes, *Oneirocriticon*, ed. Drexler (Leipzig, 1925), 62,19, app. crit., and καθέζομαι πρὸς τόπον in the same sense, *VSymSal*, ed. cit., 125,2, 148,16.
3. τρωθεῖς ὑπὸ τοῦ διαβόλου: cf. *supra*, line 1063 παρατρώσας and Lampe s.v. τιτρώσκω.
4. Ὁ θεὸς ... γνώστης: cf. Sus. 42; Goar, *Euchologion*, 36.
5. ὁ τὰ ... γινώσκων: cf. Ps. 137:6.
1. Although Nikephoros once says that Andrew lay down where the dogs normal- 1261

ly rest (*supra*, line 275f.) and on two other occasions that he lay down in a corner of the portico (lines 476f., 1254f.), he has not yet said that he was in the habit of lying down at daytime in the street. Perhaps he is thinking of 743f., where he says that Andrew, pretending to be drunk, came in the way of the passers-by. The best reference, however, would be lines 1281–4 *infra*, although this passage does not come before but after the present one. Also Leontios of Neapolis was careless in his use of this kind of references; cf. *VSymSal*, ed. Rydén 133,3 οἱ ἀκούοντες βοσκοί, περὶ ὧν καὶ χθὲς εἶπεν ἡμῖν ὁ κύρις Νίκων, although this has not been mentioned before, and *VloEl*, ed. Festugière, ch. 22,35, where the οὐκ ᾔδειν is contradicted by John's own story in ch. 20; see also Mango, "Hagiographer at Work", 35.

2. ἀναισθησίαν (line 1270), lit. 'lack of sensation', seems to correspond to οὐκ αἰσθάνη (line 1266), lit. 'you do not notice'; unfortunately I have not been able to render this correspondence in English.
3. ὁ συμπεριφερόμενος ... δαίμων: cf. *supra*, lines 364–9.
4. Cf. *supra*, note 1 to line 1188.
5. μισήσας ... κόσμῳ: cf. 1 John 2:15.

1. This is a variant version of lines 738–51 *supra*.

1280

2. The verb ἀνάκειμαι has the connotation of lying at table, indicating that Andreas is feasting on scorching heat rather than on food and drink.

1. This shrine was built by Basil I (*VBasMac*, Bonn ed., 339) in the early years of his reign (Janin, *Églises*, 236) and served as a religious centre for the merchants who began to flock to Constantine's Forum (here called the Forum of Constantinople, as if Andrew lived at a time when there were no other fora) in the ninth century (McCormick, *Eternal Victory*, 164). By "left" Nikephoros probably means the left-hand side from the point of view of a person arriving in the Forum from the Palace–Saint Sophia–Hippodrome area, i.e. the south side. The church was small (Genesios, ed. A. Lesmueller-Werner–H. Thurn [Berlin–New York, 1978], 90,26) but played an important role in victory celebrations (McCormick, op. cit., 164f.). Its mention yields an important *terminus post quem* for the composition of *VA*.

1296

2. For a post-Byzantine illustration of this scene, see Lazarev, *Moscow School*, Pl. 82, and for a general introduction to the topos of the supernaturally opened doors O. Weinreich, "Türöffnung im Wunder-, Prodigien- und Zauberglauben der Antike, des Judentums und Christentums," *Genethliakon W. Schmid* (Stuttgart, 1929), 200–464, with hagiographical references 427ff. As Maas, "Review", 318 observed, the present passage is closely related to an edifying story printed by Delehaye, *SynaxCP*, 25,33ff., in which a series of doors open at the prayer of a holy man: a προπύλαιον leading to the inner narthex of Saint Sophia—apparently in the south-west porch—, the πύλαι leading to the naos of the same church, the πύλαι of the church of the Mother of God at the Forum (our church) and the πύλαι of the church of the Mother of God at Blachernae and those of the adjacent Holy Soros. A similar story, in which, however, there

is no mention of the church of the Mother of God at the Forum, is that of Zachariah the cobbler, *ibidem*, 232,31ff.

3. Cf. similar exclamations *infra*, lines 1332, 1682f., 3604f. and 4261–4. Nikephoros repeats an Early Byzantine topos, cf. *VSymSal*, ed. Rydén, 133,21–3, with Festugière's note (*Vie de Syméon le Fou et Vie de Jean de Chypre*, 175f.), and *VloEl*, ed. Festugière, ch. 23,91f., ed. Gelzer, 52,2, with Festugière's and Gelzer's notes ad loc.
4. This is the second time Andrew is said to be levitating, the first being line 416f., *supra*.
5. For the appearance of an ambo in a Middle Byzantine church, see Kazhdan, "Ambo", esp. 424. For the prayer at the ambo, cf. *infra*, line 3741ff.
6. Similarly Leontios says that balls of fire issued from Symeon the Fool as he prayed and that he seemed to be standing in a burning furnace (*VSymSal*, ed. Rydén, 160,10–12).
7. Cf. *VSymSal*, ed. Rydén, 156,21f. (when a certain witness wanted to reveal Symeon's secret) ἐδεσμεῖτο ἡ γλῶσσα αὐτοῦ καὶ οὐκ ἠδύνατο φθεγγασθαι. Cf. also *infra*, lines 3605–7.
1. I have translated ἐμπλησον τὴν ψυχὴν σου in the light of the passage *supra*, 1354 line 308 κόρεσον τῆς ψυχῆς σου τὸ ἐπιθύμημα.
2. For the πανλαΐμαργος ἀγωγὸς (lit. 'conduit'), cf. *infra*, line 1913 ἀκόρεστε λαμέ, further Theognostos, *Thesaurus*, ed. Munitiz, ch. XV², 763–5 ὁ λάρυγξ ..., ὁ ἀχάριστος ἀγωγὸς καὶ ἀκόρεστος ... Cf. also *infra*, line 2691f.
1. One would expect the demon and Satan to be identical, but cf. *infra*, line 3209 1379 εὗρεν ὁ σατανᾶς τὸν διάβολον and 4069 ὁ σατὰν ὁ ἀντίχριστος, with note.
2. Cf. the devil's similar outburst in *Paenitentia Pelagiae*, ed. Usener, 11,8ff. "Ὁ βία ἀπὸ τοῦ φαγοπολίου καὶ λήρου τούτου· οὐκ ἤρκεσάν σοι αἱ τριάκοντα χιλιάδες τῶν Σαρακηνῶν, ἃς ἀπέσπασας ἀπ' ἐμοῦ καὶ φωτίσας προσήνεγκας τῷ θεῷ σου; οὐκ ἤρκεσέ σοι ...; ἀλλὰ καὶ ...;
3. For the optative δέοι cf. *supra*, line 1060, with note 5.
4. As S. Brock and Susan Ashbrook-Harvey, *Holy Women of the Syrian Orient* (Berkeley–Los Angeles–London, 1987), 28 and note 7, observe, the theme of the saint taking upon himself the sins of someone else is not uncommon in later hagiography, see, e.g., *VEustrat*, ed. Papadopoulos-Kerameus, 379,15ff.
1. I.e., interrogation under torture. 1417
1. The phrase πάλιν πρὸς ὀργὴν σου ἦκας appears to be a shortcut for saying 1424 πάλιν πρὸς ὀργὴν τραπεῖς (ἐξαφθεῖς, διανιστάμενος) καθ' ἡμῶν ἦκας. The MS E, it is true, offers a more readable text.
2. Πάλιν ... ἦκας; cf. *infra*, line 2033f., where the devil, speaking to Andrew, uses a similar phrase; cf. also *MirAnastPers*, ed. Flusin, 149,18f. "Υπαγε κυνοφάγε, καὶ εἰς ἐμὲ ἔφθασας; Ποτὲ ἐμὸς ἦς, νῦν δὲ κατ' ἐμοῦ ἦλθες;
3. Unlike the throne of the ruler of this world (*supra*, line 713f.), God's throne is

unshakable, cf. *ApocAnastasiae*, ed. Homburg, 32,7f. (the voice of God is heard, saying,) *μὰ τὸν θρόνον μου τὸν ὑψηλὸν καὶ ἀσάλευτον*; cf. also Ps. 45:6. That the devil swears by God's throne is remarkable, although it goes well with his references to the Bible in the following (cf. *infra*, line 2025f.). *VPHypatii*, ed. Ferri, 100,22 offers a good parallel: the demon cries out, *ἐλέησόν με, τὸν φοβερὸν θρόνον τοῦ θεοῦ, ἐλέησόν με ...*

4. *ἔχουσι ... ἀκουσάτωσαν*: cf. Luke 16:29.
5. *ὁ τὰ σέλη ἐσθίων*: cf. *supra*, line 41, with note 3.
6. Andrew seems to allude to the fact that the devil may assume the shape of a dragon, which in turn can be scorched and consumed by the lightning (*infra*, line 3199ff.).
7. Andrew appears as the opposite of the greedy monk, whom he upbraids, *infra*, line 2046ff.; cf. in particular line 2054ff.
8. As Grosdidier de Matons, "Thèmes", 309f. pertinently observes, Symeon the Fool denuded himself in order to scandalize the townspeople (*VSymSal*, ed. Rydén, 148,25ff.), while Andrew has a different purpose and is not allowed to stay naked for more than a moment. However, the boy does not cover Andrew with a piece of his own clothing, as Grosdidier de Matons thinks, but picks up the rag that Andrew has thrown at the devil and puts it back on him again.

1. *Supra*, line 1415f.

1460

2. The MSS DE explain that the chapel was called Myrelaion because it housed an icon of the Mother of God gushing *myron* like oil (see app. crit.). The name is probably anachronistic, see further under "Date of Composition", note 25.
3. *Infra*, lines 2386 and 3489 the term *ἐπίσκεψις* has its usual meaning of visiting the sick; here it refers to the Mother of God, or rather to an icon of hers, through which she appears to those who invoke her for help.
4. The act of anointing one's whole body with holy oil is reminiscent of the rite of Baptism, cf. John Chrysostom, *Baptismal Instruction*, tr. and annotated by P.W. Harkins (London, 1963), 52: "Next after this ... he strips off your robe and ... causes your whole body to be anointed with that olive oil of the spirit, so that all your limbs may be fortified and unconquered by the darts which the adversary aims at you." Similar acts are described in several contemporary texts, cf. *VTheophan*, ed. Kurtz, 4,12f. (the Mother of God, appearing in her church *τὰ Βάσσου*, says,) *Μὴ μόνον ταύτης (Theophano) ἀλείψης τὴν κάραν, ἀλλὰ χρῖσον αὐτῆς καὶ ὅλον τὸ σῶμα ...*; *VTheodThess*, ed. Kurtz, 33,34–6 (ed. Arsenij, 34) (a repentant iconoclast) *κατησπάζετο τὴν τῆς ὁσίας μητρὸς ἡμῶν Θεοδώρας εἰκόνα καὶ ἐκ τοῦ ἁγίου ἐλαίου ὅλον τὸ σῶμα αὐτοῦ ἀλειψάμενος ...*; *VLuclun*, ed. Sophianos, § 74 (ed. Martini, § 62, ed. Kremos, 50f.): Luke cures a sick woman by ordering the monk Pankratios to anoint her naked body with holy oil from top to toe with his own hands; *VNiph*, ed. Rys-tenko, 15,12ff., esp. 16,12–19: the Mother of God, accompanied by St Anastasia, appears to Niphon, who has fallen ill; she orders Anastasia to undress Niphon and anoint his whole body with holy oil; see also *VTheodThess*, ed.

- Kurtz, 30,12f. (ed. Arsenij, 30), *VSablun*, ed. Cozza-Luzi, 157 and Theoph Conf, *Chronographia*, ed. de Boor, 473,2f. concerning the coronation of Charlemagne: χρίσας ἐλαίῳ ἀπὸ κεφαλῆς ἕως ποδῶν.
5. Cf. *VBaslun*, fol. 15, ed. Vilinskij, 292,9: the Mother of God appears in the guise of a γύναιον ἐνδοξότατον πορφυροῦν; further *VTheodSyc*, ed. Festugière, ch. 10,5, with note ad loc.
 6. The same expression reappears *infra*, line 2003, except that MS A (whose text I regard as genuine) has ἐξενέγκαι, while here the MSS are divided between ἐπενέγκαι and ἀπενέγκαι. I assume that κάκεινον line 1483 refers to the Son.
 1. Psalms (esp. no. 118, the “Ἀμωμος”), candles and incense were part of funeral processions, cf. e.g. *VNil*, ed. Giovanelli, ch. 99 (Neilos was carried to his tomb) μετὰ κηρῶν καὶ θυμιαμάτων καὶ ψαλμοδίων; *VPetrAtrRetrCumMir*, ed. Laurent, ch. 97,4–6 μετ’ ὧδης καὶ λαμπάδων καὶ εὐωδίας κυκλοῦντες αὐτὸ (= τὸ γλωσσόκομον) σεραφικῶς ὡς θεοῦ θρόνον πρὸς τὴν μονὴν ἀπεκόμισαν. See also *RAC*, II (1954), 215 (J. Kollwitz). To judge from Goar, *Euchologion*, 424 and lines 1524–7 *infra*, the bier was preceded by priests with candles and deacons with censers, while the relatives (presumably also the friends) followed after the bier; see also Koukoules, “Νεκρικὰ ἔθιμα”, 31.
 2. There were portable candlesticks for processions, cf. *De cer.*, ch. 10, ed. Vogt, I, 68,2f., (the emperor lights candles) καὶ πῆγνυσιν αὐτοὺς ὁ τῆς καταστάσεως ἐν τοῖς τῆς λιτῆς μανουαλίοις; see also Dagron, *CP imaginaire*, 253, note 180.
 3. ἀφοῦρα: this passage is quoted without translation or comment by Du Cange, s.v. and in *TGL*. Cf., however, on the one hand *VBaslun*, fol. 83, ed. Veselovskij, 23 (the Ethiopians build their toll-houses in the air) ἀπὸ τῆς προγείου (read προσγείου) ἀναθυμιάσεως ἦτοι ἀφοῦρας καὶ τῆς ἐξ αὐτῆς ἀναδιδομένης παχύ, and on the other *supra*, line 318f. ἀποφορὰ δὲ καὶ δυσωδία (issued from the demon of fornication). In Modern Greek dialects ἀφοῦρα means ‘mist’, ‘haze’, as I have been told by Prof. Th. Detorakis.
 4. στάκτη, synonymous with ἀσβόλη, belonged to the unpleasant things (cf. line 1510f.) which the mob used to throw at a person led in mock procession (πομπευόμενος); see Polites, “Ἵβριστικὰ σχήματα”, 659. The word also appears in the *Book of the Eparch*, ed. Koder, 545.
 5. Also *supra*, lines 1177–9 the demons are compared to shamelessly laughing women.
 6. Cf. *infra*, lines 3466–76, where Andrew sees demons accompanying a sinner, singing and rejoicing in anticipation of his death.
 7. For κάλανος and καλανῶδες ὕδωρ (line 1511), cf. καλανίσκος *supra*, line 405, with note 2; further Halkin, “Vie de Constantin”, ch. 10, 25ff.: ὑπόγειοι κανάλιοι καμάραι led from the Eugenios quarter to Constantine’s Forum, under which εὐρίσκονται ὑπόγαιοι καμάραι πολλὰ ... ἀφ’ ὧν πρὸς ἐκατέραν θάλασσαν κατὰ τὸ εὐθυτενὲς στοαὶ μεγάλαι ἐκτείνονται, δι’ ὧν ὁ τῶν μακέλλων καὶ τῶν ἀφεδρώνων πᾶς ῥύπος ἐκκέχυται; *ibidem*, ch. 19, 9 ὀρύγμασι τε καὶ καναλικοῖς; *VBaslun* fol. 188^v, ed. Veselovskij, 38 ἐν τῷ

ἀγωνιᾶν αὐτοὺς (the Hagarenes) ἀντὶ ἰδρώτων ὡς ἀπὸ καλάμου (sic) δυσώδης δυσωδία ἐξεπέμπετο. Thus καλαν- = καναλ- as *supra*, line 405. For the v.l. καλανωπλῖται in MS E, see Indices. In addition to the passage quoted above the alternative spelling κάλαμος also appears *VBaslun*, fol. 259, ed. Veselovskij, 98.

8. Andrew, addressing himself to a robber, expresses a similar wish *infra*, line 1874f.
9. A travesty of the kontakion beginning μετὰ τῶν ἁγίων ἀνάπανσον, Χριστέ, τὴν ψυχὴν τοῦ δούλου σου, which was part of the office for the dead (Goar, *Euchologion*, 427).
10. For the ἄρχων τῶν δαιμόνων, see B. Rubin, “Der Fürst der Dämonen,” *BZ*, 44 (1951), 469–81, esp. 475–8.
11. Cf. *VNikMet*, ed. Sullivan, ch. 59,50–2 (they say that after the death of the godless dux Antiochos) πῦρ οὐκ οἶδ’ ὅθεν κατασκήψαν τῇ σορῶ κατέφλεξε ταύτην ἅμα τῷ σκῆνει τοῦ ἁθλίου καὶ τέφραν εἰργάσατο.
12. Almost the same expression *VNiph*, ed. Rystencko, 73,23 (a bishop says,) Τὸν Θεόν σοι τοῦ οὐρανοῦ καὶ τῆς γῆς, φανέρωσόν μοι ...
13. Lit. “backbones”.
14. ἐν ... αὐλιζόμενος: cf. Ps. 24:13.
15. Cf. *supra*, line 842, *infra*, line 3019; further Bauer s.v. νοῦς (ὁ μέγας Νοῦς col. 1102) and Lampe s.v. νοῦς F.2.
16. Lit. “his soul with his body”.
 1. φλόγα ... γενόμενον: cf. Heb. 1:7.
 2. τοῖς ἐλπίζουσιν ... αὐτοῦ: cf. Ps. 32:18.
 3. I.e., St Sophia.
 4. For the *omophorion* as distinctive dress of bishops, see Walter, *Art and Ritual*, 9–13.
 5. ποιμανεῖς ... αἷματι: cf. Acts 20:28. For the prediction, cf. *supra*, lines 383–5, with note 2, and *infra*, lines 4325–7, 4397, app. d, line 229ff.
 6. For the meaning of the expression ἡ ἐκκλησιαστικὴ κατάστασις in this context, cf. *VGregAgrig*, PG 98, 568B ἐκδιδάσκων αὐτὸν τὰ σύμβολα τῆς μοναχικῆς τε καὶ ἱερατικῆς καταστάσεως, ὑπομνησκῶν αὐτὸν τὸ ἀδιαλείπτως ἔχειν τὸν φόβον τοῦ θεοῦ κατέναντι τῶν ὀφθαλμῶν αὐτοῦ etc; also *VloEl*, ed. Festugière, ch. 47,5, with note.
 7. ὅσιος, ἄκακος: Heb. 7:26.
 1. Cf. *supra*, line 937ff., with note 2.
 2. μὴ ... ἐνδύσῃσθε: Matt. 6:25; ζητεῖτε ... θεοῦ: Matt. 6:33.
 3. Cf. *supra*, line 1310f., with note 3.
 4. Matt. 13:14 (Isa. 6:9). See also app. crit.

5. In fact, except for the transfiguration (*supra*, lines 1599–602) Andrew bears little resemblance to Christ: he does not cure the sick, nor feed the hungry, nor turn water into wine, or the like, his manifesto (*supra*, lines 1082–4) being self-ish and his *imitatio Christi* very special.
1. For a moment, the narrative slips into direct speech, a not uncommon phenomenon in texts of this kind. 1734
2. Balls of fire are mentioned also in *VSymSal*, but there they are produced by Symeon himself during a prayer, see ed. Rydén, 160, 10.
3. παρειστήκεισαν ... χιλιάδες: cf. Dan. 7:10.
4. For this image, cf. *VEustrat*, ed. Papadopoulos-Kerameus, 370, 6 ταῖς ἀρεταῖς ὡς ἄμπελος εὐθαλῆς καὶ κατάκαρπος χρηματίζοντες.
5. For the soul conceived of as a bird, cf. Goar, *Euchologion*, 460 δέξαι ἐν ταῖς χερσί σου τὴν ψυχὴν αὐτοῦ ὡς στρουθίον. See also *LChri* IV (1972), 141, and cf. *supra*, lines 532–46, with note 6.
6. Cf. the splendid outfit (βασιλικούς χιτῶνας ἡμφιεσμένοι) of the small group of holy fools that will enter the heavenly Jerusalem according to *VBaslun*, fol. 230^v–232^v, ed. Veselovskij, 74f.; cf. also *supra*, lines 513–17 (Andrew dressed in special clothes for his journey to paradise and heaven).
7. For the transitive use of μεσάζω, cf. *VNiph*, ed. Rystencko, 88, 15 μεσάσω αὐτὸ (i.e. the reading of the book) καὶ ἄρκεϊ.
8. ἀποκαλύψαντι ... σοφίας αὐτοῦ: cf. Ps. 50:8.
9. Thus Nikephoros pretends to have been a friend not only of Andrew but also of Epiphanius; cf. the epilogue.
10. τίς ... θαυμάσια: Ps. 76:14f.
1. As appears from what follows (see esp. lines 1817f. and 1820–2) Nikephoros is referring to the original church of the Holy Apostles, although this church was not dedicated to Sts Peter and Paul alone and cannot have been a mere oratory. For Peter and Paul representing all the apostles, see Grosdidier de Matons, “Thèmes”, 307, note 104, and for the supposedly small size Constantine of Rhodes, *Ekphrasis*, ed. Legrand, lines 472–6 Ἄλλ’ οὐν κατ’ ἀρχὰς οὐ τόσος μορφὴν πέλεν, (...) ἀλλὰ μικράν πῶς τὴν κατάστασιν φέρων. Janin’s doubts about the identity of the church (*Églises*, 401) seem therefore to be unfounded. 1795
2. Holes in the ground were supposed to be favourite haunts of the demons, cf. P. Gautier, “Le *De daemonibus* du Pseudo-Psellos,” *REB*, 38 (1980), 105–94, esp. 157, line 353, with note 45.
3. Cf. Ps. 4:7.
4. Cf. Luke 23:42.
5. Instead of βελτίωσιν one would expect μεταβολήν.
6. The pious emperor is of course Justinian I, who pulled down the old church, which by the 6th century had become decayed, and erected a large new cruciform (cf. line 1821, app. crit.) church with five domes; see Prokopios, *Build-*

ings, I, 4,9–16 (Engl. tr. in Mango, *Art*, 102f.), and for a concise general history of the building Müller-Wiener, *Bildlexikon*, 405f. As pointed out in the Introduction, it is remarkable that Nikephoros has Andrew predict Justinian's rebuilding of the Holy Apostles rather than the same emperor's more famous reconstruction of St Sophia, to the clergy of which he says he belongs (*infra*, lines 4392–4). See also the pertinent remarks in Alexander, *Apocalyptic Tradition*, 127f.

1. Usually, μάμη means 'grandmother'. 1837
2. No more than C. Janning (PG 111, 742, note 22) have I been able to locate this reference, unless Nikephoros is just thinking of the verb ὀδύρεσθαι, which appears Jer. 38:18.
3. St Daniel the Stylite, d. 493, took up his position on a pillar at Anaplous, on the European shore of the Bosphorus, in about 460. According to his Life Leo I (457–74) visited him there several times; cf. *SynaxCP*, ed. Delehaye, 299,18f. (Daniel became so popular) ὥς καὶ τὸν βασιλέα Λέοντα πρὸς αὐτὸν ἀπέρχεσθαι χάριν εὐχῆς; on at least one of these occasions he was accompanied by his wife Verina (*VDanStyl*, ed. Delehaye, 44,20ff.). Naturally neither Andrew nor the present episode appears in the documents concerning St Daniel.
4. In this context σταδιάρχης cannot refer to a person in charge of the race-course, as in the text quoted by Lampe s.v.; it must designate a champion, cf. LSJ, *Suppl.* s.v.
5. οἰκτίρων ... πολυέλεος; cf. Exod. 34:6; also *infra*, line 4347.
1. As both C. Van de Vorst (*AB*, 32 [1913], 80) and J. Grosdidier de Matons 1860 ("Thèmes", 319, note 173) have observed, the following story is based on two separate but similar stories appearing in *PratSpir*, 2932BC and 2933C–2936B. It may be added that grave robbing (τυμβωρυχία) also appears as a motif in the ancient Greek romances, see Chariton, *Chaereas and Callirhoe*, I, 6–9 and Xenophon Ephesius, *Ephesiaca*, III, 8. The motif of a corpse defending its decency also occurs in the legendary *VEpiphany*, PG 41, 109D, although not in a grave-robbery context; see also *ODB*, 867, s.v. Grave-robbery.
2. Note that while in the the stories told by John Moschos the corpse is simply said to lie in a tomb outside the city (Alexandria and Antioch, respectively), it is here supposed to be placed in a chapel situated in a suburban vineyard, which reflects Middle Byzantine conditions; cf. Rydén, "Basil the Younger", 582.
3. The remark ἀποκυλίσας τὸν λίθον τοῦ μνήματος does not appear in the relevant passages in the *PratSpir*; it probably comes from Matt. 28:2. In any case it fits the vineyard setting badly, since it indicates a tomb hewn in the rock, cf. Matt. 27:60.
4. For the μαφόριον, cf. *VTheophan*, ed. Kurtz, 17f., where we learn that the Empress Theophano's μαφόριον was kept, presumably together with her body, in the church of the Holy Apostles where she was buried. Nikephoros' use of the

terms σάβανον and ὀθόνη is somewhat puzzling, since normally they would both refer to the linen in which the corpse was shrouded, corresponding to the σινδών in which the body of Jesus was wrapped (Matt. 27:59), whereas here they seem to refer to a sheet or linen garment (Kyriakakis, “Burial Customs”, 67, note 83; Spyridakes, “Τὰ κατὰ τὴν τελευταίαν ἔθιμα”, 110f.) and a shift, respectively. In the corresponding episodes in the *PratSpir* the dead man is shrouded in ὀθώνια (2932BC), whereas the last garment of the dead girl is called ὁ ἐνδότερος αὐτῆς χιτωνίσκος (2933C). For lit. on σάβανον see Haldon, *Three Treatises*, 214f.

5. Σὺ, κύριε ... κατώκισάς με: Ps. 4:9.
6. ἐν εἰρήνῃ ... ἐκοιμήθη: cf. *ibidem*.
7. Τροχός is hardly an “apertura ianuae”, a doorway, as translated in AASS, Nov. II:1 (1894), 402B (*VIoannic*), but = τεῖχος, φραγμός, cf. T. Nissen, “Unbekannte Erzählungen aus dem Pratum spirituale,” *BZ*, 38 (1938), 351–76, esp. Index s.v.
8. Cf. Isa. 59:10 ψηλαφήσουσιν ὡς τυφλοὶ τοίχον. For the expression, cf. *VNiph*, ed. Rystencko, 122,3f. ἔτιλλεν δὲ τὸν πάγωνα αὐτοῦ τρίχα πρὸς τρίχα ... ἐκριζών.
9. The epithets πανλαίμαργος (*supra*, line 1367) and ἀκόρεστος may make the reader think of Hades, cf. the *Acts of Pilate*, 20,2 (de Santos Otero, 474) Παμφάγε καὶ ἀκόρεστε “Αἰδη; Andrew of Crete, *In dormitionem S. Mariae*, *BHG* 1122, PG 97, 1048A τὴν παμφάγον αὐτοῦ (= ἄδου) ... γαστέρα. Cf. also *infra*, line 2692.
10. For this utterance, cf. Niketas Choniates, *Historia*, ed. van Dieten (Berlin–New York, 1975), 131,11ff. (Poupakes was flogged, whereupon the herald, leading him by a rope which had been put around his neck, cried out,) ὅστις τὸν ἐχθρὸν τοῦ βασιλέως προσιόντα οἱ εἰσοικίζεται ..., οὕτω (read οὕτως?) καὶ μαστίζεται καὶ πομπεύεται; also *VSymNT*, ed. Hausherr, ch. 56,24f. (Hierotheos is put on a mule, which is led by a man crying,) εἴ τις βεβλαμμένος ἐνὶ τὰς φρένας, τοιοῦτον καὶ τὸν θρίαμβον ὑπομενεῖ.
1. πλακώματι: the usual term is πλακωτόν, as in *VConstantini*, *BHG* 364, ed. 1920 Guidi, 337,16 τοῦ πορφυροῦ κίονος τοῦ ἰσταμένου ἐν τῷ πλακωτῷ τοῦ φόρου.
2. Infinitive instead of participle is normal after ὡς ἔθος εἶχεν, cf. *supra*, line 1791f. and, e.g., *VNiph*, ed. Rystencko, 83,2, 177,26; here, however, the syntax is further complicated by the fact that εἶχεν has been replaced by ἔχον.
3. CP had two Senate houses, one on the north side of the Forum of Constantine and one at the Augousteion. Both existed at the time when Andrew is said to have lived and at least the former still existed in the lifetime of Nikephoros. The Senate at the Forum was provided with an ancient bronze door with a gigantomachy in relief, in which the legs of the giants in postclassical fashion were represented as snakes; cf. Constantine of Rhodes, *Ekphrasis*, ed. Legrand, line 139f. δράκοντας τοὺς πόδας / κάτωθεν ἐνστρέφοντας ἐσπειρημένους. Evi-

dently the *λωρόποδες* (“thong-legs” or “whip-legs”) refer to these representations, so that Andrew compares the sinful man to a giant fighting a vain fight against God. See further Rydén, “Date”, 137–9, and cf. *infra*, line 3987f., with note 62.

4. Note that *ἄξων* ‘axle-tree’, *διαβήματα* ‘steps’ (here ‘legs’, corresponding to the ‘thong-legs’) and *διεστραμμένος* ‘crooked’ are often used metaphorically in the Bible to illustrate wickedness and folly.
5. To Andrew’s mind Hades has the shape of a dragon, which is how Hades appears in the iconography of the Last Judgment and therefore often also in that of the Heavenly Ladder, see J.R. Martin, *The Illustration of the Heavenly Ladder of John Climacus* (Princeton, 1954), 14f.
6. For the uncertainty concerning the true character of Andrew, cf. *supra*, lines 1185–8, with note 1.
7. By the time of the composition of VA Constantine’s Forum had become a lively commercial centre, cf. *supra*, line 1295f., note 1.
8. For *ἄχυρα καὶ κονιορτός*, cf. Job 21:18; also *VBasIun*, fol. 345, ed. Veselovskij, 169 οὐ γὰρ ... ἵνα συνάξητε ἄχυρα καὶ κονιορτὸν εἰς ἀποθήκας; Theognostos, *Thesaurus*, ed. Munitiz XVI, 425f. *θερίσει ἐκεῖνος* (the devil) *κονιορτὸν καὶ ἄχυρα*. Andrew’s exclamation seems to correspond to what Leontios calls *διαλαλεῖν* and Symeon Salos regarded as a particularly effective weapon in the arsenal of a holy fool, see *VSymSal*, ed. Rydén, 155,23ff.
9. Like the Senate House at the Forum, the Anemodoulion, a monumental weathervane erected by Theodosios I near his forum, is among the seven wonders of CP described by Constantine of Rhodes, *Ekphrasis* (ed. Legrand, lines 178–201; annotated Engl. tr. by Mango, *Art*, 44f.). Mango, *Développement*, 57, referring to this passage, states that the place where the Anemodoulion stood had become the haymarket of CP; at least it seems safe to say that straw was sold there.
10. *καπνός*: cf. Goar, *Euchologion*, 462 *καπνὸς ὑπάρχει ὁ βίος, ἀτμὶς καὶ τέφρα*.
11. The Staurion, named after a monumental cross, was connected or identical with the Zeugma, which was situated between the so-called Aqueduct of Valens and the Golden Horn, see Prinzing–Speck, “Fünf Lokalitäten”, 186 and Mango, *Développement*, 17. For the spelling in the MS, see Introduction.
1. Note that no copy retains the original form of the phrase. Instead of *ἐν εὐλαβείᾳ ἐπευφημιζόμενον* one would expect something like *ἐπ’εὐλαβείᾳ φημιζόμενον* as *VNicolStud*, PG 105, 908B *Φώτιον ... ἐπ’εὐλαβείᾳ ... καὶ γνώσει πολλῇ φημιζόμενον*. For the use of *ἐν*, however, *SynaxCP*, ed. Delehaye, 181,19 *ἐπίσημος ἐν εὐλαβείᾳ* offers a parallel. As for the illogical construction *μοναχὸν ... κινούντας* cf. *ibidem*, 25,33f. *ιερεὺς τις μετ’εὐλαβοῦς διακόνου ἀγάπην ... εἰς ἀλλήλους κτησάμενοι* and *VTheophan*, ed. Kurtz, 20,16f. *τὴν πάντων κυρίαν ... ἅμα τῆς ἀγίας Θεοφανῶ ... εἰσιούσας*.
2. Cf. *infra*, line 2465f.; also *VTheodorThess*, ed. Kurtz, 12,17f.: when Theodo-

- ra's husband died, she gave one third of his property to the poor ὑπὲρ σωτηρίας τοῦ ἀνδρὸς αὐτῆς.
3. For a dragon with three heads and a tail see also *DigAkr*, ed. Mavrogordato, VI, 63ff. It is twice represented in the icon of Andrew the Fool in the Russian Museum in St Petersburg, see Lazarev, *Moscow School*, Pl. 81.
 4. For a similar formula, used sincerely, see *MirArtem*, ed. Papadopoulos-Kerameus, 13,7f. 'Ο ἐκ τῆς Θεοτόκου τεχθεὶς Χριστὸς ὁ θεός, αὐτός σε ἰάται, 47,2 ὁ Χριστὸς σε ἰάται, 58,27f. 'Ο ... Χριστὸς ὁ θεὸς ἡμῶν, αὐτὸς αὐτὸν ἰάται; *VTheoctLesb*, ed. Delehaye § 14 ὁ θεός, ἄνθρωπε, ἐλεῆσαι (sic) σε.
 5. Δράκων ... ἀνομιῶν: cf. 1 Tim. 6:10. The γραφή (line 1971) corresponds to an ἐπιγραφή of a picture, cf. *VIgn*, PG 105, 540Df., and also *infra*, line 2340f.
 6. Too much importance should not be attributed to the literal meaning of φύσει, cf. *supra*, line 103 φύσει παρατραπεῖς, which I have rendered by 'stark mad', and further *VNiph*, ed. Rystencko, 106,3 εἶτε γυνὴ ἣν τῇ φύσει εἶτε ἀνὴρ, *VBaslun*, fol. 181^v, ed. Veselovskij, 32 σταυρὸς ξύλινος μὲν τῇ φύσει, σπινθηροβολῶν δὲ ... The eunuchs are of course the two angels, one good and one evil, that since early Christian times had been believed to accompany every human being, cf. *supra*, line 1059f. and also, e.g., *VBaslun*, fol. 87, ed. Veselovskij, 26 and *ApocAnastasias*, ed. Homburg, 24,6–8.
 7. Cf. Col. 3:5.
 8. Cf. Matt. 25:34–6.
 9. Cf. Isa. 66:2.
 10. μακάριοι οἱ πραεῖς: Matt. 5:5; μακάριοι² ... καρδίᾳ: Matt. 5:8.
 11. Matt. 5:7.
 12. Luke 6:36.
 13. Matt. 9:13 par. (Hos. 6:6); also quoted *VBaslun*, fol. 35^v, ed. Vilinskij, 305.
 14. Isa. 58:7.
 15. As is often the case in texts on this level of style the participle is coordinated with a finite verb.
 16. As suggested in the Introduction, λευσχήμεν for λευχείμεν may be an example of false etymology.
 17. μὴ ἐλεᾶν ... κρίσει: cf. Exod. 23:3; μὴ λαμβάνειν ... δυνάστων: cf. Lev. 19:15. The same combination of quotations in *VEpiphany*, PG 41, 93B, and *VBaslun*, fol. 235, ed. Veselovskij, 78.
 18. λάβετε ... ἀφεθήσεται αὐτοῖς: John 20:22f.
 19. ἀπὸ γραφῆς: cf. *PratSpir*, 3041A (I was often sent to certain Jews) ἵνα ἀπὸ Γραφῆς αὐτοῖς διαλεχθῶ.
 20. The reading τόπω, δι' ἧς, rejected by all copies except C, may be defended with the help of Luke 19:4f., see Introduction. *VBaslun*, fol. 122, ed. Veselovskij, 54

ἤλθομεν ἔνδον τοῦ οἴκου αὐτοῦ, ἐν ᾧ ὁ νοσῶν κατέκειτο offers a further parallel.

21. πάλιν ... ἤκει; cf. *supra*, line 1424f., where Andrew addresses the devil in the same manner.
22. Cf. *VNiph*, ed. Rystenکو, 95,24ff.: at the Last Judgment the monks will be provided with six wings each and so become cherubim and seraphim, and their glory will become πολυόμματος.
23. I.e., like the seraphim; cf. preceding note.
24. Cf., e.g., *VloEl*, ed. Festugière, ch. 23,14 τὸ ἰσάγγελον τοῦ μοναδικοῦ βίου σχῆμα.
25. Cf. Eccles. 2:18 and 6:2; the same argument appears also in *VAnt*, PG 26, 869A and *VPhilar*, BHG 1512, ed. Vasiliev, 81,32f. For an explanation of the pendent dative οἷς, see Introduction.
26. Andrew expresses the same morality as John the Merciful: although one may save one's own money, one should not keep what belongs to God, see *VloEl*, ed. Festugière, ch. 6,32–5 (where the verb meaning 'to be miserly' appears in the form σκνιφεύομαι). For ἄγχη cf. *VNiph*, ed. Rystenکو, 118,32 (ὁ τοκίζων) ἄγχεται τῇ κυνείᾳ. Presumably the phrase was inspired by the death of Judas, another miser, as described in Matt. 27:5; cf. also *VBasilun*, fol. 357^v, ed. Vilinskij, 331 ὁ χρυσὸς καὶ ὁ ἄργυρος ὡς ἀγχόνῃς.
27. Lit. 'others suffer from hunger and thirst and cold, dying', cf. Introduction.
28. κόσμον ... κόσμῳ: cf. 1 John 2:15. For the dative τοῖς, coordinated with an accusative, cf. Introduction under "Language and Style."
29. Cf. Matt. 10:9f.
30. ἡτοίμασας, τίνι ἔσονται: Luke 12:20; τῆς ψυχῆς τὰ προπύλαια: cf. *PratSpir*, 2976A Γενοῦ θυρωρὸς τῆς καρδίας σου, ἵνα μὴ εἰσέλθῃ τις ξένος, λέγων 'Ἡμέτερος εἶ ἢ τῶν ὑπεναντίων; also *VLeontHier*, ed. D. Tsougarakis, 98,17 τοῖς προθύροις τῆς αὐτοῦ καρδίας ἐφειστηκὼς διὰ πνεύματος.
31. μὴ ... κλίνειν: cf. Matt. 8:20 par.
32. τῷ σατανᾷ ... σαρκός: cf. 1 Cor. 5:5; note that Andrew does not refer to the second half of the passage: ἵνα τὸ πνεῦμα σωθῇ ...
33. Note the contrast to the description of the heavenly dove, *supra*, line 664. Cf. also *VBasilun*, fol. 285, ed. Veselovskij, 119 ἀπὸ τῶν ὀφθαλμῶν αὐτῶν (certain heretics at the Last Judgment) σκότος βαθύτατον ἐξεπορεύετο.
34. Ἐξετάζω and ἐξέτασις are the usual metaphors for the torments to which the demons may subject a sinner, see Indices. Ἐκτάσσω seems to be borrowed from the realm of taxation, cf. e.g. TheophConf, *Chronographia*, ed. de Boor, 367,28 ἀπαιτήσεις καὶ ἐκταγὰς καὶ δημεύσεις.
35. Cf. the passage περὶ δὲ τοῦ καλεῖν δράκοντα ἢ ἀστραπή *infra*, line 3199ff.
36. It would be tempting to read ἀνθεοφόρῳ, but according to what follows "flowery" in fact refers to the tree, not to the plant.

1. Epiphanius was mentioned last time in the paragraph 1777–90, *supra*. 2125
2. γυναικὶ οὐχ ὠμίλησέ ποτε: cf. *VBasIun*, fol. 59, ed. Vilinskij, 321,13f. ἐκ κοιλίας μητρός μου γυναικὶ μὴ προσομιλήσας.
3. Cf. Rom. 12:17 par.
4. Cf. Matt. 5:39.
5. Matt. 18:7.
6. κατεσταλμένος ‘calm’ is here used with an agent, which results in a phrase which cannot be translated literally. Probably the author had in mind something like “calm, although surrounded on all sides by ...”.
7. For μαλακία meaning ‘masturbation’, cf. *VNiph*, ed. Rystenکو, 104,22f. οὐαὶ μοι τῷ ἀθλίῳ καὶ ἀμαρτωλῷ, αἱ γὰρ χεῖρές μου τρέπονται εἰς μαλακίαν.
8. τὴν βεβυθισμένην μέθην: as in the case of κατεσταλμένος *supra*, note 6 the participle cannot be translated literally. One may compare phrases like ῥόδον or μῆλον μεμυρισμένον, *DigAkr*, ed. Mavrogordato, IV, 766 and VI, 107. Cf. also *supra*, line 948 δυσωδίαν ἐπισπασάμενον, with note 3.
9. διὰ ταῦτα γὰρ ... ἀπειθείας: Eph. 5:6.
10. Presumably the four dragons of sin constitute the antitheses of the four cardinal virtues, cf. H. Meyer–R. Suntrup, *Lexikon der Mittelalterlichen Zahlenbedeutungen* (Munich, 1987), 341, and also *infra*, line 2463, with note 7.
11. σύντριψον τὸν βραχίονα: Ps. 9:36.
12. Cf. the emperor’s ritual trampling on the neck of a defeated enemy.
13. Κύριος ... χάριν: Prov. 3:34.
14. Cf. *supra*, line 252 and, especially, *infra*, lines 2925–30; also *VEustrat*, ed. Papadopoulos-Kerameus, 367,12f. τὰ τῆς ψυχῆς ἀρχέτυπα καὶ καθαρὰ διὰ τῆς ἀμαρτίας καταβορβωράσασιν κάλλη and *VNiph*, ed. Rystenکو, 10,7f. κατεμίαιναν τὸ καθαρὸν κάλλος τῆς ψυχῆς αὐτοῦ, πορνείαις καὶ μοιχείαις σχολάζων; *ibidem* 124,18 μιαινὼν τὸ κάλλος τῆς ψυχῆς καὶ τοῦ σώματος.
1. Τὰ σκοληκόβρωτα πάχη τῶν γυναικῶν: in his typical dislike of sexuality, the writer refers to the female body as if it were a corpse, cf. *PratSpir*, 2865CD: a hermit is tempted by the devil to have intercourse with a female fellow hermit. On his way to her the earth opens and decomposing, ill-smelling bodies appear. Somebody says, “This body belongs to a woman, that to a man, enjoy whichever you like!” Cf. also *VNiph*, ed. Rystenکو, 25,6ff. Τί δέ ἐστιν γυνή; Φορεῖ χιτῶνα ἐπάνω τῆς σαρκός, ἣ πρόκειται ἐν τοῖς τάφοις ὅλη πεπλησμένη δυσωδίας, ἔνδον δὲ τῆς σαρκὸς αἷμά ἐστιν καὶ κρέα καὶ νεῦρα, ἔνδον δὲ τούτων γαστήρ κόπρον φέρουσα δυσωδίας, ἄρα ποία ἡδυνὴ ἐν τούτοις etc. 2216
2. ὁ ἐμβλέψας ... αὐτοῦ: cf. Matt. 5:28.
3. ζεύγος τρυγόνων: Luke 2:24.
4. Who is the John referred to here? The same idea is expressed in *VCyrrillPhileot*, ed. Sargologos, ch. 3,1 ζεύγνυται γυναικί, οὐ σκοπῶ φιληδονίας, ... ἀλλὰ παιδοποιίας, where the editor refers to John Klimax, *Scala Paradisi*, PG 88,

1013C; unfortunately, this cannot have been the passage Nikephoros had in mind.

5. For the fire cf. Matt. 18:8 par., for the weeping and the darkness Matt. 8:12 par., and for the angels of punishment, *infra*, lines 3772–82 and 4119, also *ApocAnastasiae*, ed. Homburg, 19,1 ῥομφαία πύρινος ... ὑπὸ ἀγγέλων βασταζομένη. Note that the sentence is anacoluthic.
6. εὐρεῖν ... κρίσεως; cf. 2 Tim. 1:18.
7. The same combination of sins appears *VBasIun*, fol. 135, ed. Veselovskij, 66,16f.
8. θλίβει ... ἄγιον; cf. Eph. 4:30.
9. Note that “a year’s respite” is also a fairy-tale motif.
10. In the MSS λοίμη and λοιμικός are consistently spelt λύμη and λυμικός, thus perhaps thought to be connected with λύω, cf. *infra*, line 2396.
11. As appears from the apparatus, MS E here adds a passage containing a reference to a wise man who said, “Habits are like obligations.” I have not been able to find the source of this saying.
12. ἐν ... θανάτου; Ps. 87:7.
13. κληρονόμοι ... κόσμου: a combination, it would seem, of Matt. 25:34 and John 17:24.

1. εἶδεν ... νυκτὸς; cf. Dan. 7:13.

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2. Cf. *infra*, line 3010f. τὰ ἀφεγγή χωρία τῶν καταχθονίων. Nikephoros may have been inspired by an edifying story of the kind translated by Festugière, *Vie de Syméon le Fou et Vie de Jean de Chypre*, 613ff., cf. esp. 615 “... Et la terre s’étant fendue, nous arrivâmes à des terribles lieux resserrés, obscurs et brumeux ... jusqu’aux lieux dessous terre dans les prisons et les maisons de garde de l’Enfer ...”.
3. The inscription on the signboard is an underworldly counterpart of the heavenly inscriptions appearing in *VloEl*, ed. Festugière, ch. 27,72f. (Μονὴ αἰωνία καὶ ἀνάπαυσις Τρωΐλου ἐπισκόπου) and *VBasIun*, fol. 373^v, ed. Vilinskij, 342,28f. (αἰωνία μονὴ καὶ κατὰπαυσις τοῦ γνησίου μου θεράποντος Βασιλείου τοῦ Νέου); cf. Introduction. The fact that the inscription is said to hover in the air gives the impression that Nikephoros is describing a picture, cf. *supra*, line 1970ff., with note 5. I have no explanation why he has given John’s father the unusual name Keleustion, which seems to correspond to Lat. Caelestinus.
4. Cf. *supra*, line 281f., and also *infra*, lines 3494–6. The coprophagy in Hades parodies the celestial banquet of the blessed (Grosdidier de Matons, “Thèmes”, 318).
5. Thus, although the souls of the sinners are waiting in Hades for the Last Judgment, they have already been condemned, cf. *VBasIun*, fol. 105, ed. Veselovskij, 41,12–14 Καὶ γὰρ εἶδον τὰ ζοφερὰ ταμεῖα ἐκεῖνα τοῦ ἄδου ἐν σκοτεινοῖς καὶ ἐν σκιᾷ θανάτου, ἔνθα αἱ ψυχαὶ τῶν ἀπ’αἰῶνος καταδεδικασμένων

ἐναποκλείονται. Sometimes the soul is even said to go straight to the eternal punishment (so *infra*, line 3786f.), as if there were neither Hades nor a Last Judgment.

6. παρεσυνεβλήθησαν ... αὐτοῖς: cf. Ps. 48:13 and 21.
7. Cf. Georgios Pisides, *Hexaëmeron*, line 777, PG 92, 1493 Σῦας δὲ πόρνους, καὶ λύκους τοὺς ἄρπαγας.
8. One would expect “the daughter of Herodias” (Matt. 14:6 par); but cf. John Chrysostom (?), *In decollationem Ioannis Baptistae*, PG 59, 485ff., which is often quoted in texts dealing with the conflict between John Chrysostom and the Empress Eudoxia; cf. also *VSymNT*, ed. Hausherr, ch. 80,3f.
9. Note that in Modern Greek κατσίκα ‘she-goat’ is used as a word of abuse for a sexually provocative woman, see Stavroula Leontsini, *Die Prostitution im frühen Byzanz* (Wien, 1989), 190, note 9.
10. The equation of animals with destructive passions, common in antiquity, was adopted by Christian writers, see J. Trilling, “The Soul of the Empire,” *DOP*, 43 (1989), 27–72, esp. 65, note 166, with further lit.
1. διεσκορπίσθη ... ἄδην: cf. Ps. 140:7. 2398
2. For the description of the disease, cf. *VSymNT*, ed. Hausherr, ch. 115,3ff. λάβρω ποτὲ πυρετῷ συσχεθεῖσα δεινῶς ἐφλεγόμην τὰ σπλάγχνα, καὶ ὡς κηρὸν ἐτηκόμην τὰς σάρκας (cf. Zech. 14:12), καὶ ὡσεὶ φρύγιόν μου τὰ ὀστά συνεφύγετο (cf. Ps. 101:3), καὶ τὰς ἁρμονίας ὅλου διελύομην τοῦ σώματος. To die in agony was believed to be appropriate for a sinner, cf. *VNikMet*, ed. Sullivan, ch. 59,47f. ὁ παροιμιώδης λόγος ... ὁ φάσκων “ψυχαὶ παρανόμων ἀπολοῦνται ἄωροι καὶ φαῦλοι ἐν θανάτῳ ἐξαισίῳ,” a combination of Prov. 13:2 and Job 9:23; further Nikephoros Blemmydes, *A Partial Account*, tr. J.A. Munitiz (Leuven, 1988), I, 52, p. 74 “Occasionally, you see, even in this life God pillories evil-doing ... in order to discredit those who have died in its company, and to give a hint of the disgrace that awaits them, and also to frighten and correct those still alive who participate in it;” see also *infra*, line 2826, note 2.
3. ἐν¹ ... θανάτου: Ps. 87:7.
4. σκέπων ... ἀρετὴν: cf. *VSymSal*, ed. Rydén, 145,5.
1. Port at the Golden Horn opposite Pera; see Janin, *CPByz*, 396f., Müller- 2425
Wiener, *Bildlexikon*, 57–9.
2. For the optative, cf. *supra*, line 1060, with note 5.
3. Ἀναβαίνει ... καρδίαν αὐτῆς: cf. Acts 7:23.
4. συνεργήσῃ ... ἀγαθόν: cf. Rom. 8:28.
5. ποιεῖν ... καταθύμια: cf. Isa. 44:9.
6. The term ἀντρότουβον does not just mean ‘wick’ (thus Kriaras s.v. ἀπτρότουβον, with ref.) but is a dvandva compound referring to two different but complementary parts, cf. *Arethae Scripta minora*, ed. Westerink, I (Leip-

- zig, 1968), 240,27f. σκευάζεται ... κανδήλα μετὰ ἀπτρίου καὶ τουβίου (I owe this reference to E. Trapp). The wick (normally written ἄπτριον) was contained in a metal tube which could be attached to the rim of an open glass lamp; cf. R.L. Hohlfelder (ed.), *City, Town and Countryside in the Early Byzantine Era* (New York, 1982), 149, note 14, with further references. For the spelling see under “Language and Style”.
7. The number of knots is reminiscent of the number of the dragons of sin *supra*, line 2170f., with note 10. The magician may have chosen Wednesday (ἡ τετράς, the fourth day of the week) for the same symbolic reason.
 8. διανεῖμαι ... σωτηρίας; cf. *supra*, lines 1957–9.
 9. For the phrase ἔρωτα ... ἐμοῦ cf. *supra*, line 863. It conveys the idea of something threatening, cf. *VNicolStud*, PG 105, 880A on Leo V: ἀναγορεύεται κατὰ χριστιανῶν εὐσεβῶν ἀσεβῶς (read ἀσεβῆς) ἀναξ ὁ μιάρῳς; in contrast, when the Martyr Akakios falls in love with Epiphanius, he says “πεφίληκά σε” (*infra*, line 3713).
 10. In the Middle Byzantine period the general attitude toward the antique statues in the Hippodrome was one of indifference mixed with suspicion and superstition, see Mango, “Antique Statuary”, esp. 59ff. (the present passage mentioned 59f.) and Dagron, *CP imaginaire*, 128ff. (on the present passage, see 133). Evidently their nudity was tolerated as a historical fact, although on occasion it could incite sexual fantasies, as here. To judge from *VBaslun*, fol. 93, ed. Veselovskij, 31,17 (the demons of the custom-house of pederasty are τῇ θέᾳ εἰδεχθεῖς οἷα τὰ τοῦ θεάτρου εἰδῶλα) they looked ugly to the ordinary beholder.
 11. For the ellipse of the main clause after εἴ τι cf. TheophConf, *Chronographia*, ed. de Boor, 470,15f. καὶ εἴ τι κρίνει ὁ θεός ‘and God will decide the outcome’, with the comments in Tabachovitz, *Studien*, 22–4; further *VNiph*, ed. Rys-tenko, 12,2f. Ἀναστὰς τῇ νυκτὶ ποιήσω κἂν μίαν εὐχὴν καὶ εἴ τι θελήσει ὁ θεός, and Haldon, *Three Treatises*, C434f. ... καὶ ὑπομνήσκειται περὶ τούτου ὁ βασιλεὺς, καὶ εἴ τι κελεύει ἡ βασιλεία αὐτοῦ (where the editor’s translation is inaccurate).
 12. οὐ φοβηθήσομαι ... ἔστιν; cf. Ps. 22:4.
 13. Lit. “burn me terribly, and I cannot endure the pains.”
 14. To burn the instruments of magic was believed to be an efficacious remedy for magic, cf. *VlrChrys*, ed. Rosenqvist, 62,19–23.
 15. ἐκχέαι ... φιάλεώς μου; cf. Rev. 16:1; note the inverted word order; for the genitive form φιάλεως, see Indices.
 16. The exact meaning of the words χωρικός and τίτλος in this context escapes me. It may be that the imagery distantly echoes a legendary episode in a late Life of St John Chrysostom, in which the Empress Eudoxia, with whom John was in conflict, enters a private vineyard, eats a bunch of grapes and then has the vineyard confiscated (πιτλωθῆναι τοῖς βασιλικοῖς), see *Douze récits*, ed. Halkin,

- no. III, ch. 41 (p. 193) and, for the story, K. Holum, *Theodosian Empresses* (Berkeley–Los Angeles–London, 1982), 72.
17. The red demons attacking Epiphanius at midnight (cf. *supra*, line 34ff.) seem to correspond to the fiery angels mentioned *infra*, lines 3772ff. and 4119.
18. ἐπετίμησας ... ἦχον: cf. Ps. 9:6f.
19. I.e., to be precise, during the last night but one; cf. *supra*, line 176, note 1.
20. I.e. “Do not thank *me*! Being a sinful man, I cannot achieve anything on my own.”
21. The Chalkoprateia, “the most important shrine of the Virgin in Constantinople” (Mathews, *Early Churches*, 28), was erected in the 5th century about 150 m NW of Saint Sophia, in the direction of the Neorion, which fits both the chronological and the topographical context.
22. Gal. 6:2.
23. The water was not mentioned *supra*, line 2457f. It belongs in the context, however, for most of the volume of an oil lamp was taken up by water, while the oil constituted the uppermost layer.
24. Thus grace and sin exclude each other, cf. *VSymNT*, ed. Hausherr, ch. 149,5 πνεύματι πορνείας οικονομικῶς τῆς χάριτος συσταλείσης καθυποβάλλεται.
25. For the idea, cf. *VStephlun*, PG 100, 1137C Ἐνέγκαντες δὲ στάμνον πεπλησμένην ὕδατος, ἀπὸ τῆς κεφαλῆς κατέχεαν ἐπ’ αὐτὸν ἵν’ εἴπω, εἰς ἀποτροπὴν τοῦ βαπτίσματος.
26. For oil at baptism, see Trempelas, *Μικρὸν εὐχολόγιον*, I, 291ff., 357ff.; Onasch, *Einführung*, 196f.
27. Cf. Trempelas, *Μικρὸν εὐχολόγιον*, I, 369f., 372; Goar, *Euchologion*, 303f.; *RAC*, XII, col. 1261.
28. Θαυμαστὸς ... σοί: cf. Ps. 67:36 and *supra*, line 1118f., with note 6. As to ἐπὶ for ἐν cf. *infra*, line 3596.
29. Cf. *supra*, lines 364–9.
1. In Byzantium, Lent did not include Holy Week.
 2. Cf. Ps. 131:1 and 6.
 3. As in the episode of Epiphanius’ disputation with the philosophers, *supra*, line 821ff., the philosophers are using a convoluted, pseudo-learned jargon.
 4. ἀνάπαυσις: Ps. 131:4.
 5. Ps. 131:5.
 6. The idea that, in a metaphorical sense, the Mother of God was God’s house is often expressed, e.g. *Akathistos* (Trypanis, *Cantica*, 29–39), 23,1f., εὐφημοῦμέν σε πάντες ὡς ἔμψυχον ναόν, θεοτόκε. Cf. also the relevant remarks by C. Mango in H. Kähler, *Die Hagia Sophia* (Berlin, 1967), 59.
 7. Here some MSS add two episodes, see *infra*, app. a.

1. Cf. Eph. 2:20, and also *supra*, line 556.
2. ἡ τρυμαλὶς ... σοι: cf. Mark 10:25; for τρυμαλὶς = τρυμαλιά see Indices.
3. I have found no other example of τρυμαλιάς = τρυμαλιά.
4. οἱ πίονες ... γῆς: Ps. 21:30.
5. The series of coins of gold, silver and copper appears also in Matt. 10:9. A more striking parallel, however, is *VPhilar*, BHG 1512, ed. Vasiliev, 79,16ff. εἶχε δὲ ἔθος τοιοῦτο ὁ μακάριος· ἐν μόνον νόμισμα ἢ ἀργύριον ἢ ὀβολὸν οὐκ ἠθέλε τι παρασχεῖν τῶν χρεῖαν ἔχόντων· ἀλλὰ γεμίζων βαλάντια τρία, ἐν χρυσοῦ καὶ ἐν ἀργυρίου καὶ τὸ ἐν ὀβολῶν ... (corresponding to ed. Fourmy–Leroy, 149,11ff.). Cf. also PsKodinos, ed. Verpeaux, 255: during the coronation ceremonies (of the 14th century only?) bundles of money were thrown to the populace, each containing three gold coins, three silver coins and three copper coins.
6. The beehive metaphor, which appears already in the 8th-century *VisBaronti*, ch. 17 (Dinzelbacher, *Mittelalt. Visionslit.*, 51) is also found in *VNiph*, ed. Ryshtenko, 109,31ff.: in a vision, Niphon sees the gates of heaven open and the angels of God go in and go out like bees in a beehive, bringing the souls of men with them, while black creatures in the air try to pull them down. Thus, whereas the beehive represents heaven, the rich, who know only one way traffic: money in, nothing out, are like Hades, who was traditionally described as insatiable, cf. *supra*, note 9 to line 1913.
7. The verb ἀφηνιάζω, lit. ‘refuse to obey the reins’, seems to point forward to the following, where Andrew compares himself to an ass.
8. Andrew behaves like Symeon the Fool, cf. *VSymSal*, ed. Rydén, 166,3f. καὶ ὑβρίσας αὐτὸν καὶ πάντας τοὺς τοῦ οἴκου αὐτοῦ κατήλθεν τρέχων.
9. ὥς ... πῶλος: cf. Mark 11:2ff. par.
10. Matt. 24:40f.
11. εἰς ... κυρίου: 1 Thess. 4:17.
12. I.e., to judge from what follows, ‘leap and bound’, cf. *VLeoCat*, ed. Latyšev, 25,4f. ἤρξατο τὰ τῶν ἡμιόνων μμεῖσθαι λακτίσματα, σκιρτῶν ἀτάκτως ...
 1. Those who fight the devil and his temptations are often called valiant (γενναῖοι). 2717
 2. Lit. ‘filthy bad smell’.
 3. Lit. ‘ill-smelling’.
 4. One would expect “that he was on the way to overcoming the temptation”.
 5. The father of the demons is also mentioned *supra*, line 157 (cf. note 7) and *infra*, line 3473.
 6. This is a free translation of the sentence. I do not know what ἐνίστε, which does not go well with the aorist ἔλαθεν, means in this context.
 7. ὑπομείνας πειρασμὸν: cf. Jas. 1:12.

8. κατὰ ... ἄνθρωπον: cf. Eph. 3:16.
9. κίνησιν ... πύρωσιν: cf. *VSymSal*, ed. Rydén, 135,17, 155,12; John Klimax, *Scala Paradisi*, PG 88, 1013C.
10. ὡσεὶ ... ἐξεγειρομένου: Ps. 72:20.
11. Ps. 33:20.
12. Cf. Ps. 118:143.
13. Παλαιστὰς ... ἡμῶν: cf. Ps. 38:6. Whereas in the Septuagint παλαιστὰς means ‘a few handbreadths’ it is here understood as ‘wrestlers’, which makes the play on παλαίω possible.
14. Here the MS group ζ adds a quotation from the Book of Esdras, which I cannot locate.
1. Note that in εἰς ... ἐξώτερον the σκότος of Matt. 8:12 par. has been exchanged 2800
for πῦρ, cf. *supra*, line 2247f. τὸ φοβερὸν ἐκεῖνο πῦρ ... καὶ τὸ σκότος τὸ
ἐξώτερον, further *supra*, line 2346f. and *infra*, lines 2852–5.
2. Death agony indicates perdition of the soul, see Grosdidier de Matons,
“Thèmes”, 325ff. and G. Dagron, “Le saint, le savant, l’astrologue”, 153, note
18; cf. *supra*, lines 2395–401, with note 2.
3. γενεὰν ... ἁμαρτωλόν: cf. Mark 8:38.
4. The blasphemer, *infra*, line 3461ff., seems to be one of these.
5. One would expect: “who sends out his demons”.
6. For the essence of the soul and its deterioration through sin, see *infra*, lines
2906ff., 2925ff.
1. The idea that one should not have intercourse on a Sunday is particularly typi- 2875
cal of the so-called Letter of Christ *de die dominica*, see Vassiliev, *Anecdota*,
23–32, esp. 32 ἐπικατάρατος ὁ ἄνθρωπος ἐκεῖνος ὁ μετὰ γυναικὸς κοιμώμενος
τὴν ἁγίαν κυριακὴν, but is also found in *ApocAnastasias*, ed. Homburg 12: St
Kyriakē urges the Lord to drown those who desecrate her day by, among other
things, having intercourse with their wives. See further Pribsch, “Letter from
Heaven”, 12, note 2 (I owe this reference to Mr. T. Hållander) and, for the ori-
gin of the Letter, M. van Esbroeck, “La lettre sur le dimanche, descendue du
ciel,” *AB*, 107 (1989), 267–84. For a survey of Byzantine Sunday celebration
see now G. Dagron, “Jamais le dimanche”, in *Mélanges H. Ahrweiler* (forth-
coming).
2. For the idea of Church as Christ’s bride: 2 Cor. 11:2. For later examples, see,
e.g., Photios, *Hom.* 17, ed. B. Laourdas (Thessalonica, 1959), 167,34f. τὴν
νύμφην Χριστοῦ ἐκκλησίαν, and *VNiph*, ed. Rystencko, 87,36–88,5.
3. Cf. Rev. 14:15.
4. Cf. PsAthanasios, *Quaestiones ad Antiochum*, PG 28, 617A ψυχὴ σώματος
ἀπὸ πλάσμεν ὅτε ἀγαθόν τι ὅτε πονηρὸν διαπραξάσθαι δύναται.
1. Contrary to what has been intimated (Mango, “Life Reconsidered”, 299) the 2893

following *erotapokriseis* have little in common with the Dialogues of pseudo-Caesarius (6th century).

2. Note that the “invisible limbs” of the soul could be made visible in art, in which most often the soul was given the form of a baby or homunculus, see C. Walter, “Death in Byzantine Iconography,” *EChR*, 8 (1976), 113–27, esp. 119 and fig. 3; de Chapeaurouge, “Rettung der Seele”, 11 (on the conflict between the doctrine of the incorporeity of the soul and pictorial art) and 44.
3. On the deification of man see JohDam, *Expfid*, ed. Kotter, ch. 26,34–6 (man is a ζῶον) τῇ πρὸς θεὸν νεύσει θεούμενον, θεούμενον δὲ τῇ μετοχῇ τῆς θείας ἐλλάμψεως καὶ οὐκ εἰς τὴν θείαν μεθιστάμενον οὐσίαν. Cf. further e.g., *VSymNT*, ed. Hausherr, 111,12 θεὸς ἐχρημάτιζε θέσει.
4. According to many the embryo was animated 40 days after conception, see Carolina Cupane–E. Kislinger, “Bemerkungen zur Abtreibung in Byzanz,” *JÖB*, 35 (1985), 21–49, esp. 42f. This belief does not necessarily contradict the doctrine according to which body and soul are created simultaneously (Joh Dam, *Expfid*, ed. Kotter, ch. 26,22f.), since the former was not supposed to be shaped before the 40th day.
5. Cf. *supra*, lines 251–3 (the beauty of the soul ruined in a brothel), 2182f. (the beauty of the soul defiled by fornication), and 2859–61 (the disgusting appearance of the soul of a sinner at death).
6. One of the oldest churches in Constantinople, at the time of Nikephoros believed to have been erected by Constantine I, see Janin, *Églises*, 7f.; Berger, *Untersuchungen*, 584f.
7. πηγῆς ... μέλι: cf. Exod. 3:8 par. γῆν ῥέουσιν ... μέλι.
8. For ἐν ... γαλήνῃ ἐπὶ τὸ αὐτό cf. Ps. 4:9 ἐν εἰρήνῃ ἐπὶ τὸ αὐτό (also *supra*, line 1905f.). As the meaning of ἐπὶ τὸ αὐτό is not quite clear to me (“at the same time”?), I have refrained from trying to translate it.
9. Cf. JohDam, *Expfid*, ed. Kotter, ch. 16,6 Κτίζει δὲ ἐννοῶν, καὶ τὸ ἐννόημα ἔργον ὑφίσταται λόγῳ συμπληρούμενον, although he adds: καὶ πνεύματι τελειούμενον.
10. ὁ λόγος ... αἰώνων: cf. Ps. 54:20.
11. ἐτέθη θεμέλιος: cf. Prov. 8:23.
12. Cf. *infra*, lines 3318–32.
13. The seven millenia of world history are likened to the seven races round the *spina* of the Hippodrome. For the pass. part. σταδιοδρομούμενον cf. *infra*, line 2962 χρόνοις μετρούμενοι.
14. Possibly ἔλαβον νοί = ἔλαβον ἐν νοί with play on λαμβάνειν ἐν γαστρὶ, although with this interpretation the active form of the verb becomes difficult.
15. I.e., God decided that human life should exist during the aeons.
16. I.e., Adam.
17. For the seven aeons of this world cf. JohDam, *Expfid*, ed. Kotter, ch. 15,14–16

Λέγονται μὲν οὖν ἑπτὰ αἰῶνες τοῦ κόσμου τούτου ἡγουν ἀπὸ τῆς οὐρανοῦ καὶ γῆς κτίσεως μέχρι τῆς κοινῆς τῶν ἀνθρώπων συντελείας τε καὶ ἀναστάσεως. Andrew expresses himself as if he, like John of Damaskos and Nikephoros, lived in the seventh aeon, although he actually lived at the end of the sixth, when people were not sure that there would be a seventh aeon.

18. συναχθήσονται ... ἁρμονίαν αὐτῶν: cf. Ezek. 37,7; ἀναβήσεται ... σάρκες: cf. *ibidem*, 37,8.
19. ἄφθαρτος: cf. 1 Cor. 15:52.
20. σαλπίζει ... ὀφθαλμοῦ: cf. *ibidem*.
21. καὶ τότε σαλπίζει ... καταβήσεται ὁ κριτῆς: cf. *infra*, lines 4122–7; ἀποδώσει ... ἔργα αὐτοῦ: Rom. 2:6.
22. Eccles. 11:2.
23. Cf. John of Skythopolis in a scholion on pseudo-Dionysios the Areopagite, PG 4, 313C αἰὼν γὰρ ἀπὸ τοῦ αἰὲ ὄντος εἴρηται.
24. θρόνους ... ἐξουσίας: cf. Col. 1:16.
25. For Michael, Gabriel, Uriel and Raphael in apocryphal texts see C. Mango–I. Ševčenko, “Some Recently Acquired Byzantine Inscriptions at the Istanbul Archaeological Museum,” *DOP*, 32 (1978), 1–27, esp. 16f. On Samael, a Jewish name of Satan = Satanael, which also appears in, e. g., *SynaxCP*, ed. Delehay, 203,10, see P. Boulhol, “Hagiographie antique et démonologie. Notes sur quelques Passions grecques (*BHG* 962z, 964 et 1165–1166),” *AB*, 112 (1994), 255–303, esp. 290ff., where the present passage is treated on p. 292.
26. On the fall of Satan cf. PsAthanasios, *Quaestiones ad Antiochum*, PG 28, 604C (Question 10) Πότε, καὶ διὰ τί ἐξέπεσεν ὁ διάβολος; Μυθεύονται γὰρ τινες, ὅτι, καταδεξάμενος (a negative seems to be missing) προσκυνῆσαι τὸν Ἀδὰμ, διὰ τοῦτο ἐξέπεσεν. Answer: Ἀφρόνων ἀνδρῶν τὰ τοιαῦτα τυγχάνουσι ῥήματα. Ὁ γὰρ διάβολος, πρὶν γενέσθαι Ἀδὰμ, ἐξέπεσε. Πρόδηλον δὲ, ὅτι διὰ τὴν ὑπερηφανίαν αὐτοῦ, ὥς φησιν Ἡσαΐας ὁ προφήτης, λογισάμενος, ὅτι “Θήσω τὸν θρόνον μου ἐπὶ τῶν νεφελῶν καὶ ἔσομαι ὅμοιος τῷ Ὑψίστῳ” (cf. Isa. 14:14; also *infra*, lines 3984–6). See further R. Stichel, “Verführung”, 118–20, where the history of the answers to this question is outlined.
27. Cf. Matt. 26:53.
28. The idea that the number of the saved will correspond to that of the fallen angels appears also in the West, where it was introduced by Gregory the Great, see Dinzelbacher, *Mittelalt. Visionslit.*, 126, A. 3; cf. *infra*, app. d, lines 294–9 (E).
29. Gen. 1:2.
30. Cf. the discussion of Gen. 1:2 in Prokopios of Gaza, *Commentarii in Genesin*, PG 87:1, 46C–48B.
31. Epiphanius here asks a question to which he already knows the answer, cf. *supra*, line 834ff.

32. The analogy with man, common in patristic literature, is justified by Gen. 1:26; cf. *VEuthymSard*, ed. J. Gouillard†, line 681ff.
33. Instead of αἰθέρα one would expect ἀέρα, as I have translated; cf. app. crit.
34. Cf. the references in Lampe s.v. ἀνθρωπομορφισμοί and ἀνθρωπόμορφος; also *infra*, app. d, line 22ff.
35. John 1:14.
36. Ps. 103:3.
37. Cf. *ibidem*, ὁ τιθεὶς νέφη τὴν ἐπίβασιν αὐτοῦ.
38. Lit. “nailed”.
39. ἐν ἀρχῇ ... γῆν: cf. Gen. 1:1.
40. Cf. 2 Cor. 12:2.
41. The same idea of that which is above the visible heaven appears in *VNiph*, ed. Rystenko, 65,24ff. ἄφνω ἐπήρθη ὁ νοῦς αὐτοῦ εἰς θεωρίαν ... ὥστε παρακύψαι αὐτὸν καὶ ἔνδον τοῦ οὐρανοῦ, ἐσκόπευσεν οὖν τὸ πέλαγος τῆς ἀφράστου θεότητος ... Cf. also *infra*, lines 4294–9, where, however, the God-head is not mentioned.
42. ἄβυσσος ... ἄβυσσον: cf. Ps. 41:8.
43. Matt. 24:20.
44. Possibly a variant of the not uncommon mention of God’s ἀκοίμητος ὀφθαλμός, which refers to Ps. 120:4, cf. e.g. *VNiph*, ed. Rystenko, 132,31 ὁ ἀκοίμητος ὀφθαλμός, ὅμμα τὸ μέγα. Cf. also *VLeontHier*, ed. Tsougarakis, 38,4 τοῦ πάντα ὁρῶντος ὀφθαλμοῦ.
45. λίθος ... εὐρεθήσεται: cf. Matt. 24:2, with parallels.
46. Nikephoros confuses the destruction of Jerusalem at the hands of the Romans in AD 70 with the profanation of the Temple under Antiochos Epiphanes in 169 and 167 BC.
47. Ps. 18:2.
48. Eph. 6:17.
49. Gen. 9:13.
50. συνάγει ... ἄσκος: cf. Ps. 32:7.
51. θησαυρός: cf. *ibidem*.
52. Cf. Mark 3:17.
53. Cf. Lampe s.v. οὐρανός 10.a.
54. John 19:26.
55. Cf. Rev. 6:2, which was interpreted as a symbol of the preaching of the Gospel; see Lampe s.v. ἵππος B.4. Usually, the expression refers to the Apostles in general.
56. Either Andrew neglects the fact that there was rain also before the Crucifixion,

- or, more probably, he understands the cross as a kind of prefiguration; cf. Exod. 15:25.
57. Ps. 134:7.
58. I have not been able to identify this quotation.
59. For the priests of shame cf. 3 Kings 18:19, 25, and for the fire *ibidem*, 18:38.
60. Note that in the 9th and 10th century the cult of Elijah was promoted by Basil I and Leo VI, see P. Magdalino, "Basil I, Leo VI, and the Feast of the Prophet Elijah," *JÖB*, 38 (1988), 193–6. Cf. also Sp. Vryonis, Jr., "The Byzantine Legacy in Folk Life and Tradition in the Balkans," in L. Clucas, ed., *The Byzantine Legacy in Eastern Europe* (New York, 1988), 117–45, esp. 122f.
61. Cf. the *Gospel of Thomas* 2,2–4, ed. Tischendorf, repr. in de Santos Otero, 302–21, esp. 303f., although according to the Gospel, Jesus did not breathe on the clay but clapped his hands and cried out.
62. Reference unknown, but cf. *VGregent*, ed. Vasiliev, 40 σῖτος ... λευκὸς ὥσεὶ χιὼν.
63. For the rain, cf. 3 Kings 17:1; 18:41–6 as well as, e.g., *VConstJud*, ed. Delehay, ch. 86 Μέγας μὲν γὰρ Ἡλιοῦ καὶ οὐρανίαις πύλαις κλείδα τὴν γλῶτταν κτησάμενος. For οὐδεὶς ... ἀνθρώπου cf. John 3:13; cf. also *supra*, lines 708–10 (no one has ascended into heaven ἐν σώματι except St Paul and Andrew the Fool); unlike *VBaslun* (fol. 148, ed. Veselovskij, 4 Ἡλιοῦ ὁ προφήτης ..., ὃς ... ἐν πυρίνῳ ἄρματι εἰς οὐρανοὺς ἀνελήφθη μετὰ σαρκός), Nikephoros does not take 4 Kings 2:11 into account, presumably because Elijah was believed to live until the coming of Antichrist.
64. ὥσπερ μαργαρίτης ... βορβόρον: cf. *VSymSal*, ed. Rydén, 122,19f. (Symeon) ὥσπερ μαργαρίτης διὰ βορβόρου ἀμολύντως διώδευσεν.
65. πληθυνθῇ ... ἀμαρτίας ἡμῶν: cf. Gen. 6:5–7.
66. Andrew may be one of them, cf. *supra*, line 141ff.
67. For the idea that Elijah, Enoch and John the Theologian will live until the end cf. *supra*, line 141ff. (John), *infra*, lines 4077–80 and 4085–7 and Arethas of Caesarea, *Commentarius in Apocalypsin*, 11,3, PG 106, 645B ... ἔχουσι δόξαν οἱ πολλοὶ ὡς μέχρι τῆς συντελείας ὁ μακάριος οὗτος (i.e. St John) ζῇ, καὶ ἥξει κατὰ καιρὸν τοῦ Ἀντιχρίστου μετὰ Ἐνῶχ καὶ Ἡλιοῦ ἅμα αὐτοῖς ἐπανορθούμενος τοὺς ττηνικαῦτα ἀνθρώπους, καὶ ὑπὸ τοῦ Ἀντιχρίστου ἀποκτανθήσεται; see further Bousset, *Antichrist*, 134–9 and Alexander, *Apocalyptic Tradition*, 215.
68. Thus Andrew, like those who say that the flashes come from St Elijah, accepts an idea which is rejected as fiction in the treatise *De draconibus* attributed to John of Damaskos (PG 94, 1601A Μυθολογοῦσι δὲ καὶ τοῦτο, ὅτι ὑπὸ τῆς βροντῆς διώκεται ὁ δράκων· ἀναλαμβάνεται δὲ εἰς ἀέρα, καὶ θανατοῦται), although he modifies it.

69. The passage describing how a serpent becomes a dragon is uncertain, since the MSS differ; β omits it altogether, jumping from δράκων line 3201 to δράκων line 3206.
70. I have been unable to identify the reference; cf., however, *supra*, lines 1376–9 (δαίμων-σατᾶν) and *infra*, line 4069 (σατᾶν-ἀντίχριστος).
71. For the passage 3209–23 Nikephoros seems to draw on a widely spread ἱστορία, the same that is reproduced in Theognostos, *Thesaurus* XX, 26, ed. Munitiz, 214, line 351ff.
72. Ps. 74:9.
73. Cf. John 7:37.
74. Luke 23:46.
75. Cf. *infra*, line 4012ff.
76. Ps. 72:22f.
77. Matt. 6:7.
78. Matt. 6:33.
79. Cf. PsAthanasios, *Quaestiones ad Antiochum*, PG 28, 609AB αἱ δὲ τῶν δικαίων ψυχαὶ μετὰ τὴν Χριστοῦ παρουσίαν, ὡς ἐκ τοῦ ληστοῦ τοῦ ἐν τῷ σταυρῷ μανθάνομεν (Luke 23:43), ὅτι ἐν τῷ παραδείσῳ ὑπάρχουσιν. Ps Athanasios adds that so far the ἀπόλαυσις of the souls of the righteous is only μερική. This preliminary bliss may be illustrated with *VisCosm*, ed. Angelidi, line 179ff. and *VBaslun*, fol. 107ff., ed. Veselovskij, 42ff.
80. Prov. 8:22.
81. Note that in *VBaslun*, fol. 273, ed. Veselovskij, 110, Arius is thrown εἰς τὸ κατώτατον χάος τῆς ἀβύσσου, to be punished there with Satan and Judas.
82. Eph. 5:23 par.
83. Cf. Col. 1:16.
84. 1 Cor. 3:10f.
85. Ps. 53:3.
86. 1 Cor. 6:18.
87. κοίταις καὶ ἀσελγείαις: Rom. 13:13.
88. Cf. 1 Cor. 7:4.
89. ὥστε ... μία: Matt. 19:6.
90. For the ugliness and foul smell cf. the description of the demon of fornication *supra*, line 315ff.; also *VNiph*, ed. Rystencko, 46,22 δυσωδεστέρα τῆς πορνείας ἄλλη ἁμαρτία οὐκ ἔστιν.
91. Matt. 6:24 par.
92. κατεσθίων ... χηρῶν: cf. Mark 12:40.
93. Ps. 127:3.

94. Isa. 26:14. Although the meaning of the Septuagint text is "... neither shall physicians by any means raise them up", it appears from the following exegesis that Nikephoros understood ἀναστήσουσιν in the intransitive sense, and so have I translated. In *VNiph* both ἀναστήσουσιν and ἀναστήσονται occur in the same context, interpreted in the same manner, see ed. Rystenko 165,5f. and 165,32.
95. For the somewhat enigmatic ζώδονες cf. *VNiph*, ed. cit., 165,32f. ἱατροὶ τῶν ἐλλήνων εἰσὶν τὰ ξόανα, ὥς (= οἷς ?) ἐκεῖνοι ἐπλανήθησαν.
96. Ps. 117:22.
97. Ps. 131:17.
98. ὁ πατὴρ τῶν οἰκτιρμῶν: 2 Cor. 1:3.
99. Ps. 18:8.
100. ὅταν ... ἀληθείας and ἐκεῖνος ... μου: John 15:26; ὁ ὁ κόσμος ... αὐτό: John 14:17.
101. Νήπιοι ... ἀτελεῖς: cf. 1 Cor. 14:20.
102. τῷ ὑπερώῳ: Acts 1:13.
103. μετὰ βαίῳν ... ἐδόξαζον: cf. John 12:13.
1. In the MSS VCK there are two episodes at this point, one about a confrontation with an adulterous cleric taking place in the colonnade (the toponym Ta Maurianou does not appear), the other, identical with the one here, taking place at the Stone Gate; for the former episode, see *infra*, app. b. — The repetitious τῷ περιπάτῳ ... τῷ ἐμβόλῳ is strange, though supported by similar expressions *supra*, line 2812f. and *infra*, line 4368f. — Ta Maurianou was the name of a house which in turn had given its name to a main street running from between the Fora of Theodosios and Constantine northwards towards the Golden Horn; see Janin, *CPhyz*, 344–6 and 386f.; Berger, *Untersuchungen*, 442–4. There was also a road called τοῦ Μαυριανοῦ in Asia Minor, see Dagron, *Traité*, 167; unfortunately, the eponym is unknown. I have not been able to identify the "Stone Gate".
 2. Either 14 December (Thyrsos, Leukios, Kallinikos), or 20 January (Thyrsos, Agnes), or 17 August (Thyrsos, Leukios, Kosmatos and their companions).
 3. The shrine of the Martyr Thyrsos, built c. 400, was situated in south-west CP outside the Constantinian wall, between the sea and the Mese, see Janin, *Églises*, 247f. As the man is said to be on his way home there is no reason to assume with Janin, op. cit., 248, that Nikephoros refers to an otherwise unknown Thyrsos church located near Ta Maurianou.
 4. For the dark appearance of a sinner cf. *VNiph*, ed. Rystenko 11,18 (Niphon has relapsed into sinning. His friend Nikodemus looks at him in surprise and says,) φαίνεται δέ μοι τὸ πρόσωπόν σου ὡς αἰθίοπος λίαν μελάνον ...
 5. In the translation of the somewhat enigmatic τέως I have followed D. Taba-

- chovitz, *Études*, 70, according to whom it serves the purpose of emphasizing the preceding pronoun.
6. For the father of the demons, cf. *supra*, line 157, with note 7. For the demons rejoicing over a sinner, cf. *supra*, line 1502ff.; also *VNiph*, ed. cit., 10,14–17 Τοσαύτην σπουδὴν εἶχεν εἰς τὴν ἁμαρτίαν, ὥστε πάντας τοὺς δαίμονας ὀπισθεν αὐτοῦ περιπατεῖν καὶ ἔμπροσθεν, καὶ κροτεῖν καὶ ὀρχεῖσθαι καὶ σκιρτᾶν, and *ibidem*, 142,25–7 (here also the verbs καταλέγειν and ἀνταποκρίνομαι). The demons had models in real life for their performances, cf. e.g. Anna Komnena, *Alexiad*, XII, 6,5, ed. Leib III, 73,8–14.
 7. As Grosdidier de Matons, “Thèmes”, 318, points out, this is an illustration of Andrew’s utterance *supra*, line 281f. “for each man shall eat the fruits of his labours at the time of his departure from the body,” which in its first half refers to Ps. 127:2. Cf. also *supra*, line 2342ff.
 8. πυθμένα ... ἄδου: Prov. 14:12.
 9. This must be the meaning of the peculiar Greek sentence. The MS P, otherwise not quoted in this part of VA, has τὴν ῥάβδον κατὰ τοῦ ἀτυχεστάτου μου ἀνύχενος ἀνηλεῶς κατέφερεν, which would have been unproblematic.
 10. εἰς ... εἰσελθεῖν: Matt. 19:17 par.
 11. The word τοῖχε seems to indicate that εἰκὼν refers to a mural painting or mosaic rather than to a portable icon, although the situation indicates the opposite. If there is an inconsistency it may be due to the fact that the man expresses himself in traditional iconoclastic terms, cf. *VBaslun*, fol. 287^v, ed. Veselovskij, 121 (at the Last Judgment the iconoclasts will say,) “Ἀψυχὸν εἰκόνα καὶ νεκρὰν μῆτε ὁμιλοῦσαν μὴδὲ αἰσθανομένην οὔτε τιμᾶν δέον ἦν, οὔτε προσκυνεῖν; the Acts of Nicaea II, Mansi XIII, 80A τί ὠφελεῖ ἡ εἰκὼν αὕτη; Theodore of Stoudios, *Refutatio poëmatum iconomachorum*, PG 99, 449AB τὸ τοιχογραφεῖσθαι ... σαθρὸν ὄν εἰς βοήθειαν.
 12. ἐξολοθρευθῆναι ... μνημόσυνον: cf. Ps. 33:17; 108:15.
 13. θεὸς ... μυκτηρίζεται: Gal. 6:7.
 14. ἀποδώσει ... αὐτοῦ: Rom. 2:6.
 1. The rays in the crown of the statue, which originally represented Apollo–Helios, were in the 10th century believed to be made of the nails of Christ crucified, see Preger, *Scriptores*, 174,7–11 and *SynaxCP*, ed. Delehaye, 673,38–41, further C. Mango, “Constantine’s Column” in *idem*, *Studies on Constantinople* (Variorum 1993), III, 3. Therefore Constantine’s column will remain, when, at the end of time, CP disappears under the water, see *infra*, line 4042f.
 2. στύλος πυρός: cf. Exod. 13:21; also *infra*, line 4388.
 3. For idler, cf. *supra*, lines 324–6.
 4. οὐκ οἶδασι ... ποιτοῦσι: Luke 23:34. The scene is illustrated in a frame picture (no. 15) in the Leningrad icon, Russian Museum No. 2099, on which see Testimonies and *Nachleben* under “Andrew in Art”. The marking of the unjust is the

reverse of the marking of the just, cf. Ezek. 9:4, Rev. 7:3 and *infra*, lines 4111–13.

5. περιστερὰ ... στόματος αὐτῆς; cf. Gen. 8:11.
6. Instead of Son Sabaoth one would expect Lord Sabaoth, cf. app. crit.
7. περιηργυρωμένη ... χρυσίου: Ps. 67:14.
8. Cf. *supra*, lines 1307–11, with note 3.
9. ἐλεύσομαι ... θεοῦ: Ps. 41:5.
10. εἰσέρχεται ... ταράττεται: cf. Hab. 3:16. For the silencing of the woman cf. *supra*, lines 1336–45, with note 7. — Before the following chapter about Epiphanius' temptation the MSS VCK add three short episodes which illustrate his gift of prophecy, see app. c.
 1. ἀφανίση ... μνημόσυνον αὐτοῦ: cf. Ps. 33:17; 108:15. 3618
 2. John 15:5.
 3. Cf. Isa. 64:5.
 4. This church was attributed to Constantine the Great, see Preger, *Scriptores*, 214,2–4. Heptaskalon was the name of a port that does not appear in dated sources until the 10th century. According to Berger, *Untersuchungen*, 464ff., it should be located at the Golden Horn, whereas the church of St Akakios was a little further to the south-west.
 5. ὄψει ... θεοῦ: John 11:40.
 6. Which church of St John—there were many—does Nikephoros refer to? Perhaps to the one ἐν τῇ Ὁξειᾷ, which according to note 4 *supra* must have been situated near the church of St Akakios and not too far from Epiphanius' father's house near Neorion (cf. *supra*, lines 2425 and 2527f.); it was believed to have been erected by Anastasios I (Preger, *Scriptores*, 235,22), i.e. roughly in Andrew's lifetime. In view of the distance it would seem less likely that he is referring to St John of Stoudios, although this church was erected in the middle of the 5th century and therefore fits the chronology of the Vita better.
 7. For εἰς παραφύσιν cf. Georgios Pisides, *Hexaëmeron*, line 774f., PG 92, 1493 (the devil) μεταίρει τὴν φύσιν, / Εἰς παρὰ φύσιν τῶν παθῶν κτηνωδίαν. Since in VA there is neither a noun corresponding to κτηνωδίαν nor a definite article (εἰς τὸ παρὰ φύσιν) except in E, Nikephoros probably understood παρὰ φύσιν as one word; as to the accent I hesitate between παραφύσιν (thus βD) and παράφυσιν (lit. 'offshoot').
 8. I.e., until half the time between midnight and dawn had elapsed.
 9. τὸ στόμα ... γλυκύ: cf. Ezek. 3:3.
 10. Does this mean that Patriarch Epiphanius (520–35) was buried in the church of St Akakios? Cf. also *infra*, app. e, lines 67–70 (E), where further details have been added.
 1. The Holy Casket was an annex of the basilica of the Mother of God at Blachernae; see further Berger, *Untersuchungen*, 539f. It was believed to have been 3733

- built by Leo I to shelter the veil of the Mother of God, which supposedly had been brought to CP in his reign. As Andrew foresees how the veil will become a talisman of the city, the episode fits well into the chronology of the Vita.
2. I.e., when more than half the time between sunset and midnight had passed.
 3. The Royal doors, a term for which there seems to be no record in Early Byzantine sources, refer to the central door between the narthex and the nave of an Early Byzantine church.
 4. The supernatural procession described here is evidently modelled upon a First Entrance procession, for which see Mathews, *Early Churches*, 138ff., more precisely one in which the emperor and the patriarch took part. For a similar appearance of the Mother of God in a procession at Blachernae see *VlrChrys*, ed. Rosenqvist, 56,29ff., with the editor's note on p. 61.
 5. For the prayer at the ambo cf. *supra*, lines 1313–15. Presumably the tears of the Mother of God refer to the impending Doom and the drowning of Her city (*infra*, line 3989ff.).
 6. After VA (or parts thereof) had been translated into Old Church Slavonic, this episode gave rise to the Russian Pokrov feast (1 October), which Andrej Bogoljubskij introduced in Vladimir in the second half of the 12th century. It also became the source of the famous Pokrov icons, to which there is no Byzantine counterpart; see further Rydén, "Vision of the Virgin", 74ff. and Christa Belting-Ihm, "Sub matris tutela" (Heidelberg, 1976), 59–61 (Belting-Ihm suggests that Andrew's vision was evoked by his staring at a monumental image of the Blachernitissa type). For Post-Byzantine celebration of this event, no doubt influenced by the feast of Pokrov, see K. Doukakes, *Μέγας συναξαριστής* for October, part 2 (2nd ed. Athens, 1949), 15ff.
1. μεσονύκτιον ἐξεγειρόμενος: cf. Ps. 118:62.
 2. ἐτάζοντος: cf. Ps. 7:9 and similar passages.
 3. It comes as a surprise that the "great man" turns out to be no more than a record-keeper of the fleet, a public officer of relatively modest rank (cf. Mango, "Life Reconsidered", 300); the term does not appear in sources older than the 9th century. The mention of Amastra (ancient Amastris, modern Amasra), a commercial centre and naval base in Paphlagonia, is equally unexpected. There may be a link with *VBasJun*, in which certain Paphlagonians play a prominent part, see Rydén, "Basil the Younger", 583.
 4. ὥς ... φλέγον: cf. Ps. 82:15.
 5. Instead of ἀπειλῶν καὶ μαινόμενος one would expect the reverse word order, and I have translated accordingly.
 6. The flogging is represented in the last but one frame picture of the icon Russian Museum 2099 (see Testimonies and *Nachleben* under "Andrew in Art"). Note that the blasphemer's soul is said to go straight to the eternal punishment without any hint at an intervening judgment. A similar death scene may be found in *VNiph*, ch. 108, ed. Rystencko 116,12ff.: a merciless usurer, who has moreover

blasphemed against Niphon, is flogged by an angel at the order of a voice from above, whereupon his soul is painfully severed from his body and sent into the abyss.

7. Or, reading πορευομένας rather than πορνευομένας, “provided him with virgins ... and adulterous women leading a thoughtless life”.
8. Thus the man was not only a fornicator but also sinned against the Church, as the man did who had intercourse on a Sunday morning, cf. *supra*, lines 2869–75, with note 1.
1. The main studies of the VA apocalypse are, in chronological order, the following: Bousset, “Beiträge”, esp. 274–6 (the first ruler refers to a king of the Franks, the second to Constantine V); Vasiliev, “Emperor Michael III” (the first ruler represents Michael III); Rydén, “Aufbau” (the rulers preceding the wicked queen are modelled upon Constantine I, Constantius, Julian the Apostate, Alexander the Great, Jovian, and the diadochs, although the two first also contain reminiscences of Leo III and Constantine V); Wortley, “Warrior-Emperor” (the first ruler is Basil I); Rydén, “Andreas Salos Apocalypse” (edition, translation and commentary); *idem*, “Date”, esp. 147–53 (“Constantine I” linked with Constantine VII; VA apocalypse related to a 10th-century Hebrew version of the Vision of Daniel; apocalypse and historical fiction complement each other); Mango, *Byzantium*, esp. 208–11 (translation in abbreviation, analysis of outlook and mentality); *idem*, “Life Reconsidered”, esp. 305–9 (the VA apocalypse, reflecting the political situation of the late 7th century, offers close correspondence to a Daniel apocalypse of AD 716/17); Alexander, *Apocalyptic Tradition*, esp. 123–30 but also elsewhere (while supporting my understanding of the structure of the VA apocalypse, Alexander stresses its conglomerate character, which is explained by the fact that the apocalypse is part of an encyclopedic enterprise in hagiographical form); see also Introduction.
2. Similarly in *VBaslun*, fol. 31^v, ed. Vilinskij, 302,28–31, the Empress Helen, wife of Constantine VII, persuades Basil to stay in the palace τὴν ἑβδομάδα ἐκείνην. In fact, however, Andrew does not seem to spend more than one night and one day in Epiphanius’ father’s house.
3. Matt. 24:8 par.
4. Matt. 24:33 par.
5. Matt. 13:11 par.
6. For οὐδεὶς ... χειρὼν αὐτῆς cf. John 10:28; for the whole cf. *SynaxCP*, ed. Delehay, 872,6ff., esp. 873,5–7 πόλιν τῷ σταυρῷ καὶ τοῖς πάθεσι Χριστοῦ σεμνυνομένην καὶ τῇ Θεοτόκῳ ὑπ’ αὐτοῦ δῶρον δεδομένην; *VBaslun*, fol. 134f., ed. Veselovskij, 65,23ff. Ἡ μήτηρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οὐκ ἑάσει ταύτην τὴν πόλιν παραληφθῆναι εἰς χεῖρας ἐχθρῶν αὐτῆς, εἰς γὰρ κλῆρον αὐτῆς δέδοται αὕτη παρὰ τοῦ θεοῦ, καὶ ἱκανῶς αὐτῆς ὑπερασπίζεται; *VNiph*, ed. Rystencko, 154,19f. (the Virgin) ἐπληρώσατο (lege ἐκλ-) τὴν πόλιν ἐκείνην καὶ οὐδέπω ἐκλείπει ἐξ αὐτῆς αὐτοπρόσωπον παρουσίαν ποιουμένη εἰς αὐτὴν ... Cf. also the well-known mosaic in the southwest vestibule of St

Sophia, now generally dated to the late 9th century, in which Constantine the Great is shown presenting a model of CP to the Mother of God. On the other hand, when the emperor crossed over to Pylai to lead a military expedition he entrusted CP to Christ, saying, Κύριε Ἰησοῦ Χριστέ, ὁ Θεός μου, εἰς χεῖράς σου παρατίθημι ταύτην τὴν πόλιν ..., see Haldon, *Three Treatises*, 114, esp. line C324f. Note that the New Rome, unlike the Old Rome, is not believed to be eternal.

7. Τὰ κέρατα ... συντρίψουσιν: cf. Dan. 8:8 συνετρίβη αὐτοῦ τὸ κέρας τὸ μέγα.
8. The MSS of the ζ family add a reference to a prophecy according to which the Hagarenes, i.e. the Arabs, will come and kill many with their swords, a prophecy which they supplement by saying that the fair-haired race, whose name begins with a *rho*, will also come and strew the ground with the limbs of the sinners; they will not return home, however, for they will be cut down by the sword of the “two saplings”. According to Mango, “Life Reconsidered”, 306 this interpolation refers to the Russian attack of the year 941, which is possible, although in my view it does not, as Mango maintains, prove that VA is older than that date. Nikephoros may very well have lived to see the Russian attacks of 941 and 943 without mentioning them, since explicit references to his own lifetime are foreign to his style.
9. ἀναστήσει ... πενίας: cf. *VisDanUlt*, ed. Schmoldt, 132, § 47 εὐρήσετε ἄνθρωπον ... φορῶν πενιχρά (Vassiliev, 45,19–21, Klostermann, 118,64f., Istrin, 137,11f.); *VisDanHeb*, tr. Sharf, 304 (D) “And this tribe will be exalted from its former state”; see also Alexander, *Apocalyptic Tradition*, 155. The immediate source for the idea of the emperor’s poverty may have been the legend of Basil I (see Introduction), while the ultimate model appears to be King David, cf. the *Disputatio cum Herbano Iudaeo* (BHG 706), PG 86, 632B (David) ἐκ πενίας ἀνήχθη εἰς βασιλείαν.
10. Cf. Matt. 24:37f. par.; PsMethodios, ed. Lolos, 128,90–5; see further Alexander, op. cit., 160 and 169.
11. συγκόψουσι ... γηπονικά: cf. Mic. 4:3; Isa. 2:4.
12. Beginning with PsMethodios, the successful war against the Ishmaelites is a standard feature of the legend of the Last Emperor, of whom the first emperor of the VA apocalypse is reminiscent in many respects, see Alexander, op. cit., 156ff. Unlike his model, however, our emperor does not launch his offensive against the Hagarenes for military reasons but because of their blasphemy.
13. While the prophecy about Illyricum may refer to the Byzantine reconquest of the Balkan Peninsula after the Slavic invasions, the prophecy about Egypt must be a real prophecy; it is all the more remarkable as Egypt was still part of the Empire at the time when Andrew is supposed to have lived. According to A.P. Kazhdan the mention of Egypt should be compared with the role played by this country in the *VNiph* (information by letter).
14. The taming of the fair-haired peoples is an element borrowed from the Visions of Daniel, see Alexander, op. cit., 161, note 38; the problem of the fair-haired

- peoples in the prophecies on CP and the end of the world is discussed at length in Pertusi, *Fine di Bisanzio*, 40–62.
15. That the emperor's reign will last 32 years and that it will take a new direction in the twelfth year indicates that Nikephoros sees him as a new Constantine the Great, see Rydén, "Aufbau", 107f.
 16. The restoration of churches and repair of destroyed altars also appear in some of the Visions of Daniel, see Alexander, op. cit., 160 and note 36.
 17. οὔτε ... ἀδικοῦμενος; cf. *VisDan* (= *Daniel Καὶ ἔσται*), ed. Schmoldt, 212, § 3,19 καὶ οὐκ ἔσται ἡ ἀδικῶν ἢ ἀδικοῦμενος (Vassiliev, 41,21).
 18. πᾶς χρυσὸς ... ἄρχοντες; cf. *VisDanUlt*, ed. Schmoldt, 136, § 55f. ἀνοιχθήσονται οἱ θησαυροὶ τῆς γῆς καὶ πάντες πλουτήσουσι, καὶ οὐδεὶς ἔσται πένης (Vassiliev, 46,5f., Klostermann, 118,77–9, Istrin, 137,22f.), further *VisDan* (= *Daniel Καὶ ἔσται*), ed. Schmoldt, 210, § 3,16 καὶ ἔσονται οἱ μεγιστάνες αὐτοῦ ὡς βασιλεῖς καὶ οἱ πτωχοὶ ὡς πλούσιοι (Vassiliev, 41,16f.) and *VisDanSlav*, tr. Alexander, § 9 "And princes will be like emperors and paupers like rich men"; cf. Alexander, op. cit., 161.
 19. Cf. *VisDanHeb*, tr. Sharf, 304 (D) "Then he will ... turn his face against the holy ones of the Most High. He will baptise them by force ..."
 20. As Alexander, op. cit., 156 points out, the first emperor of the VA apocalypse distinguishes himself from his counterparts in other apocalypses through his combination of great zeal against non-Christians and a puritanical attitude towards any kind of immorality.
 21. χαρὰ ... ἀγαλλίασις; cf. Luke 1:14. For ἀγαθὰ ... πλούσια cf. *OrSib*, ed. Geffcken, III, 659f. καὶ γαῖα τελεσφόρος ἡδὲ θάλασσα / τῶν ἀγαθῶν πλήθουσα, and for καὶ ἔσται ... κατακλυσμός Matt. 24:37f. par. As appears from the previous notes the first emperor of the VA apocalypse has many features in common with the legendary Last Roman Emperor analysed by Alexander, op. cit., 151ff., although there are also characteristic differences. The most important of these are that the emperor of the VA apocalypse is associated with Constantine the Great, that he does not appear as a redeemer in a time of crisis (although line 3826 πάντα πόλεμον παύσει may be a hint in that direction) and that after his victories he does not go to Jerusalem to surrender his power to God; instead the emperor from Arabia will perform this act (*infra*, lines 3913–20). See also note 12.
 22. For the corrupt ἀραήγλιχός I once suggested ὀλιγοχρόνιος (Rydén, "Aufbau", 109), which would fit the idea that the reign of this emperor will last only three and a half years, although it is difficult to see how it could have become so distorted.
 23. For υἱὸς τῆς ἀνομίας cf. 2 Thess. 2:3 ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀπωλείας and for ἔτη τρία ἡμισυ Dan. 7:25 and 12:7, Rev. 12:14 (καιρὸν καὶ καιροὺς καὶ ἡμισυ καιροῦ); 11:2 and 13:5 (μῆνας τεσσεράκοντα δύο), further *VisDanUlt*, ed. Schmoldt, 142, § 78 καὶ κρατήσῃ ὁ τρισκατάρατος δαίμων ἔτη τρία ἡμισυ (Vassiliev, 47,2f., Klostermann, 119,105, Istrin, 138,18f.), and *Vis*

- DanHeb*, tr. Sharf, 305 (J) “the evil one, the son of wickedness ... will rule over the land of Aftalopon three seasons and half a season.” Thus the name and period of reign that are usually attributed to the Antichrist (see Alexander, *Apocalyptic Tradition*, 209f.) are here applied to one of his forerunners.
24. ὅπως μίγνυνται ... ἀδελφῇ: cf. *VisDanHeb*, tr. Sharf, 305 (J) “for he will join in marriage sons with their mothers, brothers with their sisters and daughters with their fathers,” *ApocDan*, ed. Berger, § 7,3 συνζεύξει υἱὸν μετὰ μητρὸς καὶ πατέρα μετὰ θυγατρὸς (Istrin, 147,30 συνζεύξει μητέρα καὶ υἱὸν καὶ ἀδελφὸν μετὰ ἀδελφῇν), *VisDan* (= *Daniel Kai ἔσται*), ed. Schmoldt, 208, § 3,3 ζεύξει ἀδελφὸν μετὰ ἀδελφῆς (Vassiliev, 40,32).
25. One would perhaps expect: “... fornicate with his own mother and sister.”
26. ἀσώτως ... ἐπιχρεμετίσουσιν: cf. Jer. 5:8.
27. Καὶ ἀναβήσεται ... βρῶμος: cf. Joel 2:20.
28. ζ adds the following (with variants, see app. crit.): “For there will be famine on earth so that men will soon die from hunger. Thereafter there will be a great earthquake so that every building will fall and many evildoers will be buried under the ruins and die miserably. And the sun will become black and dark and the moon will become like blood (cf. Joel 2:31) because of men’s swinishness, and the stars will fall to the ground. Every mountain and every island will move away from the place where it is seated from fear of the earthquake and the threat. Then the priests of God together with the remaining virtuous and temperate will flee to the mountains and the caverns and the clefts of the rocks” (cf. Isa. 2:21).
29. The identity of the place-names is partly problematic, for whereas there were several places called Strobilos and there was a Karyoupolis in the Peloponnesos (*VPhilar*, BHG 1511z, ed. Fourmy–Leroy, 165,28; see further R. Etzeoglou, “Karyoupolis. Une ville byzantine désertée,” *Byzantion*, 52 [1982], 83–123), Riza and Armenopetra seem to be unrecorded; Mango, “Life Reconsidered”, 307 tentatively suggests Rhizaion in Pontos and Petra in Lazica. A similar enumeration of scattered, partly obscure places appears in a corresponding passage in *VisDanHeb*, tr. Sharf, 306 (J) “But happy are they ... who on that day are dwelling in Rome and in Salonica, in Sicily and in Beroia, in Shtriglion and in Ashiniad, in Aram and in Istambolin.” In the light of what is said of Rome, Syllaion and Thessalonica later on, one would perhaps expect not only Rome but also the two latter names to be mentioned here (note however that Thessalonica appears in *VisDanHeb*).
30. Cf. Mark 13:7.
31. The phrase ἐγερθήσεται ... ἐπὶ has a threatening ring, cf. *VEustrat*, ed. Papadopoulos-Kerameus, 374,1f. (concerning Leo V) Ἄρτι γὰρ τῇ βασιλείᾳ ἐπαναστάντος τοῦ νέου Ἀχαὰβ καὶ προδρόμου τῆς ἀντικειμένης δυνάμεως, Λέοντος τοῦ θηριοτρόπου καὶ θηριογνώμονος...
32. βλοσυρὸς ὄνος is difficult. Elsewhere in VA βλοσυρός appears in the phrase βλοσυρῷ τῷ ὄμματι (see Index); thus one could perhaps read βλοσυρῶδες or

- something similar here (Alexander, *op. cit.*, 129, note 16 suggests βλοσυρὸς ὄμματι). One could also think of βλοσυρὸς ἄνθρωπος (written ἄνος), or, as suggested to me by J.O. Rosenqvist, βλοσυρὸς ὦν ὡς (or ὅς). In a letter Alexander once suggested that βλοσυρὸς might refer to the Emperor Julian's beard. If so, βλοσυρὸς ὄνος is a pun on Ἰουλι-ανός; that the noun ἰουλος was known to Nikephoros appears from line 1398 *supra*. Unfortunately none of these solutions is entirely convincing.
33. This is an obvious reference to Julian the Apostate.
 34. ποιήσει ... ἄγιών: cf. Dan. 7:21. For an example of persecution of saints under Julian the Apostate see *infra*, line 4196ff. The following lines ("and persecute ... terrible misery") are missing in β and therefore particularly open to doubt.
 35. For the expression τὸν τίμιον (add. καὶ ζωοποιὸν Πε) ... ὀνομάσει cf. Euthymios Zigabenos, *Contra Messalianos*, PG 131, 45BC τοῖς ... τὸν τίμιον καὶ ζωοποιὸν σταυρὸν φούλκων ἀποκαλοῦσι ... ἀνάθεμα. See also Rydén, "Andreas Salos Apocalypse", 243.
 36. Cf. PsMethodios, ed. Lolos, 102,50f. Καὶ αἱ νῆσοι τῆς θαλάσσης εἰς ἐρήμωσιν ἔσσονται, καὶ οἱ κατοικοῦντες ἐν αὐταῖς ἀπολοῦνται μαχαίρᾳ καὶ ἐν αἰχμαλωσίᾳ.
 37. σεισμοὶ μεγάλοι: cf. Luke 21:11.
 38. ἀναστήσεται ... βασιλείαν: cf. Matt. 24:7 par.
 39. θλίψις καὶ στενοχωρία: Rom. 2:9.
 40. πάντα ... καθεστήκασιν: cf. Matt. 24:8. Then ζ adds the following (with variants, see app. crit.): "For in those days the Lord will send his holy angels who are in charge of the winds to take them out of their stores and block up their breath that no wind whatever may blow in the whole world, so that there will be intense warming and boiling and burning heat upon the face of the whole earth in order that men in their distress shall turn again and repent their sins. The great ships, unable to sail the sea without wind, distressed by the constraint, will blaspheme against the Lord our God. Then every tree will wither away and 'every mountain and hill shall be brought low' (Isa. 40:4) and a third of the animals, both of cattle and birds, of reptiles and wild beasts will die. The sea will become like blood. And immediately a third of the fish will die, for God will be angry with them because of the sins of men and their impenitence. For because of their great wickedness men will hate each other, not wanting to look at themselves or amend their ways and turn to 'better things that belong to salvation' (Heb. 6:9) but 'because the wickedness is multiplied,' as the Lord said, 'men's love will grow cold'" (Matt. 24:12).
 41. These three characteristics, that he will come from Ethiopia, that he will come from the first horn, and that he will reign twelve years, indicate that the main model for this emperor is Alexander the Great, see Rydén, "Aufbau", 111. Cf. also *VisDanHeb*, tr. Sharf, 304 (F) "And there will reign ... a dark one" and *VisDanUlt*, ed. Schmoldt, 136, § 60 καὶ μετ' αὐτὸν βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη δώδεκα (Vassiliev, 46,8f., Klostermann, 118,81f., Istrin, 137,24f. in app.

crit.). In addition the words “from Ethiopia” contain an allusion to Stylianos Zaoutzes, see Introduction under “Date of Composition”, with note 45.

42. χαρὰ καὶ ἀγαλλίασις; cf. Luke 1:14.
43. In the structure of the VA apocalypse this emperor corresponds to Jovian, the successor of Julian the Apostate, from whom he is separated by the parenthetic Alexander redivivus, see Rydén, “Aufbau”, 112. That he is said to come from Arabia is explained by the corresponding passage in *VisDanHeb*, tr. Sharf, 304 (F) “and after his death a man from Arabia ...”, which in turn refers to Samonas, the confidential minister of Leo VI, who was an Arab, see Rydén, “Date”, 152, and, further, Jenkins, “Symeon the ‘Logothete’”, 107, note 72.
44. Unlike PsMethodios, who, living in the 7th century, thought that the Cross could still be found at its original place (cf. PsMethodios, ed. Lolos, 132), Nikephoros, who lived three centuries later, finds it necessary to explain that the relics of the Cross first had to be united and given to the Emperor before the act of surrendering the power to God could take place. That this act is performed in Jerusalem and not in CP is due to the Messianic origin of the legend of the Last Roman Emperor, see Alexander, op. cit., 174f. Note, however, that, as Alexander, op. cit., 164 points out, Golgotha has been replaced by “a place trodden by the feet of Christ”, i.e. by the Mount of Olives; cf. R. Stichel, “Füsse Christi”; further Pietro della Valle, *The Pilgrim*, 77 (in a chapel on the Mount of Olives) “we saw the very place where Christ ascended to heaven, and on the rock itself one of the footprints of His sacred feet, which He left there miraculously impressed, in the act of rising.” Note also that the ceremony does not occur under the first emperor of the AS apocalypse, who otherwise better than the emperor from Arabia corresponds to the Last Emperor (cf. *supra*, note 21).
45. The historical background of the reign of these three men, originally following upon that of the emperor from Ethiopia, is the era of the diadochs, see Rydén, “Aufbau”, 113–15 and “Andreas Salos Apocalypse”, 246–9. A comparison with the corresponding passage in *VisDanUlt* indicates that, here as well as elsewhere, Nikephoros has developed an originally matter-of-fact story into something more colourful and epic. It runs as follows: καὶ μετ’ αὐτὸν βασιλεύσει ἕτερος ἐξ αὐτοῦ ἔτη δώδεκα. καὶ οὗτος προῖδων τὸν θάνατον αὐτοῦ πορευθήσεται εἰς τὰ Ἱεροσόλυμα, ἵνα παραδώσῃ τὴν βασιλείαν αὐτοῦ τῷ θεῷ. καὶ ἐκ τότε βασιλεύσουσιν οἱ τέσσαρες υἱοὶ αὐτοῦ, ὁ μὲν πρῶτος ἐν Ῥώμῃ, ὁ δεύτερος ἐν Ἀλεξανδρείᾳ, ὁ τρίτος ἐν Ἑπταλόφῃ καὶ ὁ τέταρτος ἐν Θεσσαλονίκῃ. οὗτοι ἀλληλομαχίσαντες στρατοπεδεύσουσι καὶ τοὺς ἱεροὺς καὶ τοὺς μονάχους. καὶ συγκροτήσουσι πόλεμον ἀλλήλοις, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται (ed. Schmoldt, 136–8, §§ 60–5, = Vassiliev, 46,8–16, Klostermann, 118,81–119,89, Istrin, 137,26–138,4, with minor variants).
46. Presumably, “the saints” refer to St Demetrios in the first place, the patron saint of Thessalonica, cf. *VTheodThess*, ed. Kurtz, 4,17–20 (Thessalonica) ταῖς μετὰ θεὸν προστασίαις τοῦ αὐτῆς κηδεμόνου καὶ πολιούχου, τοῦ πανενδόξου

μάρτυρος Δημητρίου, διαφυλαττομένη ἐκ πάντων τῶν ἐπιτιθεμένων αὐτῇ κακῶν ἀνάλωτος δείκνυται. As St Theodora died in 892 this may have been written before Thessalonica was sacked by the Arabs in 904, as Kurtz assumes. VA, on the other hand, in spite of the prophecy, was certainly written later, see Introduction. Normally one would expect the saints to be called the pride of Thessalonica rather than vice versa, cf. *VTheophan*, ed. Kurtz, 24,2 (Theophano as) τῆς πατρίδος ἡμῶν καύχημα.

47. Cf. *ApocDan*, ed. Berger, § 5,12 καὶ ἡγούμενοι καὶ ἱερεῖς τῶν ἐκκλησιῶν φορέσουσιν ἄρματα (sic) πολεμικά (Istrin, 146,32), ed. Schmoldt, 208, § 3,3 ἐνδύσει ὄπλα πολεμικά τοὺς ἱερεῖς (Vassiliev, 40,32f.). As the latter passage in particular shows, the words ἄρματα (or ἄρματα) πολεμικά cannot mean ‘military waggons’, as they do in *DAI*, 53/29 and 132. For the tautology, cf. Ezek. 32:27.
48. Cf. *OrSib*, ed. Geffcken, III, 363f. (quoted in the following note), and *ApocDanArm*, tr. Macler, 293, § 17 “Elle (Rome) aura trois voies.”
49. The expedition to Rome in combination with the enrolment of the fair-haired peoples echoes the Visions of Daniel, cf., e.g., the version named after John Chrysostom edited in Vasiliev, *Anecdota*, 33–8, esp. 36 καὶ ἄλλους ἀγγέλους αὐτοῦ ἀποστελεῖ εἰς τὰ ἐνδότερα μέρη τῆς Ῥώμης καὶ ἡμερώσει τὰ ξανθὰ ἔθνη καὶ ὁμοῦ διώξουσιν τὸν Ἰσμαήλ, although the context is different, as often; see also Alexander, *Apocalyptic Tradition*, 70 and 161, with note 38. For Delos and Adelos, cf. *OrSib*, ed. Geffcken, III, 363f. ἔσται καὶ Σάμος ἄμμος, ἐσεῖται Δῆλος ἀδελος, / καὶ Ῥώμη ῥύμη. See also O. Günther in *BZ*, 3 (1894), 146f.
50. Note that the words καὶ αὐτὸς ... Μεσοποταμίαν are uncertain. In a Vision of Daniel quoted without references in Pertusi, *Fine di Bisanzio*, 44 the passage corresponding to VA, lines 3932–5 runs as follows: εἰσελεύσεται ἀναμέσου (sic) ὀμφαλοῦ γῆς καὶ καταστρατεύσει Μεσοποταμίαν καὶ τὰς Κυκλάδας τῶν νήσων.
51. I.e., to Jerusalem, which on the basis of Ps. 73:12 was believed to be in the middle of the earth.
52. Nikephoros may be referring to *VisDanUlt* as cited in note 45, *supra*.
53. As the text of the other MSS does not make good sense, I have here followed version ζ, although it may not offer more than a paraphrase. As far as I know, Syllaion does not appear in comparable apocalyptic texts, nor does it seem to have had any historical significance that could motivate its appearance in this context, *pace* V. Ruggieri–F. Nethercott, “The Metropolitan City of Syllion and its Churches,” *JÖB*, 36 (1986), 133–56, esp. 138, following Mango, “Life Reconsidered”, 307. In addition to the fact that its name lends itself to a suitable pun it may have been chosen because it was one of the cities in Asia Minor that survived the Arab attacks and, moreover, remained untainted by iconoclasm (*VStephUn*, 1117D). In any case, after the fall of CP it will share the power with Rome and Thessalonica (*infra*, line 4049f.), which gives a good

distribution between the West, the Balkans and the East, cf. Halkin, “Vie de Constantin”, ch. 1,9–13, 13,20–25.

54. τότε κροτήσουσι πόλεμον ... οὐδὲ εἷς: cf. *VisDanUlt*, ed. Schmoldt, 138, § 65 καὶ συγκροτήσουσι πόλεμον ἀλλήλοις, καὶ οὐδεὶς ἐξ αὐτῶν σωθήσεται (Vassiliev, 46,15f., Klostermann, 119,88f., Istrin, 138,3f.).
55. Cf. *ApocDan*, ed. Berger, § 6,2 συγκερασθήσεται γὰρ τὸ αἷμα ἐν τῇ θαλάσῃ σταδίους δώδεκα (Istrin, 146,40).
56. ἐπτά ... ἔχειν: cf. Isa. 4:1.
57. ὄρεσι ... σπηλαίοις: cf. Heb. 11:38.
58. Cf. *OrSib*, ed. Geffcken, III, 75f. καὶ τότε δὴ κόσμος ὑπὸ ταῖς παλάμῃσι γυναικός / ἔσσεται ἀρχόμενος καὶ πειθόμενος περὶ παντός; also VIII, 194 μὴ ποτ' ἐγὼ ζῶην, ὅτε ἡ μιὰρὰ βασιλεύσει. As in the VA apocalypse, the reign of this wicked woman comes after a triumvirate. Cf. further *VisDanUlt*, ed. Schmoldt, 138, § 66 καὶ ἐν τῷ μὴ εἶναι ἄνδρα χρήσιμον βασιλεύσει γύναιον μιὰρὸν ἐν τῇ Ἑπταλόφῳ (Vassiliev, 46,16f., Klostermann, 119,89f., Istrin, 138,4f.); *ApocDan*, ed. Berger, § 8,1 (rec. B) καὶ ὀπίσω αὐτοῦ βασιλεύσει γυνὴ ἐπὶ τὴν Ἑπτάλοφον μιὰρὰ καὶ ἀλλόφυλος (Istrin, 147,36); *ApocDan Arm*, tr. MacIer, 300, § 28 “Malheur à toi, dans ce temps-là, Babylone aux sept collines, quand la veuve régnera.” Unfortunately none of these parallel texts explains why in VA the woman is called or characterized as μόνδιον and why she is said to come from the Pontos.
59. Internal strife is a characteristic omen of the advent of the Antichrist, see Bousset, *Antichrist*, 76f. Cf. Matt. 10:21 par.
60. μιάνη ... θυσιαστήρια: cf. *VisDanUlt*, ed. Schmoldt, 138, § 67 μιάνη τὰ ἄγια τοῦ θεοῦ θυσιαστήρια (Vassiliev, 46,17f., Klostermann, 119,90f., Istrin, 138,5f.).
61. στήσεται κατὰ ἀνατολὰς ... θεοὶς καὶ θεαῖς: cf. *VisDanUlt*, ed. Schmoldt, 138, § 68 καὶ σταθεῖσα ἐν μέσῳ τῆς Ἑπταλόφου κράξει φωνὴ μεγάλη λέγουσα· τίς θεὸς πλὴν ἐμοῦ, καὶ τίς δύναται ἀντιστῆναι τὴν ἐμὴν βασιλείαν; (Vassiliev, 46,18–20, Klostermann, 119,91–3, Istrin, 138,6f.); PsHippolytos, *Consmundi*, ed. Achelis, 300,1f. (the Antichrist says,) τίς δυνάστης μέγας ὡς ἐγώ; τίς θεὸς μέγας πλὴν ἐμοῦ; τίς τῇ ἐμῇ ἐξουσίᾳ ἀντιστήσεται; The biblical background of this blasphemy is Isa. 14:13f., alluded to *supra*, line 2998f. For ἔκδεξαι μικρόν κτλ., cf. *VlrChrys*, ed. Rosenqvist, 20,12 μικρὸν ἀνάμεινον καὶ γνῶση πάντως, ὅστις ἐγὼ καὶ ἡτις ἡ ἐμὴ δύναμις, with the editor's note.
62. εἰς ὕψος ... πέμπουσα alludes to the rebellion of the giants against the gods in the gigantomachy, cf. Constantine of Rhodes, *Ekphrasis*, ed. Legrand, 139–41 καὶ τοὺς Γίγαντας ... / ῥιπτοῦντας ὕψει τῶν πετρῶν ἀποσπάδας. Cf. also *VloEl*, ed. Festugière, ch. 43, 16f. ἡμῶν πολλάκις εἰς τὸν οὐρανὸν λίθους ἐκ θεομαχίας ῥιπτόντων (v.l. ῥιπτοῦντων) and *supra*, note 3 to line 1922.
63. κλινεῖ ... θυμὸν αὐτοῦ: cf. *ApocDan*, ed. Berger, § 9,3 κλινεῖ θεὸς τὴν ὀργὴν αὐτοῦ (Istrin, 148,7f.).

64. Cf. *VisDanUlt*, ed. Schmoldt, 138, § 69 καὶ εὐθὺς σεισθήσεται ἡ Ἐπτάλοφος καὶ καταποντισθήσεται σύμψυχος ἐν βυθῷ (Vassiliev, 46,20–2, Klostermann, 119,93f., Istrin, 138,7–9); *ApocDan*, ed. Berger, § 9,4 καὶ τὰ ὑψηλά σου τείχη καταποντισθήσεται (Istrin, 148,8); *VisDan* (= *Daniel Καὶ ἔσται*), ed. Schmoldt, 210, § 3,10 οὐαὶ σοι, Ἐπτάλοφε, ὅτι καὶ σὺ ἀπὸ ὑδάτων καταποντι<σθήσῃ> (Vassiliev, 41,8f., which has καταποντίζεσαι). This prophecy is evidently based on Rev. 18:21, which in turn refers to Jer. 28(51):63f. and Ezek. 26:21. Early Byzantine examples appear in Malalas, ed. Dindorf, 481,9 μετὰ τρεῖς ἡμέρας ἀνέρχεται ἡ θάλασσα καὶ πάντα λαμβάνει and *VTheod Syc*, ed. Festugière, ch. 135,3–5 ἢν τις φήμῃ ... ὡς μέλλειν τὴν πόλιν (i.e. CP) μετ'ὀλίγον καιρὸν καταποθεῖσθαι. For a 16th-century picture of the engulfment of CP at the end of time, see Dagron, *CP imaginaire*, Pl. VII (between pp. 160 and 161).
65. Matt. 24:8 par.
66. This calculation suits the age of Nikephoros rather than that of Andrew, who lived in the 6th millenium.
67. A free combination of Isa. 11:12 and 16, where, however, Jerusalem is not mentioned.
68. Cf. Rom. 11:25f.
69. I have not been able to identify “these people”. Their positive attitude towards the Jews resembles that of Gregory, the author of *VBaslun*, cf. Rydén, “Basil the Younger”, 584, but the real reference is unknown, cf. Alexander, *Apocalyptic Tradition*, 129, n. 13: “Neither the notion of a Jewish role at the end of time nor that of a sequence of seven ages is unusual, but to the best of my knowledge the combination is unattested elsewhere.”
70. The reference may be to PsHippolytos, *Consmundi*, § 23f., ed. Achelis, 298,20ff. Cf. also *supra*, line 3269f.
71. John 5:43.
72. The Greek text of this passage is uncertain, although the general sense seems clear.
73. Cf. John 14:6.
74. χαρά: cf. Matt. 25:21 and 23.
75. These people are also unknown to me.
76. I.e. St Sophia.
77. Cf. Acts 7:48 par.
78. Cf. *supra*, lines 3559–63, with note 1, and *ApocDan*, ed. Berger, § 9,5 καὶ οὐ μὴ ἀπομείνῃ ἐν σοὶ εἰ μὴ εἰς στῦλος τοῦ μεγάλου σκήπτρου τοῦ Βυζαντίου τοῦ μεγάλου Κωνσταντίνου (Istrin, 148,9). See also C. Mango, “Constantine’s Porphyry Column and the Chapel of St. Constantine,” *Christianikê Archaïologikê Hetaireia, Deltion*, 10 (1980/81) [repr. in *idem, Studies on Constantinople* (Variorum 1993), no. IV], 103–10, esp. 109f.

79. ὥστε παραγενόμενα ... καλῶς ἐν αὐτῇ: cf. Rev. 18:11–19; the same motif also in *ApocDan*, ed. cit., § 9,5 (Istrin, 148,10), *VisDanUlt*, ed. Schmoldt, 138, § 71 (Vassiliev, 46,22f., Klostermann, 119,95f., Istrin, 138,9f.), and *VisDanHeb*, tr. Sharf, 306 (J). As Magdalino, “History of the Future”, observes, the commentators on Rev. also identified CP with Babylon the Great.
80. Cf. *supra*, lines 3924–8 (Thessalonica), 3929–32 (Rome), 3941f. (Syllaion); further *ApocDan*, ed. Berger, § 9,9 τῷ γὰρ καιρῷ ἐκείνῳ ἀρθήσεται ἡ βασιλεία ἐκ τοῦ Βυζαντίου καὶ δοθήσεται ἐν τῇ Ῥώμῃ (Istrin, 148,11), *VisDanHeb*, tr. Sharf, 306 (K) “And in those days the kingdom will be given to Rome,” and *VisDanUlt*, ed. Schmoldt, 140, § 72 καὶ οὕτως βασιλεύσει ἕτερος ἐν Θεσσαλονίκῃ ἐπὶ χρόνον μικρόν (Vassiliev, 46,24, Klostermann, 119,96f., Istrin, 138,11f.).
81. On the legend of the “filthy nations”, which appears in most Byzantine apocalypses and derives from the Alexander romance in combination with prophecies in the Old Testament, see Alexander, *Apocalyptic Tradition*, 185–92. Nikephoros differs from the normal pattern in that he does not call them Gog and Magog, that he says that their number is 72 (the number of all the biblical peoples, but also the number of kings assembled by Diocletian according to the popular version of the legend of St George, see Mazal, “Überlieferung”, 108, 118, and 120) instead of the usual 22 or 24 (the number of the Japhetic peoples), and that he locates Alexander’s gates in a country called Indalia (= India as in MS D?) rather than in the North or in the Caucasus.
82. σάρκας ... ἐν ἡδονῇ: cf. PsMethodios, ed. Lolos, 78,14–20, 130,102–7. Note that the literal meaning of the Greek is “the living flesh of men” rather than “the flesh of living men” (not in PsMethodios).
83. For the mourning of nature, a not uncommon motif, cf. e.g. *VTheophan*, ed. Kurtz, 17,1–4 ἡ ἡμέρα τὴν τοῦ ἰδίου καιροῦ ἀναλαβοῦσα φύσιν, ζοφώδῃ καὶ ἀφεγγῇ τὸν ἀέρα εἰργάσατο, ὥστε δοκεῖν καὶ λέγειν πάντας, ὅτι καὶ αὐτὴ ἡ ἡμέρα συναλγεῖ πενθοῦσα τῆς τιμίας βασιλείσσης τὴν στέρησιν.
84. ὁ ἥλιος ... σχολάσουσι: cf. Isa. 13:10, Matt. 24:29, Acts 2:20, Rev. 6:12.
85. Τότε ... αἱ νῆσοι τὴν Ἀσίαν: cf. *ApocDan*, ed. Berger, § 12,9 cod. B τότε ... οἱ ἐν τῇ στερεᾷ γῇ φεύγονται ἐν ταῖς νήσοις καὶ οἱ ἐν ταῖς νήσοις ἐν τῇ στερεᾷ (Istrin, 149,14f.); cf. also Matt. 24:16 par.
86. For the identification of the Antichrist with Satan and the rejection of the idea that he would become a man by his own power cf. JohDam, *Expfid*, ed. Kotter, ch. 99,31–3, and also Alexander, *Apocalyptic Tradition*, 200. That he will be born from the tribe of Dan and thus be a Jew was an old belief, based on interpretations of Old Testament passages such as Gen. 49:17, which appears in all the major Byzantine apocalypses, see Bousset, *Antichrist*, 112 and Alexander, op. cit., 195. Concerning his ugliness see Bousset, op. cit., 101f. For the words ἀπολυθήσεται ... δεσμών cf. Rev. 20:7 combined with the *Gospel of Nicodemus* 6 (22),2, ed. de Santos Otero, 478.
87. Rev. 20:8.

88. νῆσοι ... ἐκκλησίαι: cf. Isa. 41:1; 45:16; 49:1 and the *Synodikon of Orthodoxy*, ed. Gouillard, *TM* 2 (1967) 45,6f. Ἡσαίας μὲν γάρ φησιν ἐγκαινίζεσθαι νήσους πρὸς τὸν θεόν, τὰς ἐξ ἐθνῶν ὑπαινιττόμενος ἐκκλησίας.
89. For the more detailed version of the ζ family cf. Rev. 11:3–12, where, however, only two witnesses are mentioned; for the three witnesses see Bousset, op. cit., 137 and Alexander, op. cit., 215; cf. also *supra*, lines 3184–98 (Elijah, Enoch and John still live on earth, although nobody recognizes them), with note 67.
90. The war between the Antichrist and the Lord is a motif that goes back to an “ancient myth of a cosmic struggle between a primeval monster and God”, see Alexander, op. cit., 208.
91. συμπαθής does not seem to have been used of Epiphanius before, but Nikephoros may be thinking of συμπαθήσας *supra*, line 2806 and of his description of Epiphanius as a kind young man in general.
92. Nikephoros surely refers to Ezek. 5:17 καὶ ἔξαποστελῶ ἐπὶ σὲ ... θηρία πονηρά, although these beasts are said to be πονηρά, not πετόμενα.
93. ἔχοντα ... μεμεστωμένα: cf. Rev. 9:10.
94. ὅσοι οὐχ ... μετώποις αὐτῶν: cf. Rev. 9:4.
95. Isa. 4:3.
96. Concerning the various versions of the final fate of the Antichrist and the alternative chosen here, see Alexander, op. cit., 216f.
97. Cf. *supra*, line 2963ff. Note that according to lines 2961–3 Resurrection will not take place until the seventh aeon has been completed. For ἡ σάλπιγξ ... ἄφθαρτοι cf. 1 Cor. 15:52.
98. οἱ ζῶντες ... περιλειφθέντες: cf. 1 Thess. 4:15.
99. ἀλλαγέντες ... ἀφθαρσίαν: cf. 1 Cor. 15:51–3.
100. ἅμα ... ἄερα: cf. 1 Thess. 4:17.
101. ὅταν ... θύραις: cf. Matt. 24:33.
1. Basil of Caesarea, *Hom. 13 in baptisma*, PG 31, 424ff.
 2. Phil. 4:4.
 3. John 3:19.
 4. Cf. Basil of Caesarea, op. cit., 425B πότε γενήσῃ Χριστιανός; πότε γνωρίσομέν σε ὡς ἡμέτερον;
 5. This is a proverb (παροιμία) rather than a riddle (αἰνίγμα). For parallels see K. Krumbacher, *Mittelgriechische Sprichwörter* (Munich, 1894; repr. Hildesheim–New York, 1969), 249f. Note, however, that in the proverbs quoted by Krumbacher the word order is reversed, so that according to these if one wants the daughter-in-law to listen one should speak to the mother-in-law.
 6. Ps. 118:103.
 7. For ἀπὸ θεωρίας cf. *VNiph*, ed. Rystenko, 42,5 Τοῦτο δὲ εἶπον αὐτῷ ἰσως

εἴπη μοι τί, εἰ ἔχει ἀπὸ θεωρίας (sic), and 65,25 (as he prayed) ἄφνω ἐπήρθη ὁ νοῦς αὐτοῦ εἰς θεωρίαν, καὶ κατενόει ...

8. τὸν πάντα ... ὑπερέχοντα: cf. Phil. 4:7.

9. Cf. *supra*, line 496.

10. The previous mentions of supernatural fragrance (*supra*, lines 90f., 732–5., 955–62), do not entirely conform to these categories, nor is the third category of quite the same kind as the preceding two (cf. *infra*, note 8 to lines 4258–60).

1. γέγραπται: see the Church historians Rufinus (X, 35f.), Socrates (III, 18f.), Sozomenos (V, 19f.), Theodoretos (III, 10f.); also *SynaxCP*, ed. Delehaye, 253,52ff. 4196

2. At Daphne, pleasant suburb of Antioch, there was a temple of Apollo with a gold and ivory statue of the god and an oracle-producing fountain which, however, at the time of Julian was silent, see J. Bidez, *La Vie de l'Empereur Julien* (Paris, 1930), 286 and G. Downey, *Ancient Antioch* (Princeton, 1963), 152f. and 169.

3. Babylas, Bishop of Antioch, was martyred c. 250. A century later Julian's Christian brother Gallus translated his remains to Daphne in order to "purge the place of the pagan superstition" (Sozomenos), see Downey, *op. cit.*, 153. Later three small boys were believed to have shared Babylas' martyrdom.

4. Αἰσχυνθήτωσαν ... εἰδώλοις αὐτῶν : Ps. 96:7.

5. ὥραϊον τῷ κάλλει: cf. Ps. 44:3.

6. The Church historians mentioned *supra*, note 1, do not connect Theodore's release with the death of Julian, which occurred in late June 363. According to them both torture and release took place long before, to be precise before the temple of Apollo at Daphne was destroyed by fire, an event dated to 22 October 362. This is a good example of Nikephoros' free use of his sources.

7. Nikephoros' version of this story is somewhat closer to that of Theodoretos than to those of the other sources mentioned above; also the notice in *SynaxCP*, ed. Delehaye, is clearly based on Theodoretos. It should be noted that his description of Theodore's experience is much longer and more colourful than those of his predecessors. Thus whereas Nikephoros speaks of four eunuchs with various implements, the Church historians mention just a young man or somebody with a towel, and they include no direct speech.

8. In fact, the verb θυμῖαν does not appear in Theodore's story; instead it appears in a similar situation *VNiph*, 21,7ff. (Niphon, speaking about his self-flagellation, says,) 'Εν τῇ ὥρᾳ φησὶν τοῦ πειρασμοῦ ὅτε τύπτω ἐμαυτόν, παραγίνεται ἄγγελος Κυρίου κατέχων θυμιατήριον καὶ ἐπείγεται θυμῖων (sic) με ὥστε ἐκ τῆς εὐωδίας ἐκείνης οὐκ αἰσθάνομαι τοῦ πόνου.

9. Concerning this exclamation cf. *supra*, lines 1307–11, with note 3.

1. Cf. *supra*, lines 1106f. and 1162f.

2. I have not been able to track down the reference (if there is any).

1. Lit. “the honey is poured into his heart sweeter than the lightning”; cf. app. crit. 4292
The idea that the lightning represents the Godhead often appears in VA, most clearly *infra*, lines 4348f. and 4358.
2. This may look like an abrupt transition to a new topic, but there is in fact a connecting link, for according to lines 3075–8 the Godhead is in the air which extends upwards indefinitely.
3. ὑποκάτω ... ἐπέκεινα: cf. *supra* lines 3009–11.
4. The translation of δασέα, puzzling as an attribute of θεωρία, is based on the idea that the way to the east was as impassable as the way back (cf. μόλις line 4317), since he had to pass through the firmament, which consists of water.
5. Here MSS ζΕ add another paragraph on this topic and then a number of *erot-apokriseis*, see app. d.
1. This somewhat surprising statement goes well with the fact that Andrew is a 4320
fictitious saint, cf. Introduction, under “Portrait of Andrew”. Cf. also the contradicting statement *infra*, app. e, line 14f.
2. Notwithstanding, Epiphanius’ name is not changed, for presumably Nikephoros named him after the man who was bishop of CP under that name 520–35. Cf. *Oracle of Baalbek*, ed. P. Alexander (Washington, D.C., 1967), line 165f. ὅταν δὲ λάβῃ τὴν βασιλείαν αὐτοῦ, κληθήσεται Ἀναστάσιος (Anastasios I, emperor 491–518), although, as Alexander observes, Anastasios seems to have been the emperor’s original name.
3. These features do not seem to have any historical background. The memory of Epiphanius was celebrated on 25 August with that of three other archbishops of CP, namely Gennadios (458–71), John (518–20) and Menas (536–52), see *SynaxCP*, ed. Delehay, 924,19f.; there is no indication that he was a confessor.
4. μὴ ... κλῖναι: cf. Matt. 8:20 par.
5. κλῖνον ... σου: cf. Ps. 16:6 par.
6. οἰκτίρμων ... πολυέλεε: cf. Exod. 34:6; also *supra*, line 1852.
7. μὴδὲ ... προσώπου σου: cf. Ps. 50:13.
8. πνεῦμα σοφίας ... συνέσεως: cf. Exod. 31:3; 35:31.
1. For the peculiar repetition περιπάτοις τόποις ... ἐμβόλοις cf. *supra*, lines 4369
2812f. and 3461f. According to the version reproduced in app. e, line 84f., the porticoes “beneath” belonged to the Hippodrome.
2. One would expect not only the saints to appear but also the angels, who normally carry away the soul of a righteous person. *VNiph*, ed. Rystenka, 76,26–34 offers a good parallel, whereas in app. e, line 88f., both saints and angels are mentioned. For the smile on Andrew’s face cf. *VlrChrys*, ed. Rosenqvist, 108,13, with further examples in the editor’s note.
3. I have adopted this sentence from app. e, since otherwise what follows would

come very abruptly. It may have been omitted because the end of the sentence is similar to that of the preceding one.

4. Presumably Andrew's soul went to heaven, whereas his body was taken to paradise, cf. *Liber de Mariae dormitione*, BHG 1055, ed. Tischendorf, 108,2ff. (the Lord says to St Mary,) ἰδοὺ ἀπὸ τοῦ νῦν ἔσται τὸ τίμιόν σου σῶμα μετατεθέμενον ἐν τῷ παραδείσῳ, ἡ δὲ ἀγία σου ψυχὴ ἐν τοῖς οὐρανοῖς. Or did they both go to heaven, as the martyrs are said to have ascended to God μετὰ τῶν σωμάτων αὐτῶν?
5. στῦλος πυρός; cf. Exod. 13:21; also *supra*, line 3565f.
6. Cf. that David of Lesbos is said to have died at the age of 66, see *ActDavSym Georg*, ed. van den Gheyn, 220,5. Nikephoros Blemmydes begins his autobiography by saying that he has completed 66 years; J.A. Munitiz, *Nikephoros Blemmydes, A Partial Account. Introduction, Translation and Notes* (Louvain, 1988), 3 observes that "six is a special number ... typifying the end of God's creative activity and the prelude to rest". See also Ševčenko, "Hagiography", 128, with note 113, and Introduction under "Portrait of Andrew".
7. For κρυπτῶς ... θεῷ δὲ ἐγνωσμένος cf. the poem in honour of Basil I ed. by A. Markopoulos, *DOP*, 46 (1992), 230ff., esp. line 85 κόσμῳ τ' ἄγνωστος τῷ θεῷ δ' ἐγνωσμένος.
1. Thus, according to this passage, the author was called Nikephoros and belonged to the clergy of St Sophia at CP. Unfortunately these pieces of information cannot be checked against other evidence. 4394
2. The words "widely praised" and "among the saints" do not prove that Andrew was a real saint. They are routine expressions belonging to the genre.
3. Cf. *supra*, lines 384f., 1610ff., 4325–7, and app. d, lines 229–33.

Appendices

Appendix *a*

Between Andrew's vision of the Prophet David (lines 2648–73) and the story of the miserly rich man (line 2674ff.) MSS V (fols. 99^v–106) and C (fols. 76–79^v) add the following two episodes; cf. the edition of Augoustinos Monachos 110–16, where the text of V has been reproduced, slightly changed.

Unfortunately, C has lost the first fol. of the eleventh quire, so that V is now the only source for the end of the first and the whole of the second episode. V has therefore been chosen as the basis for the presentation of app. *a*, but it should be borne in mind that V is likely to have made additions of its own (for instance, ὡς προείρηται line 11 and ὁ ἱερὸν ἀκροατήριον line 53 are likely additions) and that the apparatus may contain many readings reflecting the original form of this material.

The first episode may be described as an enlarged and generalized version of the vision of Paul the Simple in *ApophthPatr*, PG 65, 381ff., transferred to CP; cf. also the Life of Elias Speleotes, *BHG* 581, § 17, with A. Kazhdan's and H. Maguire's remarks, *DOP*, 45 (1991), 2. Towards the end the author says that he hastened to write down at once what Andrew had seen, lest he should forget it. This explicit claim to trustworthiness indicates that the author was an interpolator, not Nikephoros himself.

The nucleus of the second episode is a play on the phonetic similarity between ψύλλα 'flea' and ψύα 'loins', and between φθείρ 'louse' and φθείρω 'destroy'. The joke is reminiscent of Andrew's etymological play on ἄρτος – ἄριστος lines 4281–3.

Περὶ τῆς ὁράσεως τῶν ἀμαρτωλῶν καὶ τῶν δικαίων

Καταλαβούσης οὖν τῆς ἀγίας ἀναστάσεως Χριστοῦ τοῦ θεοῦ ἡμῶν
 παρεγένετο ὁ μακάριος Ἀνδρέας ὡς σύνηθες ἔχων ἐν τῇ μεγάλῃ ἐκκλησίᾳ
 προσεύξασθαι. Ὡς δὲ τὰ δοκοῦντα αὐτῷ ἐξεπλήρωσεν, ἀπελθὼν ἐν τῇ
 5 εἰσόδῳ τοῦ Ὁρολογίου ἐσκόπευε τοὺς εἰσιόντας καὶ ἐξιόντας προσεύ-
 ξασθαι. Προσέθετο δὲ κύριος ὁ θεὸς δεῖξαι αὐτῷ πᾶσαν τὴν ἐργασίαν τῶν
 ἀνθρώπων, ἣν ἐν κρυπτῷ εἰργάσαντο ἐν ταῖς ἡμέραις τῆς νηστείας. Ὅτε
 οὖν ἡ ἐκκλησία τὴν θείαν λειτουργίαν ἐξετέλεσε καὶ ἦρξάτο ὁ λαὸς
 ἐξιέναι, ἐναπεσκόπει ἐνὸς ἐκάστου τὸ πρόσωπον καὶ θείῳ πνεύματι ἑώρα
 10 καὶ κατεμάνθανε τὴν τε ἀρετὴν αὐτῶν τὴν τε τῆς ἀμαρτίας νόσον καὶ
 ὁποῖα, ὡς προεῖρηται, γνώμῃ κατείχετο ἕκαστος. Διηγῆσομαι δὲ ὀλίγα
 τινὰ τῶν θεαθέντων αὐτῷ διὰ τὴν θεάρεστον ὑμῶν καὶ πνευματικὴν
 ἀγάπην· καὶ γὰρ εἰ καὶ πάντα οὐ δυνήσομαι διεξελεῖν, ὅμως οὖν πρὸς τὴν
 ὑμετέραν ἀγάπην λέξω τὰ κρεῖττονα καὶ σωτηρίας ἐχόμενα ἵνα γνῶτε
 15 οἷαν δόξαν κέκτηνται οἱ θεῷ ἀνακείμενοι καὶ οἷαν αἰσχύνῃν ἔχουσιν οἱ
 τοῖς αἰσχίστοις πάθεσιν ἐμφυρόμενοι.

Ἐώρα οὖν ἱκανοὺς λευκὸν ὥσεί χιόνα κεκτημένους τὸ πρόσωπον,
 ἄλλων δὲ διηύγαζον αἱ ὄψεις ὡς ὁ ἥλιος, αἱ δὲ κεφαλαὶ αὐτῶν ἐλαίῳ καὶ
 μύρῳ κεχρισμέναι ἐτύγγανον, στεφάνους δὲ χρυσοὺς κατακεκοσμημένους
 20 ἐπάνω τῆς κεφαλῆς αὐτῶν περιέφερον, εὐωδία δὲ ἐξεπορεύετο ἐξ αὐτῶν ὡς
 τὰ ἴα καὶ τὰ ρόδα, ἐκοσμοῦντο δὲ καὶ βασιλικαῖς στολαῖς διὰ βύσσου καὶ
 πορφύρας, νεανίσκοι δὲ περικαλλέστατοι ἐσέβοντο, τιμῶντες αὐτοὺς καὶ
 δοξάζοντες· οὗτοι δὲ εἰσιν οἱ καλῶς τὸν δρόμον τῆς ἀγίας τεσσαρακοστῆς
 διανύσαντες, νηστείας καὶ δεήσεσι τὸν θεὸν θεραπεύσαντες καὶ ἀοράτως

VC

1 tit. om. C, qui num. 37 solum exhibet || 3 ὡς ... ἔχων om. C || 4 ὡς ... ἀπελθὼν:
 ἀπελθὼν δὲ ἐκαθέσθη C || 5 ἐσκόπευε scripsi: add. δὲ C ἐσκόπει δὲ V || 5-6 ante προσ-
 εὔξασθαι add. ἔνεκα τοῦ V || 7 ἦν: ἦνπερ C || κρυπτῷ: add. ἡ ἐν φανερῷ C || εἰργάσαν-
 το: κατειργάσαντο C || 9 ἐνὸς ... πρόσωπον: τὴν αἰδῶ τοῦ προσώπου ἐνὸς ἐκάστου C ||
 καὶ ... ἑώρα om. C || 10 καὶ² om. C || 11 ὡς προεῖρηται om. C || 12-13 διὰ ... ἀγάπην
 om. C || 12 ὑμῶν: ἡμῖν V || 13 οὐ ... διεξελεῖν: θελήσω διεξελεῖν, οὐκ ἐπαρκέσω C ||
 13-14 πρὸς ... ἐχόμενα: τὰ κρεῖττονα καὶ ἐχόμενα σωτηρίας λέξω πρὸς τὴν ὑμετέραν
 ἀγάπην C || 14-16 ἵνα ... ἐμφυρόμενοι om. C || 17 num. 38 add. C || 18 ὁ om. V ||
 19-20 κατακεκοσμημένους ... περιέφερον: ἐπ' αὐτῶν C || 21 ρόδα: add. τοῦ θείου κήπου
 τοῦ θεοῦ C || 24 δεήσεσι: add. καὶ ἐλεημοσύναις C

On the vision of the sinners and the righteous

As the Holy Resurrection of Christ our God¹ came, blessed Andrew appeared at the Great Church² to pray, as was his habit.³ When he had carried out what he had intended to do, he went out to the entrance of the Horologion⁴ and looked at those who went in and out to pray. Granting him a vision, the Lord showed him all the deeds performed in secret by the attenders during the Lenten fast. When the divine liturgy had come to an end and people started to leave the church, he looked carefully at the face of each one, through divine spirit seeing and learning their virtues, what kind of sin they suffered from and, as already mentioned, of what disposition each person was. I shall relate a few examples of what he saw for the benefit of you, God-pleasing and spiritual friends; for even if I cannot go through everything in detail, I shall nevertheless tell you, dear friends, the 'better things that belong to salvation',⁵ that you may know what glory those have acquired who are devoted to God and in what disgrace those are who let themselves be carried away by the most shameful passions.

For instance, he saw many with a face white as snow, and others whose countenance was shining like the sun; their heads were anointed with oil and perfume; they wore wreaths of gold⁶ on their head; fragrance issued from them as from violets and roses; they were also decked out in royal robes of linen and purple, and very beautiful young men worshipped them, honouring and praising them; these are those who have finished the race of Holy Lent well, serving God with fasting and prayers and invisibly gaining

¹ I.e. Easter. The episode is related to the preceding one (lines 2648–73), which occurred on a Palm Sunday.

² Like the previous episode, this one also takes place at St Sophia, although outside the entrance.

³ Although it is true that Andrew had the vision of the Prophet David at St Sophia, Nikephoros never says that he used to pray there.

⁴ I.e. the SW entrance of St Sophia, where there was a sundial or clock, see Dagron, *CP imaginaire*, 225.

⁵ Τὰ κρείττονα ... ἐχόμενα: cf. Heb. 6:9.

⁶ I have refrained from translating the superfluous κατακεκοσμημένους 'adorned' (line 19), which requires χρυσῶ rather than χρυσοῦς. C has a simpler phrase.

25 προοίμια κομιζόμενοι τῆς τῶν οὐρανῶν βασιλείας· καὶ γὰρ εἰ μὴ βλέπομεν τοῖς σωματικοῖς ὀφθαλμοῖς τοὺς δι' ἄρετῆς ἐξανύοντας τὸ πέλαγος τῆς νηστείας – ἀλλ' ὁποῖαν δόξαν κέκτηνται οὐδεὶς ἐξαγγεῖλαι δύναται. Διὰ τοῦτο θεασάμενος αὐτοὺς ὁ μακάριος Ἀνδρέας ἠὺφραίνετο καὶ ἠὺχαρίσται τῷ ἀγαθῷ δεσπότη ἐπὶ τῇ προκοπῇ αὐτῶν.

30 Ἐώρα δὲ πάλιν ἑτέρους, καὶ αὐτοὶ ἐχρημάτιζον λευκοὶ ὥσπερ χιών, καὶ τὰ πρόσωπα αὐτῶν ὡς ἀκτὶς ἡλίου διέλαμπον, ἐπανεπαύετο δὲ ἐπ' αὐτοὺς τὸ πνεῦμα τὸ ἅγιον διὰ τὸ εἶναι αὐτοὺς καθαρὸς καὶ ἐναρέτους, ἀπεχόμενοι πορνείας, μοιχείας, μνησικακίας καὶ πάσης φλυαρίας καὶ καθ' ἑκάστην τῶν ζωοποιῶν μυστηρίων ἐν μετοχῇ γενόμενοι. Κατενόει δὲ 35 καὶ ἄλλους, καὶ ἦσαν ἐνδεδυμένοι χλαίνας χρυσᾶς, φῶς καὶ αἴγλην κεκτημένας, περιστεραὶ δὲ λευκαὶ ἐπέτοντο ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔλαιον ἀποστάζουσαι ἐπὶ τὰς χλαίνας αὐτῶν, ἐξήρχετο δὲ ἐξ αὐτῶν ἀτμὶς μύρου πολυτίμου καὶ θυμιάματος εὐοσμίας ἐνώπιον τῶν νοητῶν ἐκείνων περιστερῶν, οἵτινες ἦσαν ἄγγελοι τοῦ θεοῦ· οὗτοι δὲ ἐχρημάτιζον οἱ 40 διαθρύπτοντες τοῖς πεινώσι τὸν ἄρτον, οἱ διαλύοντες στραγγαλιὰς βιαίων συναλλαγμάτων, οἱ τὰ χρέη τὰ ἀλλότρια ἐξαγοράζοντες, οἱ χιτῶνας καὶ ἱμάτια καὶ σκεπάσματα τοῖς πενομένοις ἀδελφοῖς ἐπιχορηγοῦντες, οἱ εἰς μοιχείαν μὴ ἀφικόμενοι καὶ εἰς πορνείαν μὴ πορευόμενοι, οἱ κοινωνοῦντες ταῖς μνεῖαις τῶν ἀγίων, οἱ τῷ πνεύματι πτωχοὶ καὶ τῶν ἐπιγείων ἀγαθῶν 45 ἰδίᾳ προαιρέσει ὑστερούμενοι καὶ θλιβόμενοι, κατὰ τὸν μακάριον Παῦλον.

Πάλιν εἶδεν ἑτέρους, πολυτίμοις ἱματίοις ἡμφιεσμένους καὶ χαρίεν τὸ πρόσωπον ἔχοντας καὶ ἐπὶ τὰ πρόσω διαβαίνοντας εὐφραينوμένους, 50 συνείπετο δὲ αὐτοῖς κόρη τις εὐμορφωτάτη, στέφανον ἐξ ἐλαιοκλάδων ἐπὶ τῆς κεφαλῆς αὐτῆς φοροῦσα, ἣν καὶ ἔλεγον πρώτην εἶναι τῶν τοῦ βασιλέως θυγατέρων, συνέθαλλέ τε αὐτοῖς παρηγοροῦσα, ὡς οἶα ἀδελφὴ αὐτῶν ὑπάρχουσα, καὶ ἐλαίῳ διαρραίνουσα τὰ πρόσωπα τῶν συμπορευομένων μετ' αὐτῆς· οὗτοι δὲ εἰσιν, ὃ ἱερὸν ἀκροατήριον, οἱ ταῖς

25 κομιζόμενοι post βασιλείας tr. C || 25–8 καὶ γὰρ ... δύναται: sententiam non satis intellego || 25 καὶ ... εἰ: κἂν γὰρ C || 26 τοὺς: τοῖς ἀγνιζομένοις (sic) καὶ C || 27 ἀλλ': ἀλλ' οὖν C || 28 δύναται: add. ταύτην C || 30 num. 39 add. C || δὲ om. C || λευκοὶ om. C || 31 διέλαμπον: -εν C || αὐτοὺς: -οῖς C || 32 τὸ ... ἅγιον: τὸ ἅγιον πνεῦμα ante ἐπ' αὐτοὺς C || 33 μοιχείας: add. φιλαργυρίας C || καὶ ... καὶ om. C || 34 γενόμενοι: γενομένους V add. καὶ οὐτε μετὰ ἔχθης (sic) τοῦτο διαπραττόμενοι C || 36 λευκαὶ om. C || ἐπέτοντο: -αντο V || αὐτῶν καὶ om. C || 37 ἐξήρχετο: ἐξεφέρετο C || 38–9 ἐνώπιον ... θεοῦ om. C || 42 σκεπάσματα: σαγιόματα C || ἀδελφοῖς: add. ἡμῶν C || 43 μοιχείαν ... πορευόμενοι: μοιχείας καὶ πορνείας μὴ εἰσπορευόμενοι C || 47 num. 40 add. C || πάλιν: add. οὖν C || 48 ἔχοντας: κεκτημένους C || καὶ ... διαβαίνοντας om. C || εὐφραينوμένους: -όμενοι C || 50 τῆς κεφαλῆς: τὴν -ἣν C || φοροῦσα om. C || ἔλεγον post εἶναι tr. C || 50–1 τοῦ βασιλέως τῶν inv. C || 51–2 ὡς ... ὑπάρχουσα om. C || 52–3 τῶν ... αὐτῆς: αὐτῶν C || 53 ὃ ... ἀκροατήριον om. C

a foretaste of the kingdom of heavens. For even if with our bodily eyes we cannot discern those who cross the sea of Lent with virtue—but nobody can tell the glory they have acquired. Therefore, when blessed Andrew saw them he rejoiced and thanked the good Lord for their progress.

Again he saw others, and they were white as snow, and their faces were shining like a sunbeam, and the Holy Spirit rested upon them because they were pure and virtuous, keeping away from fornication, adultery, remembrance of wrongs, and all kinds of foolish talk, and daily partaking of the life-giving sacraments. He also noticed others, who were dressed in golden cloaks which were luminous and beaming, and white doves were flying over their heads, letting drops of oil fall on their cloaks, and there issued forth from them a vapour of very precious perfume and a sweet smell of incense in front of these spiritual doves, which were angels of God: these were those who break their bread for the sake of the hungry,⁷ who loose the fetters of unjust contracts,⁸ who pay the debts of others, who supply their poor brothers with shirts and cloaks and covering, who do not come for adultery nor go for fornication, who take part in the commemoration of the saints, who are poor in spirit, who by their own choice deny themselves the good things on earth and are distressed, according to blessed Paul.⁹

Again he saw others, who were dressed in very precious cloaks and had comely faces, and they were walking forward, rejoicing, and a very beautiful girl wearing a wreath of olive twigs on her head followed them—they say she was the first among the daughters of the king¹⁰—, soothing and comforting them as if she were their sister, sprinkling the faces of her companions with oil: these, O holy listeners, are those who visit the prisons and

⁷ οἱ διαθρύπτοντες ... ἄρτον: cf. Isa. 58:7.

⁸ διαλύοντες ... συναλλαγμάτων: cf. *ibid.* 58:6.

⁹ ὑστεροῦμενοι ... θλιβόμενοι: cf. Heb. 11:37.

¹⁰ Cf. *VloEl*, ed. Festugière, ch. 6,50ff., where Mercy appears to St John the Merciful in the guise of a young girl wearing a στέφανον ἐξ ἐλαιοκλάδων and presenting herself as ἡ πρώτη τῶν θυγατέρων τοῦ βασιλέως (lines 59 and 61). Cf. also *VBasilun*, fol. 266^v–270^v, ed. Veselovskij, 104–6, where during the Last Judgment ἡ πρώτη θυγάτηρ τοῦ βασιλέως τοῦ μεγάλου, ἡ πάνυ φιλουμένη παρ' αὐτοῦ φρικτὴ καὶ θαυμασιωτάτη Ἐλεημοσύνη (268^v–269) saves a group of licentious but merciful men and women from the eternal fire.

55 φυλακαῖς καὶ τοῖς πραιτωρίοις ἐπιδημοῦντες καὶ ἐξ ὧν ὁ κύριος δέδωκεν
 αὐτοῖς ἀγαθῶν τοὺς ἐν δεσμοῖς παραμυθούμενοι διὰ τὸν εἰρηκότα: “Ἐν
 φυλακῇ ἤμην καὶ ἐπεσκέψασθέ με,” οἱ ἐν ἡσυχίᾳ καθήμενοι καὶ ἐν ταῖς
 ἀγίαις καὶ θεαῖς συνάξεσι τοῦ Χριστοῦ οὐδ’ ὅλως χωριζόμενοι, οἱ
 ἀγαπῶντες τὰ λόγια κυρίου τὰ τίμια καὶ ἀγνὰ ὑπὲρ μέλι καὶ κηρίον, οἱ
 60 μετὰ εὐχαριστίας τὸν ἄρτον αὐτῶν ἐσθίοντες καὶ οὐχὶ μετὰ βλασφημιῶν
 καὶ καταλαλιᾶς. Καὶ ταῦτα μὲν ἐκ πολλῶν ὀλίγα περὶ τῶν ἐν ἀρετῇ ὄντων
 καὶ πάσῃ ἀγαθοεργίᾳ διαλαμπάντων. Δοξάζειν γὰρ οἶδεν ὁ κύριος, ὁ ἐν
 ἀγίοις ἀναπαυόμενος, τοὺς ἀγαπῶντας αὐτόν, ἵνα καὶ οἱ ἅγιοι ἄγγελοι
 εὐφραίνωνται καὶ οἱ πονηροὶ δαίμονες διαπληκτίζονται, δοξάσει δὲ
 65 αὐτοὺς καὶ ἐν τῷ μέλλοντι αἰῶνι καὶ μάλα εἰκότως, ὅπου τὰ ἀγαθὰ
 ὑπάρχουσι, κατὰ τὸν ἀπόστολον, ἃ ὁφθαλμοὺς οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε
 καὶ ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
 αὐτόν.

Ἐώρα πάλιν ὁ μακάριος ἐτέρους τινὰς ἡσβολωμένον ἔχοντας τὸ
 πρόσωπον. Τινῶν δὲ ἐξ αὐτῶν ἡ ὄψις κοπρώδης ἐτύγχανε καὶ βεβορ-
 70 βορωμένη, αἰλουροὶ τε καὶ κυνάρια ἐπ’ αὐτοὺς ἐφέδρευον ἐμπροσθίως καὶ
 τοῖς ποσὶν ἅμα παίζοντες, ὅφεις τε αὐτοῖς ἀοράτως τοῖς μέλεσιν αὐτῶν
 ἐπεκρέμαντο καὶ ἐθήλαζον τὸν ἀπορρέοντα βόρβορον τοῦ σώματος αὐτῶν
 καὶ οὐκ ἀπηλλάσσοντο αὐτῶν τὸ σύνολον, μετεῖχον δὲ μάλλον ἐμφορού-
 75 μενοι τούτων ἐπιμελῶς, βάτραχοί τε ἐπὶ τῶν ποδῶν ἦσαν καθήμενοι καὶ ὡς
 ἔπος εἰπεῖν ἔλεεινὸν θέαμα προύκειντο τοῖς θηρίοις τούτοις, ἐν ᾧ ὑπάρχει
 τὸ κατ’ εἶδος τῶν ἁμαρτιῶν αὐτῶν, πικρία τῷ κυρίῳ καὶ ἡ ἀποστροφή ἀπ’
 αὐτῶν, λύπη τε καὶ ἀδημονία τοῖς ἀγίοις ἀγγέλοις τοῖς λαχοῦσι φυλάττειν
 τὰς ψυχὰς αὐτῶν· οὗτοι οὖν, ἀγαπητοί μου, τυγχάνουσιν ἄσωτοι ἄνθρω-
 80 ποι, ἀρσενοκοῖται, μοιχοί, μαλακοί, φιλάργυροι, οἵτινες καθάπερ χοῖροι
 ἐναπομάσσονται τὸν βόρβορον τῆς ἁμαρτίας ἐκάστοτε καὶ μήτε τὸν θεὸν

54 τοῖς πραιτωρίοις: τοῖς -αις V τὰ -ώρια C || 54-5 ὧν ... ἀγαθῶν: οὐ ... ἀγαθὸν C ||
 55 τοὺς scripsi: τοῖς VC || δεσμοῖς: τοῖς δ. C || 57 καὶ θεαῖς om. C || τοῦ Χριστοῦ: ταῖς
 ἐκκλησιαστικαῖς Χριστοῦ C cf. *infra*, lin. 142 || 58 τὰ τίμια ... κηρίον om. C || 60 καταλαλιᾶς:
 -ίας C || πολλῶν: τῶν π. C || 61 διαλαμπάντων om. C || 62-3 ἵνα ... διαπληκτίζονται
 om. C || 63 δοξάσει δὲ: δοξάζει γὰρ C || 64 καὶ² om. C || καί² ... εἰκότως om. C || 68
 num. 41 add. C || πάλιν: τοιγαροῦν ἔπειτα C || ἡσβολωμένον scripsi: -ους VC || ἔχον-
 75 τας: κεκτημένους C || 69 ἡ ... κοπρώδης: τὸ εἶδος κοπρώδης C || ἐτύγχανε: -ον C || 69-
 70 καὶ βεβορβορωμένη: σιχαντοὶ καὶ βεβορβορωμένοι C || 70 κυνάρια: κάτοι καὶ κυνάρια
 μικρὰ C || 70-1 ἐπ’ αὐτοὺς ... παίζοντες om. C || 71 αὐτῶν om. C || 72 ἐπεκρέμαντο:
 ἐναπε- C || 73 καὶ οὐκ ... σύνολον om. C || 74 τούτων ante μάλλον tr. C || τε: δὲ C ||
 ποδῶν: add. αὐτῶν C || 74-5 ὡς ... εἰπεῖν om. C || 75 προύκειντο: προέ- C || 75-8 ἐν ᾧ
 ... ψυχὰς αὐτῶν om. C || 78 τυγχάνουσιν: ἐτύγχανον C || 80 ἐκάστοτε καὶ μήτε: αὐτῶν
 τὴν τε δυσωδίαν καὶ τὴν ἡδονὴν τῆς αἰσχύνης καὶ τὴν ἀσέλγειαν τὴν ἐπάρατον μήποτε C
 || θεὸν: add. τὸν ὑψιστον C

jails, consoling their fettered inmates with the good things the Lord has given them, for the sake of him who said, "I was in prison and you visited me,"¹¹ those who are sitting in tranquillity and never leave during the holy and divine services of Christ,¹² who love the precious and holy sayings of the Lord more than 'honey and the honeycomb',¹³ who eat their bread with gratitude and not with blasphemies and slander. This is just a few examples of what could be said about those who live in virtue and excel in all sorts of good work. For the Lord, resting in the holies,¹⁴ knows how to praise those who love him, in order that also the holy angels may rejoice and the evil demons be battered. He shall also praise them, with good reason, in the age to come, where the good things are which, according to the Apostle, no eye has seen, nor ear heard, nor the heart of man conceived, and which God has prepared for those who love him.¹⁵

Again the blessed man saw some other men with faces black as soot. The appearance of some of them was dirty and filthy; cats and dogs put their forepaws on them,¹⁶ sporting with their feet;¹⁷ snakes hung from their limbs without their noticing it, feeding from the filth that flowed from their bodies; they did not leave them for a moment but rather ate and filled themselves carefully from them; frogs sat on their feet, and through these animals they so to speak made a miserable spectacle, which is a representation of their sins, a source of bitterness for the Lord, causing him to turn away from them, a source of sorrow and distress for the holy angels to whose lot it had fallen to guard their souls; these, my beloved, are profligate men, sodomites, adulterers, catamites,¹⁸ lovers of money who, like swine, constantly foul themselves with the filth of their sin, neither fearing God nor

¹¹ ἐν ... με: cf. Matt. 25:36.

¹² Cf. *supra*, note 2 to line 942.

¹³ ὑπὲρ ... κηρίον: Ps. 18:11

¹⁴ ἐν ... ἀναπαυόμενος: Isa. 57:15.

¹⁵ ἃ ... αὐτόν: 1 Cor. 2:9.

¹⁶ This is a tentative translation of a passage that may be partly corrupt and is missing in C.

¹⁷ τοῖς ... παίζοντες: Isa. 3:16.

¹⁸ ἀρσενικοῖται ... μαλακοί: cf. 1 Cor 6:9. Possibly μαλακοί should be translated 'masturbators' rather than 'catamites', cf. note 7 to line 2164.

φοβούμενοι, μήτε τοὺς ἀγγέλους αὐτοῦ δεδιττόμενοι, μήτε τῆς ταλαιπώρου
 αὐτῶν ψυχῆς φειδόμενοι· οἱ μὴδὲ αὐτὰς τὰς νενομισμένας ἡμέρας τῶν
 ἀγίων νηστειῶν φυλάττοντες, ἀλλὰ μᾶλλον ἀποστρεφόμενοι καὶ μισοῦν-
 85 τες αὐτὰς καὶ βαρετὰς ἡγούμενοι· καὶ ἡνίκα οἱ εὖ φρονούντες διὰ
 σπουδῆς ἐνθέου μνεῖαν τῆς ἐαυτῶν ψυχῆς εἰσπράττονται ἀγωνιζόμενοι,
 οὗτοι ἀδεῶς πορευόμενοι, κλέπτοντες, γαστριζόμενοι, τὸν φοβερὸν κριτὴν
 καὶ κύριον μὴδ' ὅλως πτοοῦμενοι· οἱ τῷ διαβόλῳ πάντα τὰ μέλη αὐτῶν
 90 προδῶσαντες· οὗτοι ἐξωγρημένοι εἰσὶν εἰς τὸ ἐκείνου θέλημα. Διὰ τοῦτο
 τοιγαροῦν χιλίарχοι δαίμονες μετὰ τῆς φάλαγγος αὐτῶν ἐπ' αὐτοὺς
 ἐπαναπαύονται, οἱ γὰρ ὅφεις καὶ αἱ ἀσπίδες καὶ τῶν λοιπῶν θηρίων ὁ
 κατάλογος οὐδὲν ἕτερον πεφήνασιν ἢ δαίμονες. Οὕτως γάρ, οἶμαι,
 παραπλησίως, ἡδύτητα καὶ χαρὰν κέκτηνται, ὅτ' ἂν τις ἀφ' ἡμῶν τῶν
 ἐλαχίστων ἀνθρώπων καρπὸν φέρει αὐτοῖς ἰδίᾳ προαιρέσει διὰ μοιχείας
 καὶ πορνείας καὶ τῆς παμβεβήλου ἀρσενοκοιτίας· ὡς οὐδενὶ τούτων ἄλλῳ
 95 ἀγανακτεῖ θεὸς κατὰ τῶν τοιούτων ὡς δι' αὐτῆς καὶ τοῖς μαινομένοις ἐπὶ
 τῇ φιλαργυρίᾳ καὶ μὴδ' ὅλως σπλάγχνα οἰκτιρμῶν ἐπιδεικνυμένοις ἀλλὰ
 δι' ὅλου τοῦ τῆς ζωῆς αὐτῶν χρόνου εἰς ταῦτα τὰ πάθη καταδαπανῶντας
 ἐαυτοὺς, μὴδὲν ἄλλο καρπεύειν εἰδότες ἢ κόπρον καὶ δυσωδίαν ἀφόρητον.
 Μετὰ δὲ τὸ ἀποθανεῖν αὐτοὺς πρόκεινται ἐν τῷ μνημείῳ σκωληκόβρωτοι
 100 καθάπερ κύνες, δυσωδίαν ἀναπέμποντες· καὶ γὰρ τὰ σώματα τῶν νεκρῶν,
 ὅσα μὲν εἰσιν ἁμαρτωλῶν πνέουσι δυσωδίαν διὰ τὴν ἁμαρτίαν αὐτῶν,
 ἥνπερ ἔπραττον ἐν τῷ κόσμῳ, ὅσα δὲ πρόκεινται ὑγιῇ, μυρίζοντα καὶ
 εὐωδιάζοντα, ταῦτά εἰσι δικαίων τῶν διὰ μετανοίας καὶ ἐξαγορεύσεως
 ἀποκαθηραμένων τὰ ἁμαρτήματα αὐτῶν ἐν τῷδε τῷ κόσμῳ.

105 Ἐπειτα κατενόει ἐτέρους, καὶ ἦσαν γυμνοὶ τῷ σώματι, μέλανές τε καὶ
 ζοφώδεις, πεπηρωμένοι τε οἱ ὀφθαλμοὶ αὐτῶν, καὶ ὥσπερ φρυγάνων πυρὶ
 τεφρωθέντων, οὕτως ὑπῆρχον ἡσβολωμένοι τῇ ἐπιφανείᾳ τοῦ προσώπου
 αὐτῶν. Τινὲς δὲ Αἰθίοπες ἀπηγριωμένοι, μαχαίρας ὀξείας ἐν ταῖς χερσὶν
 αὐτῶν κατέχοντες, καὶ σχοινίοις δεδεμένους ἐκ τῶν τραχήλων αὐτῶν
 110 ἔσυρον ὥσπερ ἡμιόνους· ἕτεροι δὲ Αἰθίοπες, ῥάβδους πυρίνους κατέχοντες,
 ἔτυπον αὐτοὺς ὀξέως πορευέσθαι. Ὑπεράνω δὲ αὐτῶν ἐγγέγραπτο·

81 αὐτοῦ ... μήτε: τοῦ θεοῦ δεδιότες ἀλλ' οὕτε C || 82 φειδόμενοι ... μὴδὲ: φειδῶ ποιούμε-
 νοι ὡς ἐν τινι οὐδὲ C || 83-4 καὶ ... αὐτὰς om. C || 84 ἡγούμενοι: ταύτας εἰσηγούμενοι C
 || ἡνίκα: ἐπινίκα C (leg. ὀπνίκα; cf. supra, ad lin. 3235-41) || 85 εἰσπράττονται
 ἀγωνιζόμενοι: καθεισπράττονται εὐφραυνόμενοι C || 86 οὗτοι: add. δὲ C || ἀδεῶς
 πορευόμενοι om. C || γαστριζόμενοι: add. μεθύοντες τῇ πορνείᾳ καὶ τῇ ἡδυπαθείᾳ
 ἀσχολούμενοι C || 87 οἱ om. C || 88 οὗτοι om. C || 88-91 διὰ τοῦτο ... δαίμονες om. C
 || 92 παραπλησίως: add. οἱ δαίμονες C || ἡδύτητα καὶ: ἡδυτάτην C || τῶν ἀφ' ἡμῶν in.
 C || 93 καρπὸν φέρει: καρπεύει C || 94 ὡς om. C || ἄλλῳ: ἄλλων C || 97 τοῦ ...
 χρόνου: τῶν χρόνων αὐτῶν C || καταδαπανῶντας: -ες C || 100 δυσωδίαν ἀναπέμποντες

being afraid of his angels, nor sparing their own miserable soul; they not even observe the customary days of Holy Lent but rather turn away and hate them, considering them a nuisance; and while the sensible remember their own soul through godly zeal and struggle, these make no scruple to commit theft and eat gluttonously, not at all trembling at the thought of the terrible Judge and Lord: they have surrendered all their limbs to the devil and so been captured to do his will.¹⁹ Therefore centurion demons with their phalanx rest upon them, for the snakes and the adders and the whole set of the other animals are nothing but demons. For roughly in this way, I think, they feel pleasure and joy, when one of us most humble men of his own free will brings them the fruits of adultery, fornication and the wholly wretched sin of sodomy. Nothing arouses God's indignation against such people as much as this sin, and when they grow mad for love of money, showing no compassion²⁰ at all but squander their whole life on these passions, although they know that they will reap no other fruit than filth and unbearable foul smell. After they have died they will be eaten up by worms in their tombs like dogs, sending out foul smell, for among the bodies of the dead those which belong to sinners issue foul smell because of the sin they committed in the world, while those which remain sound, redolent with sweet smell, belong to the righteous, who with repentance and confession have purged themselves of their sins in this world.

Then he noticed others, and their bodies were naked; they were black and dark and their eyes were destroyed and their complexion was as black as soot, like wood burnt in fire. A band of savage Ethiopians with sharp swords in their hands pulled them like mules with ropes fastened to their necks. Other Ethiopians armed with fiery sticks beat them, urging them to move quickly. Above them there was written, "Magicians, sorcerers, en-

¹⁹ ἐξωγρημένοι ... θέλημα: cf. 2 Tim. 2:26.

²⁰ σπλάγχνα οἰκτιρμών: cf. Col. 3:12.

om. V, qui lacunam cruce denotat || 101 δυσωδίαν om. C, cf. adnotationem praecedentem || τὴν ἀμαρτίαν: τὰς -ας C || 102 ἦν περ ... κόσμῳ om. C || 103 δικαίων: add. καὶ C || ἐξαγορεύσεως: -ων C || 105 num. 42 add. C || ἔπειτα κατενόει: κατενόουν (sic) ἔπειτα C || 107 τῇ ... προσώπου: τὰ πρόσωπα C || 108 δὲ om. V || 109 σχοινίοις: add. νοητοῖς C || αὐτῶν: add. τούτους C || 110 ὥσπερ: καθάπερ C || δὲ: τε, post quod add. παραπλήσιοι C || ῥάβδους πυρίνους: -οις -οις C || 111 αὐτῶν: add. διὰ τοῦ ἁέρος C

“Μάγοι, φαρμακοί, ἐπαιδοί.” Ταῦτα θεωρῶν ὁ δίκαιος φρίττων ἱλιγγία, καὶ λύπης ἀνάπλεως ἡ ψυχὴ αὐτοῦ ἐγένετο, καὶ συνεχόμενος δάκρυσι θρήνον ἐποίει ἐν ἀποκρύφῳ καθεζόμενος.

115 Μικρὸν δὲ ἀνιείς τῶν δακρύων κατενόει ἑτέρους, γυμνοὺς, ξεζοφωμένους ὡς Αἰθίοπας, μαχαίρας διστόμους κατέχοντας, καὶ αὐταὶ αἵματος πλήρεις· ἐπάνω δὲ τῆς κεφαλῆς αὐτῶν ἔχιδνα πλήρης ὀργῆς καὶ θυμοῦ, ἐνεπύριζε δὲ ἕνα ἕκαστον αὐτῶν, μέχρις ὅτου τελέσῃ τὴν ἐπιθυμίαν αὐτῆς· ἐχρημάτιζον δὲ ὥσπερ ἀναίσθητοι καὶ φρενῶν ἄμοιροι, ἦν τε θλίψις ἐν
120 αὐτοῖς πολλή, οὐαὶ τε καὶ ὀδύνη καὶ τάραχος ἀστασίαστος· εἰσὶ δὲ οὗτοι φονεῖς, ἄρπαγες καὶ οἱ τὰ πάθη τῆς βδελυρᾶς ἀσωτίας ἔχοντες, ἀλλὰ διὰ τοῦ νοητοῦ θηρίου τῆς ἐχιδνῆς ἐμπυριζόμενοι καὶ εἰς μετάνοιαν οὐκ ἀφικόμενοι. Οὐ μόνον δὲ ἄνδρας ἔβλεπεν ὁ ὅσιος ἀλλὰ καὶ γυναῖκας τῆς αὐτῆς τάξεως τε καὶ στάσεως· δριμύς γὰρ ὁ ἔρωσ τῆς μοιχείας, καὶ τὸ
125 ἐπιτίμιον τοσοῦτον ὥστε τὰ δεύτερα φέρειν τοῦ φόνου τοῖς τὸν νόμον τοῦ θεοῦ μετὰ πάσης ἀκριβείας ἀναγινώσκουσιν.

“Ἐβλεπεν οὖν καὶ ἑτέρους, καὶ αὐτοὶ ὑπῆρχον εὐτελῇ τινα ῥάκη περιβεβλημένοι, καὶ πλῆθος γυναικῶν ὁμοίως συνεπορεύετο μετ’ αὐτῶν· ἦν δὲ τὰ σώματα αὐτῶν τριβόλοις καὶ ἀκάνθαις πεπυκνωμένα, καὶ τὰ
130 ἀτιμότατα τῶν ἔρπετων, λέγω δὴ βάτραχοι καὶ μύδεις, χελωναὶ τε καὶ ἕτερα χείρονα περὶ αὐτούς· οὗτοι δὲ εἰσιν ὀργίλοι καὶ θυμῶδεις, πονηροὶ καὶ πικροὶ, οἱ τοὺς οἰκέτας αὐτῶν δεινῶς καὶ ἀνελεημόνως μαστιγούντες καὶ λιμοκτονοῦντες· τὸ γὰρ πάθος, ὅπερ ὁ σατανᾶς αὐτοῖς παρενέθηκε, νοητῶς τὸ εἰκόνισμα τοῦτο ὑπογράφει ἐν αὐτοῖς, τοῦτ’ ἔστι τὸ τῆς μήνιδος
135 καὶ τῆς ὀργῆς καὶ τοῦ θυμοῦ. Διὰ τοῦτο καὶ αὐτοὶ ἀπόβλητοι τῆς βασιλείας τῶν οὐρανῶν καθεστήκασιν.

Πάλιν ἑώρα ἑτέρους ὁ μακάριος, καὶ ἦσαν ἀπὸ ἄνωθεν ἕως κάτω ἐν τοῖς σώμασιν αὐτῶν κόνιν αἰθάλης περικεχυμένοι, βλοσυρά τε τὰ

113 δάκρυσι: τοῖς δ. C || 115 μικρὸν ... δακρύων om. C || 115–16 ξεζοφωμένους ... Αἰθίοπας: ὃν τρόπον ῥενδάκων (ῥενδάκων quid? in lexicis non inveni) Αἰθιοπῶν τὸ ἑαυτῶν σώμα προφέροντας C || 117 ἔχιδνα scripsi: ἔχιδνα V ἔχεντρα C || πλήρης: πάσης V || 118 ἕνα: καθένα C || ὅτου: ὅτε C || 120 αὐτοῖς: -ῇ V || 119–20 καὶ φρενῶν ... ἀστασίαστος om. C || 120 εἰσὶ ... οὗτοι: οὗτοι γὰρ οὖν μυωπάζοντες ὑπάρχουσιν C || 121 ἀσωτίας: ἁμαρτίας C || ἔχοντες: μηδ’ ὅλως ἀφιστάμενοι C || 122 εἰς ... οὐκ: μὴ εἰς μετάνοιαν C || 123 ἔβλεπεν: add. τοῖς νοεροῖς ὀφθαλμοῖς C || 124 ὁ ἔρωσ scripsi: ἔρωσ V ὁ ἔρων C || 127 num. 44 add. C || 128 μετ’ αὐτῶν: αὐτοῖς C || 129 αὐτῶν: add. ὅλον διόλου C || πεπυκνωμένα: -ων C || 129–30 τὰ ἀτιμότατα ... δὴ om. C || 130–1 καὶ ἕτερα χείρονα om. C || 131 περὶ αὐτούς: ἐφήδρευον ἐπ’ αὐτοῖς C || εἰσιν: ἐτύγχανον C || καὶ¹ om. C || 132 πικροὶ: add. καὶ μηνιεῖς C || τοὺς: τὰς V || ἀνελεημόνως: ἐλεεινῶς V || 132–3 καὶ λιμοκτονοῦντες om. C || 133 παρενέθηκε: περισκευάσας ἐνέθηκε V || 134 μήνιδος: μήνης C || 135 καὶ¹ om. C || 137 num. 45 add. C || ἑώρα πάλιν inv. C || ὁ μακάριος om. C || ἦσαν: ἐχρημάτιζον C || κάτω: κάτωθεν V || 138 κόνιν: -ις C || αἰθάλης: -ην C || περικεχυμένοι: -ην C || βλοσυρά: -ῶ C

chanters". When the righteous man saw this he shuddered and felt dizzy, and his soul was filled with sorrow, and overwhelmed by tears he sat down in a hidden place, lamenting.

When the flow of his tears stopped for a moment he noticed others, naked, darkened like Ethiopians, holding two-edged swords covered with blood; above their heads there was a viper full of wrath and fury, which set them on fire one by one until it had satisfied its desire. They were senseless, as it were, and bereft of reason, and there was great anguish among them, and woe and pain and undisturbed²¹ anxiety: these are murderers, robbers, and those who have acquired the disgusting passion of profligacy but refuse to repent because they are set on fire by the spiritual beast, the viper. Not only men did the holy man see but also women belonging to the same order and standing.²² For the taste of adulterous love is bitter, and the penalty such that it ranks second only to murder according to those who read the law of God carefully.

He saw others also, and they were dressed in a kind of cheap rags and were likewise accompanied by a multitude of women; their bodies were thickly covered with thistles and thorns, and the most despised among beasts, I mean frogs and rats and tortoises and others still more abominable, were all around them: these are the irascible and hot-tempered, the evil and cruel who flog and starve their servants fiercely and without mercy;²³ for the passion, with which Satan has infected them, paints this image spiritually in them, that is the image of wrath, anger and fury. For this reason they too are rejected from the kingdom of heavens.

Again the blessed man saw others, and they had their bodies covered all around from head to foot with soot, and their faces were grim-looking,

²¹ Rather than ἀστασίαστος one would expect an adjective meaning 'uncontrollable' or 'never-resting'. Or is this what the author thinks that ἀστασίαστος means?

²² The terms τάξις and στάσις derive from the imperial protocol, cf. Oikonomides, *Listes*, 25 (with note 23) and 129,15.

²³ Καὶ λιμοκτονοῦντες is omitted in C, so that in this MS the adverbs refer only to μαστιγούμενους.

140 πρόσωπα αὐτῶν καὶ ἰοῦ μεμεστωμένα καὶ δαιμονικῆς ἀχλύος ἀνάπλεα,
 ἔχεντραί τε καὶ ἀσπίδες κατεῖχον αὐτοὺς νοητῶς ἀπὸ τῶν ἀκοῶν καὶ
 κατετύφλουν τὰ ὄμματα αὐτῶν τοῦ μὴ βλέπειν τὸν ἥλιον, μηδὲ προσέχειν
 τὰς ἀγίας γραφὰς τὰς ἐν ταῖς τῶν ἀγίων ἐκκλησιῶν συνάξεσιν
 ἀναγινωσκομένας. Ὑπεράνω δὲ αὐτῶν ἐπὶ τοῦ ἀέρος ἔγραφε ταῦτα·
 145 “Μνησικακία, ἡ πρώτη τῶν τοῦ διαβόλου θυγατέρων.” Ἀπὸ δὲ τῶν
 μυκτῆρων αὐτῶν ἰδὺς ἀσπίδων καὶ ὄφρων καὶ σκορπίων καὶ ἐρπετῶν
 ἐξεπορεύετο καὶ ἐπλήρου τὸν ἀέρα· οὗτοι δὲ ὑπάρχουσιν οἱ ἐμβάλλοντες
 ἀνθρώπους εἰς κινδύνους καὶ θανάτους, οἱ μνησικάκοι καὶ ἐχθροὶ καὶ
 ὑπερήφανοι, οἱ αἰσχρολόγοι καὶ ὑβρισταὶ καὶ κατὰλαλοι, οἱ τὰ ἀλλότρια
 150 ἁμαρτήματα ἀνακρίνοντες καὶ καταδικάζοντες, ὡς ἁθῶν αὐτῶν
 ὑπαρχόντων ἀπὸ ἐγκλήματος.

“Ἴνα δὲ τὰ πλείω παρεάσω, ἐν τῷ τέως τοῖς ὧδε ἀρκεσθήσομαι· καθάπερ
 γὰρ ἔφθην εἰπών, οὐκ ἐξισχύσω πάντα σαφηνίσαι, ὅσα ἡ μακαρία ἐκείνη
 καὶ θεόπνευστος ψυχὴ ἐώρακε, πολὺπειρά τινα φιλοπράγμονά τε
 155 τυγχάνοντα· καὶ εἰ μὴ τὰ εἰρημένα μοι εὐθέως διὰ μέλανος ἐσημειούμην,
 ἀπόλωλα ἂν ταῦτα τοῦ ἐξηγήσασθαι τῇ ὑμετέρᾳ ἀγάπῃ. Τέως δὲ πρὸς τὸ
 συμφέρον τῇ ὑμετέρᾳ ψυχῇ τὰ εὐτελῆ μου ῥήματα κατεβαλόμην, ἵν’
 εἰδῇτε ὅποῖος ἦν κατὰ θεὸν ὁ μαργαρίτης ἐκεῖνος ὁ ἐράσμιος καὶ τίμιος,
 πῶς τε αὐτῷ οὐδὲν ἀπέκρυπεν ὁ θεός, ὃν ἠγάπησεν, ἀλλὰ γε τὰ πάντα ὡς
 160 ἰδίῳ θεράποντι καὶ δούλῳ ἐγνώρισεν.

“Ὅτε οὖν τὸ πᾶν τοῦ λαοῦ ἀνεχώρησεν, ἀναστὰς ὁ μακάριος ηὔξατο
 πρὸς κύριον, ἐπειδὴ τεταραγμένος ἐγένετο τῷ ποικίλῳ τῆς θεωρίας. Ὡς
 οὖν προσηύξατο, φωνῆς ἤκουσε θεόθεν λεγούσης· “Βραχέα τινὰ

139 ἀνάπλεα: ἀνάμεστα C || 140 νοητῶς om. C || ἀκοῶν: ὠτίων C || 141 κατετύφλουν: κατεπῆρουν C || 142 τῶν ... συνάξεσιν: θείαις συνάξεσιν τῶν ἀγ. ἐκκλ. C || 143 ἐπὶ: διὰ C || ἔγραφε: sic VC || 144 τοῦ om. C || 145 καὶ σκορπίων: σκορπίων τε C || 146 ἀέρα: add. καὶ πλήρει (sic) δὲ καὶ πολλῆς πικρίας τὰς ψυχὰς τῶν ἀνθρώπων, ὡς ἀποβαλέσθαι αὐτοὺς τὴν ζωὴν αὐτῶν V || δὲ: οὖν C || ὑπάρχουσιν: πεφῆνασιν C || 146–7 ἐμβάλλοντες ἀνθρώπους: ἐνδιεμβάλλοντες τοῖς ἀνθρώποις C || 147 ἐχθροὶ: ἐχθροδοὶ C || 148 αἰσχρολόγοι: αἰσχρολόγοι C || καὶ¹ om. C || κατὰλαλοι: καταλάλοι V || οἱ²: καὶ C || 149 ἀνακρίνοντες: κατα- C || καταδικάζοντες: -ουσιν C || 149–50 ἁθῶν ... ἐγκλήματος: ἁθῶι αὐτοὶ ὑπάρχοντες ἐγκλημάτων C || 151 πλείω: πλείονα C || ἀρκεσθήσομαι: ἀρκεσθεῖς V || 152 γὰρ om. V || πάντα: τὰ π. C || σαφηνίσαι: -ίσω C || 153 φιλοπράγμονά τε: καὶ φ. C || 155 ἂν: οὖν C || 155–2688 τέως ... σκληροκαρδίαν αὐτοῦ om. C, qui fol. ante fol. 80 (i. e., fol. primum quaternionis undecimae) om.

filled with rust and full of demonic mist, and vipers and asps held on to their ears spiritually and blinded their eyes so that they could not see the sun nor listen to the Holy Scriptures read during the services of the holy churches. Above them there was written in the air, "Remembrance of wrongs, the first among the daughters of the devil."²⁴ Poison from asps and snakes and scorpions and reptiles issued from their nostrils, filling the air: these are those who expose people to dangers and deadly risks, who remember wrongs, who are hostile and proud, who use foul language and are insolent and slanderous, who scrutinize the sins of others, condemning them as if they themselves could not be accused of anything.

But I shall omit most of what he saw and for the time being be content with what I have said so far. For, as I have already said,²⁵ I cannot describe all that this blessed and divinely inspired soul saw, being things which require a great deal of experience and insight. And I think if I had not immediately written down his account with ink I would have forgotten it and not been able to convey it to you, dear friends. In the meantime I have put down my simple words for the benefit of your soul, that you may know what precious pearl this pleasant and honourable man was before God, how God did not keep anything hidden from him, whom he loved, but made everything known to him as to a faithful personal servant.

When all people had left, the blessed man stood up and prayed to the Lord, since he had been shaken by the graphic variety of his vision. As he prayed he heard a voice from God, saying, "Why were you shaken and

²⁴ ἡ πρώτη ... θυγατέρων: cf. *supra*, line 50f., with note 10.

²⁵ καθάπερ ... εἰπών: *supra*, line 13.

165 θεασάμενος, ὃ Ἀνδρέα, ἵνα τί ἐταράχθης καὶ συμπέπτωκας, ὅπου γε ὁρῶ αὐτοὺς ἐγὼ καὶ χείρονα διαπραττομένους πάσαις ταῖς ἡμέραις τῆς ζωῆς αὐτῶν, καὶ ὑποφέρω αὐτούς, πάντων ἐκδεχόμενος τὴν μετάνοιαν;” Ὁ δὲ μακάριος ταῦτα ἀκούσας ἐννεὸς γενόμενος εἶρηκε· “Κύριε, ὡς ἐπ’ εὐθείας εἶρηκας διὰ τοῦ σοῦ προπάτορος περὶ ἡμῶν τῶν ταῖς ἀκαθαρσίαις ἐμπεφυρμένων ὅτι “Ἀνθρώπος ἐν τιμῇ ὧν οὐ συνήκε, παρεσυνεβλήθη τοῖς κτήνεσι τοῖς ἀνοήτοις καὶ ὁμοιώθη αὐτοῖς.”

170 Περὶ τὸν καθαροπότην

Ταῦτα εἰπὼν τῶν ἐκεῖ ἀνεχώρησεν. Καὶ γενόμενος ἐν ἐνὶ τῶν καθαροποτίων εὔρε τὸν καθαροπότην ψυλλιζόμενον, ἀπραγίαν γὰρ ἐκέκτητο καὶ ἐν τούτῳ ἡὺκαίρει· ὡς οὖν ἐκείσε παρεγένετο, συλλαβόμενος ὁ προεστὼς ψύλλον μετριοπαθῶν ἔφη πρὸς τὸν μακάριον· “Διὰ τί, ἔζηχε, 175 οἱ παλαιοὶ τὸν θήρα τοῦτον φθεῖρον ὠνόμασαν;” Ὁ δὲ ὅσιος βουλόμενος μετριάσαι πρὸς βραχὺ ἔφη πρὸς αὐτόν· “Ἐπειδὴ τὴν νύκτα, ἐμπεφυρμένε, φθεῖρων σου τὸν ἄσκον τοῦ σώματος ἦλον ἐμπήγνυσι τῇ ψυχᾷ σου καὶ ἀφυπνίζων σε κνίζεσθαί σε παρασκευάζει τοῖς ὄνυξι, τούτου ἕνεκεν οἱ παλαιοὶ κατωνόμασαν, ἀντὶ τοῦ ψί, τὸ φῖ προστάξαντες.” Ταῦτα ἐκείνος 180 ἀκούσας, μικρὸν ὑπομειδιάσας βαλὼν οἶνον δέδωκεν αὐτῷ πιεῖν. Ὁ δὲ ὅσιος δεξάμενος τὸ ποτήριον καὶ τοῦ οἴνου ἐμφορηθεὶς προστρίψας τὸ ποτήριον τῇ πέτρᾳ γελοιάζων ἀνεχώρησεν.

overwhelmed, Andrew, having seen only a few examples? I see them doing even worse things every day of their life and I endure them, waiting for them all to repent.” When the blessed man heard this he was amazed and said, “Lord, how right you were when through your forefather you said about us who are carried away by impurities, ‘A man held in honour does not understand, he resembles the senseless beasts and has become like them.’”²⁶

On the tavern keeper

With these words he left the place. Coming to a tavern he found the tavern keeper searching his clothes for fleas, for having nothing to do he spent his time with this. Now when Andrew appeared the manager happened to catch a flea (ψύλλον). Jestingly he said to the blessed man, “You fool, why did the ancients call this animal destroyer (φθειρον)?” The holy man, wanting to joke a little, answered him, “You stupid, because at night it drives its needle into your loins (ψυά²⁷), destroying (φθείρων) the skin of your body, and wakes you up and makes you scratch yourself with your nails, for this reason the ancients gave it this name, substituting a *phi* for the *psi*.” On hearing this answer he smiled and poured a cup of wine for him to drink. The holy man accepted it, drank the wine and, smashing the cup against a stone,²⁸ went away, laughing.

²⁶ “Ἄνθρωπος ... ὁμοιώθη αὐτοῖς; Ps. 48:21.

²⁷ Instead of the normal ψύα or ψόα (dat.) the Ms V has ψυά.

²⁸ Lit. ‘the stone’; the definite article may have been taken over from a context in which it was more appropriate than it is here.

Appendix *b*

After line 3460 MSS V (fol. 135^v f.), C (fol. 97^v), and K (fol. 111) add an episode called *Περὶ τοῦ κληρικοῦ*; cf. the edition of Augoustinos Monachos 145f., where the text of V, slightly changed, has been reproduced. The interpolated text then immediately continues with the sentence Ὁ δὲ μακάριος (ὁσιος V) τῆς δημοσίας ὁδοῦ ἐκνεύσας ἔρχεται (add. καὶ C) ἐπὶ τὴν λιθίνην πόρταν, τοῖς αὐτοῖς (ἐαυτοῦ V) ἤθεσι διαπραττόμενος, whereupon the episode with the blasphemer begins with the words Ἦν δὲ ἡ (ἡ om. VC) ἡμέρα τῆς ἐνδόξου πανηγύρεως τοῦ ἁγίου μεγαλομάρτυρος Θύρσου. This makes the description of Andrew's movements run more smoothly than in the main text. It is doubtful, however, whether this suffices to prove that the episode is genuine. The episode itself reads like a happy-ending version of the story of the deacon Raphael line 2782ff., with an element reminiscent of the story of the anonymous young man line 2125ff. (the slap on the face line 2143). It contains some expressions that do not occur in the main text, among them δημόσιος ἔμβολος and μετριάζω, whereas, on the other hand, the toponym τὰ Μαυριανοῦ is missing.

Περὶ τοῦ κληρικοῦ

Ἐν μιᾷ δὲ τῶν ἡμερῶν ἐν τῷ δημοσίῳ ἐμβόλῳ περιπατοῦντος αὐτοῦ κατὰ
 τὸ ἔθος καὶ μετριάζοντος, συναντᾷ τινι κληρικῷ νεωτέρῳ καὶ δίδωσιν
 αὐτῷ ῥάπισμα, ὅση δυνάμει ἐκέχρητο, καὶ φησι πρὸς αὐτόν· “Οὕτως,
 5 μάταιε, ἐχρήσω τῇ σωτηρίᾳ τῆς ψυχῆς σου; Οὐκ ἠρκέσθης ἐν τῇ πορνείᾳ
 μαινώμενος, ἀλλὰ τῇ ἀπογνώσει τὸν νοῦν καταβαπτισθεὶς κατησπάσω
 καὶ τὴν μοιχείαν; Μὰ τὸν Ἰησοῦν, εἰ οὐκ ἀναλύσεις ἐκ τῶν ἐπιτη-
 δευμάτων τῆς ἀμαρτίας σου, τριετίαν ἕξεις τὸ ρίγος σὺν τῷ πυρετῷ
 10 δαπανώντά σε!” Ταῦτα εἰρηκῶς ἐπὶ τὰ πρόσω ἐχώρησεν. Ἐξεπλάγη δὲ τὸ
 ῥηθὲν ἐκεῖνος, ἦδει γὰρ ὅτι τῇ νυκτὶ ἐκείνῃ ἦν ἐμπαρεῖς εἰς μοιχείαν, καὶ
 ἔθετο ἐν τῇ καρδίᾳ αὐτοῦ ἀπὸ τῶν βλαβερῶν τούτων ἀναχωρήσαι. Καὶ
 ἔκτοτε ἡγωνίζετο νηστεύων, ἀγρυπνῶν, καὶ προσευχόμενος τοῦ ἐλεηθῆναι
 αὐτὸν καὶ συγχώρησιν εὐρασθαι τῶν προημαρτημένων αὐτῷ.

VCK

1 tit. om. C, qui num. 81 solum exhibet || 2–3 κατὰ ... μετριάζοντος om. C || 3 συναντᾷ:
 συναντήσας C || καὶ² om. C || 4 ἐκέχρητο: ἐκέκτητο V || 5 τῇ σωτηρίᾳ: τὴν -αν VK ||
 7 τὴν μοιχείαν: τῇ -α CK || ἀναλύσεις: -ει V || 9 δαπανώντά: -ας K || 9–10 τὸ ῥηθὲν:
 ἐπὶ τῷ ῥηθέντι αὐτῷ V, sed cf. supra, lin. 997–8 || 10 τῇ: ἐν τῇ V || καὶ: add. ἀπὸ τότε V
 || 11 ἀναχωρήσαι: τοῦ ἀναχωρήσαι ante ἀπὸ V ἀναχώρησιν C || 12 ἔκτοτε om. V ||
 13 αὐτὸν om. V || εὐρασθαι: εὐράσθαι K εὐράσθαι C εὐρεῖν V || προημαρτημένων:
 ἀμαρτιῶν C

On the cleric

One day as he was walking and jesting in the public portico according to his habit, he met a young cleric and struck him on his face with all his might, saying, "You fool, is this what you are doing for the salvation of your soul? Was it not enough for you to defile yourself with fornication? Was your mind so submerged in despair that you also had to embrace adultery? By Jesus, if you do not desist from doing the works of sin, you shall spend three years consumed by fits of shivering and fever!" With these words he went on his way. The cleric was amazed at what he said, for he knew that in that night he had been involved in adultery, and set his mind on deserting these ruinous ways. From this moment he began to struggle, fasting, keeping vigil and praying that he might receive mercy and find forgiveness for the sins he had committed.

Appendix c

After the end of Barbara's vision (line 3614) MSS V (fol. 143f.), C (fol. 102vf.), and K (fols. 117^v–118^v) add the following chapter; cf. the edition of Augoustinos Monachos 153f., where the version of V has been printed with slight changes. The purpose of the chapter, which contains three episodes, is apparently to illustrate Epiphanius' ability to make predictions. As a matter of fact, however, it does not fit Nikephoros' conception of Epiphanius' character, for according to him Epiphanius is only Andrew's pupil, a virtuous and clever young man, it is true, but not a saint with supernatural gifts. A further, albeit less substantial indication of the spurious character of this material is its uneasy style; cf. the clumsy repetition $\psi\eta\phi\omicron\nu\ \tau\rho\iota\omega\acute{\nu}\ \eta\mu\epsilon\rho\omega\acute{\nu}\ \acute{\alpha}\nu\alpha\mu\acute{\epsilon}\nu\omicron\nu\tau\alpha\ \dots\ \tau\omega\acute{\nu}\ \tau\rho\iota\omega\acute{\nu}\ \eta\mu\epsilon\rho\omega\acute{\nu}\ \acute{\alpha}\nu\acute{\epsilon}\mu\epsilon\nu\epsilon\nu$ lines 27–9.

Note that in VCK the opening of the following chapter has been changed, so that the extra chapter may fit in; see line 3615f., app. crit.

Περὶ τῆς προρρήσεως Ἐπιφανίου

Ὁ δὲ μακάριος Ἐπιφάνιος ἡσχολεῖτο καὶ αὐτὸς ἡμέρας καὶ νυκτὸς τὰ
 πρὸς τὸν κύριον, ὥστε καὶ προφητικοῦ χαρίσματος ἀξιοθῆναι αὐτόν.
 5 Γύναιον γὰρ πενιχρὸν πλησίον αὐτοῦ καταμένον, ἧς καὶ τὰ τέκνα
 ἀνεδέχετο ἐκ τοῦ θείου βαπτίσματος· ἱκανὰ δὲ παιδία τέξασα, ἐξ αὐτῶν
 οὐδὲ ἐν ἄρσεν ἐτύγγανεν, ἀλλὰ πάντα θῆλυ. Ἀπεβδελύσσετο δὲ αὐτὰ καὶ
 ὁ ἀνὴρ καὶ ἡ γυνὴ αὐτοῦ. Ἐδυσώπει οὖν ἡ γυνὴ τὸν θεόν, ὅπως τέξῃ
 ἄρσεν. Ἐγκύου δὲ οὔσης αὐτῆς καὶ τοῦ ὀσίου Ἐπιφανίου παρερχομένου,
 10 θεασαμένη αὐτὸν ἐκείνη καὶ ὡς οἷα γνησίῳ ἀναδόχῳ ἐξαναστᾶσα
 προσεκύνησεν αὐτόν. Ὁ δὲ ἐμβλέψας εἰς αὐτὴν καὶ ὑπομειδιάσας ἔφη·
 “Γύναι, ἄρσεν παιδίον χοροβατεῖ ἐν τῇ κοιλίᾳ σου καὶ τέξεις αὐτὸ καὶ
 ἔσται τὸ ὄνομα αὐτοῦ Βασίλειος.” Ἡ δὲ χαρᾶς πλησθεῖσα ἐν τῷ
 ἀκηκοέναι αὐτὴν ταῦτα, “Γένοιτό μοι,” ἔφησεν, “κύριέ μου, καθὰ
 15 λελάληκας τῇ δούλῃ σου.” Ὁ δὲ Ἐπιφάνιος ἀνεχώρησεν· ἡ δὲ γυνή, ὅταν
 ἔφθασεν ὁ καιρὸς αὐτῆς, ἔτεκε παιδίον ἄρσεν καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ
 Βασίλειον.

Ἐτέρωθι δὲ πάλιν ἐν τινι προσφιλεῖ αὐτοῦ τυγχάνοντος ἡ σύμβιος τοῦ
 προσφιλοῦς ἔγκυος ἦν. Ὡς οὖν ἐξενίζετο ἐν τῷ οἴκῳ αὐτῶν, προσ-
 20 δραμοῦσα ἡ γυνὴ πρηνῆς πεσοῦσα ἐπὶ τοὺς πόδας αὐτοῦ ἐξεβόα· “Δοῦλε
 τοῦ θεοῦ, εὖζαι ὅπως ἀνωδύνως καὶ μετὰ σωτηρίας ὠδινήσω τὸ ἐν τῇ
 κοιλίᾳ μου ἔμβρυον.” Ὁ δὲ συμπαθήσας αὐτῇ, “Κέλευσον, ὦ κυρία μου,”
 ἔφησεν, “ὁ γὰρ κύρις Νικόλαος ἐν τῇ κοιλίᾳ σου ἐστίν· τέξεις τοίνυν
 αὐτὸν μετὰ σωτηρίας καὶ διδάξεις αὐτὸν τὰ ἱερὰ γράμματα καὶ εἰς
 ἐπισκόπου τάξιν ὁ παῖς ἀναβιβασθήσεται.” Ὅπερ καὶ ἐγένετο.

VCK

1 tit. om. C, qui num. 84 solum exhibet || προρρήσεως: προβάσεως V || 4 ἧς: ἡστινος C
 || 5 ἀνεδέχετο: ἐδέχετο V || τοῦ: add. σωτηριώδους καὶ C || 5–6 ἱκανὰ ... θῆλυ: οὐδέπω
 ἄρσεν παιδίον ἡδυνήθην ποιῆσαι, ἱκανὰ δὲ θῆλυ παιδία ἐπικτεν, ὥστε διὰ τὸ εἶναι αὐτὰς εἰς
 πληθος C || 6 ἀλλὰ ... θῆλυ om. V || ἀπεβδελύσσετο: ἐβδελύττετο V || δὲ om. C ||
 6–7 καὶ ὁ ἀνὴρ ... αὐτοῦ: ἡ γυνὴ καὶ ὁ ἀνὴρ αὐτῆς C || 7 αὐτοῦ om. V || ὅπως τέξῃ: τοῦ
 τεκεῖν C || 8 ἄρσεν: παιδίον ἄ. C || ἐγκύου δὲ: καὶ διὰ ἐγκύου C || ἐγκύου ... αὐτῆς:
 οὔσης δὲ αὐτῆς ἐγκύου V || ὀσίου om. V || παρερχομένου: ἐκεῖσε διερχομένου V || 9
 καὶ om. C || 10 καὶ om. C || ἔφη: add. πρὸς αὐτήν C || 12–13 ἐν ... ταῦτα om. V || 13
 ἔφησεν: ἔφη K || κύριέ μου: κύριε K || 14 ὁ δὲ: καὶ ὁ V || 14–15 ἡ δὲ ... ἄρσεν: ἔτεκεν
 οὖν ἡ γυνὴ ἄρσεν κατὰ τὸν λόγον τοῦ Ἐπιφανίου C || 17 num. 85 add. C || δὲ om. C ||
 αὐτοῦ τυγχάνοντος: τυγχάνοντος τοῦ Ἐπιφανίου C || τυγχάνοντος: -ι V || 17–18 τοῦ
 προσφιλοῦς: αὐτοῦ V || ἦν ante ἡ σύμβιος tr. C || 19 πρηνῆς ... ἐπὶ: ἔπεσε παρὰ V ||
 αὐτοῦ: τοῦ Ἐπιφανίου C || ἐξεβόα: ταῦτα λέγουσα V || 20 εὖζαι: ante δοῦλε tr. V om.
 C || καὶ om. C || 22 τοίνυν: γὰρ C || 24 ὁ παῖς om. C || ἀναβιβασθήσεται:
 ἀναβήσεται C ἀναβημασθήσεται K || ἐγένετο: γέγονεν K

On Epiphанийs' gift of prophecy

Even blessed Epiphанийs was busy serving the Lord day and night; as a result he was granted the gift of prophecy. A poor woman living nearby, whose children he used to receive as sponsor at divine baptism, had produced many children, but none of them was male, all being female. Both man and wife loathed them. The woman implored God that she might give birth to a male offspring. Once when she was pregnant she saw Epiphанийs pass by. She stood up and flung herself before him, as he was the true godfather of her children. He looked straight at her, smiled and said, "Woman, a male child is stirring in your womb. You shall give birth to him and his name shall be Basileios." On hearing this she was filled with joy and said, "My Lord, let it be to me, your servant, according to what you said!"¹ Epiphанийs went away, but when her time came the woman gave birth to a male child, whom she named Basileios.

Another time he happened to visit a close friend whose wife was pregnant. As he was received in their house the wife fell headlong before his feet and cried, "Servant of God, pray that I may bring forth the child in my womb without pain and with safety!" Feeling sympathy for her he said, "As you like, my lady, for his lordship Nikolaos is in your womb. You shall give birth to him safely and teach him Holy Writ,² and the boy will rise to the rank of bishop." Which came true.

¹ Cf. Luke 1:38.

² Cf. main text, line 18, with note 5.

25 Ἐξερχομένου δὲ τοῦ Ἐπιφανίου ἀπὸ τοῦ πυλῶνος τοῦ φίλου αὐτοῦ
 νεώτερός τις ἐκαθέζετο πάνυ εὐειδῆς ἐν τῇ εἰσόδῳ τοῦ οἴκου. Ὁ δὲ
 Ἐπιφάνιος εἶδε τὸν θάνατον ἐπάνω αὐτοῦ ἐστῶτα, ψῆφον τριῶν ἡμερῶν
 ἀναμένοντα· κατεῖχε δὲ δρέπανον ὅξυν καὶ τὴν συμπλήρωσιν τῶν τριῶν
 30 ἡμερῶν ἀνέμενε. Ἀπιδὼν οὖν ἐπὶ πολὺ ὁ Ἐπιφάνιος τῇ θεωρίᾳ ἔπαθε τῇ
 30 ψυχῇ καὶ δακρύων ὄλος ἐπληρώθη. Ἐγγίσας οὖν καὶ ἀσπασάμενος αὐτὸν
 ἔφη· “Ἔτι τρεῖς ἡμέραι, ἀδελφέ, καὶ τοῦ τῆδε βίου μεθίστασαι· ἀλλ’
 ἄπελθε καὶ δι’ ἐξομολογήσεως καὶ δακρύων παρακάλεσον τὸν θεὸν ἡμῶν,
 ὅπως ρύσῃταί σε τῆς αἰωνίου κολάσεως, συμπαθήσας σοι.” Ταῦτα
 35 εἰρηκῶς ἐπὶ τὰ πρόσω ἐχώρησεν. Ὁ δὲ νεανίας ἐκεῖνος πληρωθέντων τῶν
 35 τριῶν ἡμερῶν ἐτελεύτησεν, ὥστε τοὺς ἀκηκοτάς θαμβηθῆναι ἐπὶ τῇ
 προρρήσει καὶ τῷ λόγῳ αὐτοῦ.

25 num. 86 add. C || 26 εἰσόδῳ: ὁδῷ V || 27 Ἐπιφάνιος: add. προβλεπτικῷ ὄμματι V ||
 θάνατον: add. αὐτοῦ K || ἐπάνω: ὑπεράνωθεν C || 28 δὲ om. CK || ὅξυν: ὅξυν CK ||
 τριῶν om. C || 29 οὖν: τοιγαροῦν K || ἐπὶ πολὺ om. K || ὁ Ἐπιφάνιος om. C || ἔπαθε:
 add τι V || 29–30 τῇ ψυχῇ: τὴν -ὴν K || 31 ἡμέραι: -ας V || ἀλλ’· ἀλλὰ C || 32 παρ-
 ἀκάλεσον: -κάλεσε C || τὸν: add. φιλόανθρωπον C || ἡμῶν om. V || 33 σε: σοι C ||
 συμπαθήσας σοι om. C || 34 νεανίας ἐκεῖνος om. C || 35–6 τοὺς ... αὐτοῦ: μεγάλως
 ἐκπλαγῆναι ἐπὶ τούτῳ τοὺς ἀκηκοτάς C

Leaving his friend's house, Epiphаний found a handsome young man sitting at the entrance. Epiphаний saw Death standing above him, waiting for a respite of three days to run out; he held a sharp sickle³ and waited for the completion of the three days. Looking at the spectacle for a long while Epiphаний suffered in his soul, and he was all covered with tears. He approached the young man, kissed him and said, "Brother, another three days and you will depart from this life. Therefore, go and beg our God with confession and tears that he might have compassion on you and save you from eternal punishment." With these words he went on. When the three days had been completed the young man died, so that those who had heard were amazed at his prediction and what he had said.⁴

³ Cf. A.P. Kazhdan–Ann Wharton Epstein, *Change in Byzantine Culture in the Eleventh and Twelfth Centuries* (Berkeley–Los Angeles–London, 1985), 27: "The scythe was not in use in Byzantium, and the image of Death with its scythe in hand, so popular in the West, would have left the Byzantines unmoved". For a similar vision see *VlrChrys*, ed. Rosenqvist, 102,29ff., where, however, the sickle is in the hand of a splendid youth, presumably an angel, since the moribund is a pious person. Cf. also main text, line 2889.

⁴ The topic of the third episode is similar to that of app. d, lines 176–209, although there it is Andrew, not Epiphаний, who predicts that a certain person will die within three days.

Appendix *d*

Contents: Andrew continues to explore the Godhead, although in vain (lines 1–21). He answers Epiphanius' questions about the essence of the sun (22–43), the interpretation of Ps. 93:20–1 (44–75), the explanation of Hades and Perdition (75–9), the Last Judgment (80–113), the Resurrection (114–20), and the world after the Resurrection (121–51). He talks to Satan, who tries to ensnare Epiphanius (152–75) and predicts the death of a philosopher (176–209). The Archangel Michael reveals himself to Epiphanius (210–57). Andrew predicts his death to Epiphanius (258–78).

Unlike app. *a–c*, app. *d*, which begins after ὕδατος line 4317, constitutes a direct continuation of the preceding paragraph, which in this case stops rather abruptly, and also ends with a topic related to that of the following paragraph of the main text. Does this mean that app. *d* reflects an original part of VA, which for some reason is missing in both β and PD? Possibly, although it is more likely, I believe, that the author of *d* first tried to fill a real or imagined gap in the paragraph on the Godhead and then added a few extra episodes in the same manner as he added the material in app. *a–c*.

App. *d* appears in V, fols. 171^v–181^v, C, fols. 120^v–126^v, K, fols. 144–154^v, and E, fols. 176–186^v; cf. the edition of Augoustinos Monachos 189–99, where the text of V has been reproduced with slight changes, and Murray, *A Study*, 112–14, where the version of E is printed. The version of E is related to that of C but otherwise very free. In addition to many errors and minor variant readings it omits the conversation with the philosopher and the vision of the Archangel Michael, and completely rewrites the paragraphs on the nations at the Last Judgment and Andrew's prediction of his death; these are reproduced after the end of the VCK version.

The beginning of the E version also appears in Y, fol. 156^v–157, but in the middle of the first column of fol. 157 the copyist broke off with the words ἐκείσε δὲ ἀναχθεὶς πάλιν πηδᾶ (line 42), leaving the rest of fol. 157 empty. Fol. 157^v begins with the words καὶ μετὰ ταῦτα πάλιν λέγει αὐτῷ ὁ ἅγιος (line 4318), above which one can read the remark εἰς ἕτερον βιβλίον ὑπάρχει τοῦτο, seemingly written by the copyist as he changed his model.

I have not found it necessary, or even desirable, to reproduce all the variant readings in the apparatus; particularly in the case of E and Y, I have been restrictive.

It may be noted that app. *d* is included in the Georgian and Slavonic translations, which are based on the long version of VA, in the case of the Slavonic translation on a MS related to E. Possibly the translations were made on Mount Athos and possibly the accretions, of which *d* is the most important, also derive from this milieu.

“Καὶ εἶδον ἐκεῖ, καὶ ἰδοὺ φῶς ὡς ἀστραπὴ θεοῦ καταπλήττον τὸ νοερὸν
 τῆς διανοίας μου· τὸ γὰρ φῶς τῶν ὀπιθεν ὑδάτων λευκὸν ὥσει χιῶν ἦν καὶ
 ἡδιστον. Καὶ δι’ αὐτοῦ παρήλθον. Ἦκουσα δὲ φωνῆς ὡς ἐξ ἀστραπῆς
 λεγούσης μοι· “Ἀνδρέα, ποὺ πορεύῃ; οὐ γὰρ εὐρήσεις ἄκραν, τοὺς
 5 ἀπεράντους αἰῶνας εἰ πορεύσῃ· κἂν ἐπὶ δυσμᾶς εἰ ἀπέλθῃς καὶ διέλθῃς,
 οὐ μὴ εὐρήσεις ἄκραν, καὶ γὰρ ἡ οὐσία τοῦ φωτὸς τοῦ ἀύλου τῆς θεότητος
 τὰ τε ἄνω καὶ κάτω, τὰ τε ἔνθεν καὶ ἐκείθεν δρακὶ φοβερᾶ χειρὸς νοητῆς
 ἔνδον ἀποκλείει. Καὶ ὅτι μὲν ἄκραν ἔχουσι τὰ ποιήματα τοῦ ἀέρος τοῦ
 10 αἰῶνος τῆς ἄνω καὶ κάτω ἀκαταληψίας, ἀπ’ ἐμοῦ μάνθανε. Τὴν ἐκεῖ δὲ
 γυροβόλῳ εἰδέα τοῦ κόσμου τῆς συμπληρώσεως καὶ τοῦ ἀκόσμου κόσμου
 ἢ ἀκατάληπτος θεότης πέφυκε φοβερῶς ἐκτεταμένη· καὶ ταῦτα τίς
 συνεπεκτείνεσθαι δύναται; “Ὅτι ὁ πατήρ, ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον
 ἄβυσσος, τρόμος ὀλικὸς καὶ ὄγκος ἀπειρὸς τε καὶ ἀνεξιχνίαστος· ἡ
 λαμπηδὼν τῆς αἰγλιαίου αὐρας οὐσία ἦτοι ὑπόστασις αὐτοῦ πέφυκεν.
 15 Ὑπόστρεφε οὖν ὅθεν γέγονας· εἰ γὰρ τῶν κτισμάτων αὐτοῦ τέλος, ὡς
 ἐψηλάφησας, εὐρεῖν οὐ δεδύνησαι, πῶς ἂν τῆς [μετὰ ταῦτα] ἐκείθεν
 τούτων οὔσης θεότητος εὐρήσεις τὸ ἐπ’ ἄκρον;” Ταῦτα ἀκούσας
 ὑπέστρεψα, κρίνας μὴ πειράζειν θεὸν τὸν πάντα μοι ἀναγγεῖλαντα. Οὕτως
 οὖν γίνωσκε, Ἐπιφάνιε, εἶναι τὸ ἀκατάληπτον τῆς θεότητος· ὅταν γὰρ
 20 πᾶσα ἀκρότης εὐρεθῇσεται πάσης ὕλης, παντὸς ἀέρος, πάσης φύσεως,
 παντὸς ἐκτάματος τοῦ ἐκείθεν κόσμου τούτου χρηματίζοντος...”

Ἐπιφάνιος εἶπε· “Τί ἐστὶν ἡ οὐσία τοῦ ἡλίου καὶ ποταπὸν ἐστὶ τὸ
 πρόσωπον αὐτοῦ; Εἶδον γὰρ αὐτὸν ἐν τῇ ἐκκλησίᾳ ἐν σχήματι ἀνθρώπου
 ζωγραφούμενον, καὶ ὑπολαμβάνουσί τινες ἔχειν αὐτὸν ἀνθρώπου
 25 πρόσωπον.” Ὁ ὁσιος ἔφη· “Μὴ μοι γένοιτο καταδέξασθαι ταῦτα οὕτως
 ἔχειν· ἀνθρώπου γὰρ μορφὴν ὁ ἡλὶός ποτε οὐκ ἔσχεν. Εἰ δὲ θέλεις μαθεῖν

VCKEY

2 ὀπιθεν: -σθ- VY || 2-3 ἦν ... ἡδιστον: καὶ ἡδ. ἦν C καὶ ἡδ. ἡδύν E καὶ ἡδ. Y || 3-4 ἤκουσα ... μοι: ἤκουσται μοι οὖν (καὶ ἤκουσται μοι E ἤκουσται μοι Y) φωνῇ ὡς ἐκ τῆς ἀστραπῆς λέγουσα CEY || 4-5 τοὺς ... αἰῶνας: τῶν ἀπεράντων αἰώνων C || 5 κἂν: καὶ C || εἰ² E: om. VCKY || 7 ἐκείθεν: τὰ ἐ. C || φοβερᾶ scripsi: φοβερᾶς VCKY φορᾶ E || 8 ἀποκλείει K: ἀποκλείουσιν VC ἀποκλείει σοι E ἀποκλείουσι Y || 10 τῆς ... κόσμου om. V || καὶ ... κόσμου: μόνη K || 12 συνεπεκτείνεσθαι: -ασθαι K || 13 ὀλικὸς: ὀλκὸς V || 14 αὐρας: ἄγρας E πυρὸς Y add. καὶ VCK || οὐσία ... ὑπόστασις scripsi: οὐσίας ... ὑποστάσεως VCKEY || 16-17 αὐτὰ καὶ ταῦτα αὐτὰ ἐκείθεν τούτων delendum esse videtur || 16 ἐκείθεν: τῆς ἐ. CEY || 20 εὐρεθῇσεται: εὐρεθῇ K || 20-1 παντὸς ... χρηματίζοντος om. C || 21 τούτου om. V || lacunam indicavi || 22 add. tit. περὶ ἡλίου ἐρμηνεία E || ἐστὶ: ἔνι EY || 23 ἐν σχήματι: σχήμα CE σχιὰ Y || 24 ζωγραφούμενον: ἐζωγραφημένον V || 25 μοι om. CY || 25-6 ταῦτα ... ἔχειν VC: οὕτως ἐ. τ. K αὐτὸν τ. ἐ. E αὐτὸν ἐ. σκιάν Y || 26 οὐκ ἔσχεν: οὔτε ἔσχηκεν οὔτε σχῇ (ἔχει Y) EY

“And there I Looked up, and behold, a light like a lightning of God astounding the intellectual part of my mind, for the light of the waters behind was white like snow and very pleasant. And I passed through it. I heard a voice as from a lightning saying to me ‘Andrew, where are you going? You will never find an end, even if you spend the endless aeons walking; nor even if you go to the west and continue beyond you shall find the furthest point, for the essence of the immaterial light of the Godhead encloses what is above and what is below, what is on this side and what is on the other in the awesome grip of its spiritual hand.¹ However, that the creations belonging to the air of this aeon have an end, although their extension above and below is beyond comprehension, learn this from me. But beyond the end of the world, the world that is no world,² the incontainable Godhead stretches spherically over a tremendous space, and who can follow it? For the Father, the Son, and the Holy Spirit are an abyss, an endless and fathomless mass that causes universal trembling, and the lustre of its radiant aura is its essence or hypostasis. Therefore, return to where you came from! If you could not find the end of his creations when you searched for it, how shall you be able to find the limit of the Godhead beyond them?’ When I heard this I returned, deciding not to tempt God, who had explained all this to me.³ Therefore, Epiphanius, learn that the infinity of the Godhead is like this: when you have found the ultimate end of all matter, all air, all nature, all extension that is beyond this world ...”⁴

Epiphanius said, “What is the essence of the sun and of what sort is its face? For I saw it painted in the church in the shape of a man, and some assume that it has a human face.”⁵ The holy man answered, “Do not accept this idea, by no means, for the sun has never had human form. But if you

¹ Cf. Ps. 94:4.

² The combination *ἄκοσμος κόσμος* is well known, see e.g. *OrSib*, ed. Geffcken, VII, 123 *ἔσται κόσμος ἄκοσμος ἀπολλυμένων ἀνθρώπων*, although here *κόσμος* appears to be called *ἄκοσμος* because it stands in contrast to the world of the divine.

³ Cf. *VMacarRom*, ed. Vasiliev, 152, left col., (Makarios is unable to finish his explorations because he has a vision, saying) *μὴ θελήσης πειράζειν τὸν σε κτίσαντα, οὐ δυνήσῃ γὰρ εἶτι διελεθεῖν τὸν τόπον τοῦτον*.

⁴ The abrupt ending of the paragraph may be another indication that this is an addition, and not a part of the original version.

⁵ The sun, accompanied by the moon, often appears in Crucifixion scenes but also in other motifs; sometimes it has been provided with a human face, as at Hosios Loukas in Greece (Crucifixion, 11th century, see E. Diez–O. Demus, *Byzantine Mosaics in Greece: Daphni and*

τὴν οὐσίαν αὐτοῦ, ἄκουσον. Εἶπε κύριος ὁ θεός· ‘Γενηθήτωσαν φωστῆρες ἐν τῷ στερεώματι τοῦ οὐρανοῦ.’ Καὶ ἐποίησεν ὁ θεὸς τὸν φωστῆρα τὸν μέγαν εἰς ἀρχὰς τῆς ἡμέρας ἡγουν τὸν ἥλιον, τοῦτ’ ἔστι πῦρ ἔνυλον καὶ κύκλος πυρὸς ὑπὸ τοῦ θεοῦ ἀναφθεῖς καὶ μὴ σβεννύμενος· ἱκανοὶ γὰρ ἀπ’ αὐτοῦ ἦσαν πῦρ καὶ ἡψάν τιμι μηχανήματι καὶ ὄψον ὥπτησαν καὶ τὰ τούτοις ἐφόμοια. Ἔχω δέ σοι διηγῆσασθαι περὶ τοῦ μεγέθους αὐτοῦ, ὅτι ἐστὶν ὑπὲρ τὸν κύκλον τῆς βασιλευούσης τῶν πόλεων. Ὁράται δὲ μικρὸς διὰ τὸ ἀπέχειν αὐτὸν ἀπὸ τῆς γῆς ὕψος ἄπειρον. Ἀγγελος δὲ κυρίου ἡνιοχεῖ ἐν μέσῳ αὐτοῦ, καὶ τῷ λόγῳ τῆς δυνάμεως αὐτοῦ ὑπείκων ἄπεισιν εὐθυδρομῶν ἰσοδρόμῳ τάξει ὡς πρὸς τῆς δύσεως τὸν τόπον ὀξύτατα. Τρέχει γὰρ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ εὐτονώτατα. Ὅταν γὰρ εἰς δυσμὰς γένηται, τότε κατέρχεται ἐκ τοῦ στερεώματος. Ἐπὶ δὲ τῷ ποταμῷ τῷ ἐκείθεν τοῦ στερεώματος ὑπάρχοντι, ἐν ᾧ ὁ οὐρανὸς ὡς καμάρᾳ ἐστήρικται, εἰσπηδὼν κατέρχεται καὶ λοιπὸν βαδίζων ἐπὶ τῶν ὑδάτων <τῶν ἐν> τοῖς μεσημβρινοῖς μέρεσι δι’ ὅλης τῆς νυκτὸς ἐπὶ τὴν ἀνατολὴν παραγίνεται. Ἐκεῖσε δὲ ἀναχθεὶς πάλιν πηδᾷ ἐν τῷ στερεώματι τοῦ οὐρανοῦ καὶ τηνικαῦτα ἀνατολὴν ἀπεργάζεται.”

Ἐπιφάνιος εἶπε· “Τί σοι λογίζεται τὸ ῥῆμα, ὅπερ ὁ Δαυιδ ἀπεγράψατο φήσας· ‘Μὴ συμπροσέστω σοι θρόνος ἀνομίας, ὁ πλάσσων κόπον ἐπὶ πρόσταγμα· θηρεύσουσιν ἐπὶ ψυχὴν δικαίου καὶ αἷμα ἀθῶον

27 τὴν ... αὐτοῦ om. K || 27–9 εἶπε ... ἔνυλον καὶ: ἐν ἀρχῇ εἶπε κύριος ὁ θεὸς λόγον, καὶ ἐγένετο. πῦρ δὲ (δὲ om. Y) ἔνυλον ἐνι (ἐνι om. Y), τοῦτ’ ἔστι EY || 30 σβεννύμενος: -ον K || 30–2 ἱκανοὶ ... ἐφόμοια (ἐφ’ ὅμοια K) om. EY || 32–3 ἔχω (ἔστιν C) ... τῶν πόλεων (πόλεως K): δοκεῖ δὲ εἰπεῖν μετὰ θάρσους ὅτι τὸ μέγεθος αὐτοῦ ἐστὶν ὑπὲρ τὸ μέγεθος τῆς πόλεως ταύτης EY || 36 εὐθυδρομῶν: εὐθαδρομῶν C εὐθειοδρομῶν E al. Y || 37 ἐν² om. VEY || εὐτονώτατα V: τονώτατα K τῷ τόνῳ C σπευδόμενον (sic) E sim. Y || 38–9 ἐπὶ ... στερεώματος om. Y || 38 τῷ² Augustinus Monachus: τοῦ VCKE || 39 τοῦ om. V || ὑπάρχοντι E: -οντος VCK -ων Y || 40 εἰσπηδὼν ... βαδίζων CEY: om. VK || 40–1 ἐπὶ ... νυκτὸς om. Y || 41 τῶν ἐν addidi || 42 post πηδᾷ desinit Y hoc additamentum transscribere || 44 add. num. 114 in marg. C || τί ... λογίζεται: πῶς συλλογίζεται E || 45 συμπροσέστω: -σθω VCE || 46 ἀθῶον: ἀθῶων E

want to know its essence, listen. God the Lord said, 'Let there be lights in the firmament of the heaven.'⁶ And at the beginning of the day God made the great light, namely the sun, that is, a fire consisting of matter and a wheel of fire kindled by God that never becomes extinct, for many have borrowed fire from it and with the help of some device made a fire which they have used for cooking and similar purposes. As to its size I can tell you that it exceeds the circumference of the Queen of cities. It looks small because it is located high up at an immense distance from the earth.⁷ An angel of the Lord is inside it holding the reins, and obeying his powerful word it keeps pace with him and goes quickly straight towards the western region.⁸ It runs vigorously night and day. When it comes to the west, it descends from the firmament and steps down into the river on the other side of the firmament, from which heaven springs like a vault.⁹ Then during the whole night it walks on the waters which are in the southern¹⁰ regions until it comes to the east. There it gets up and ascends into the firmament of heaven again, thus producing sunrise at this moment."

Epiphanius said, "How do you understand the word which David wrote down, saying, 'Do not let a throne of iniquity have fellowship with thee, which frames mischief by an ordinance. They will hunt for the life of the

Hosios Lucas [Cambridge, Mass., 1931], Pl. XIII), San Marco in Venice (Creation, 13th century, see O. Demus, *The Mosaics of San Marco* [Chicago and London, 1984], vol. 2, Pl. XIII), and the parecclesion of Kariye Camii in CP (Last Judgment, 14th century, see Underwood, *Kariye Djami*, Pl. 371); see also ODB, 1976 s.v. Sun and Moon. Note that Epiphanius' question is reminiscent of his question *supra*, line 3030.

⁶ Gen. 1:14.

⁷ Most ancient scholars were of the opinion that the sun is bigger than the earth. Aristarchos, quoted by Psellos, *De omnifaria doctrina*, ch. 127, ed. Westerink (Utrecht, 1948), 67f., estimated that it is about seven times bigger than the earth. According to the Fathers, on the other hand, the sun and the earth are equal in size (JohDam, *Expfid*, ed. Kotter, ch. 21,163f.). Kosmas Indikopleustes tried to prove that the sun corresponds to two klimata and therefore is much smaller than the earth, which he regarded as flat (*Christian Topography*, VI, 5,11f., ed. Wolska-Conus, vol. 3,19); cf. Photios' sceptical judgment of Kosmas' theories in his *Bibliotheca*, codex 36, ed. Henry, vol. 1 (Paris, 1959), 21. Thus, although he thinks that he is indicating a very large size, our author's estimate is extremely low.

⁸ The belief that the angels are in charge of the elements and the heavenly bodies is old, cf. Kosmas Indikopleustes, *Christian Topography*, II, 84,1f., ed. cit., vol. 1,403 Οἱ μὲν γὰρ τῶν ἀγγέλων τὸν ἀέρα κινεῖν ἐπετρέποντο, οἱ δὲ τὸν ἥλιον, οἱ δὲ τὴν σελήνην ..., quoted by Photios, loc. cit.; further "the angel of the sun" mentioned in *The Martyrdom and Ascension of Isaiah*, 4,18, see J.H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, vol. 2 (London 1985), 162, with note *r*. Our author appears to take one step further when he describes him as a kind of Christian charioteer of the sun.

⁹ Cf. main text, line 4313f. and Isa. 40:22.

¹⁰ Instead of "southern" one would expect "northern" as, e.g., in JohDam, *Expfid*, ed. Kotter, ch. 20,54f. δύνων ὁ τε ἥλιος καὶ ἡ σελήνη καὶ τὰ ἄστρα κυκλοῖ τὴν γῆν ἀπὸ δύσεως ἐπὶ βορρᾶν καὶ οὕτω πάλιν ἐπὶ τὴν ἀνατολὴν ἀφικνεῖται.

καταδικάζονται;” Ὁ δίκαιος ἔφη· “Κατὰ δύο τρόπους λογίζομαι εἶναι
 τῆς γραφῆς τὸ ἐννόημα. Πρῶτον γὰρ ὡς οἶσθα καὶ αὐτὸς ὅτι Σαοὺλ τὸν
 Δαυὶδ βασιλεύειν ἀπ’ αὐτοῦ ὑπολαβόμενος ἐδίωκε πιάσαι, ἀνελεῖν
 50 βουλόμενος· καὶ μὴ δυνάμενος τούτου περικρατῆς γενέσθαι τοῖς
 μεγιστάσιν αὐτοῦ παρήγγειλεν ἔρευναν ποιεῖν πανταχοῦ περὶ αὐτοῦ τοῦ
 θηρεῦσαι καὶ ἀποκτεῖναι ἀδιακρίτως πάντα τὸν εὐρίσκοντα αὐτόν.
 Τούτοις τοῖς δεινοῖς περιαντλούμενος ὁ Δαυὶδ παρεκάλει τὸν ὑψιστον καὶ
 55 ἔλεγε· ‘Μὴ συμβασιλευέτω σοι οὗτος ὁ ἐπὶ τῆς βασιλείας ἄναξ καὶ τὰ
 ἄνομα ἐργαζόμενος, μήτε μὴν ἐπανακείτω ἐν σοὶ ὁ τοῖς ὑπὸ τὴν βασιλείαν
 αὐτοῦ κόπον καὶ ταλαιπωρίαν διαπλάττων τοῦ θηρευσαί με τὸν μηδὲν
 ἡδικοκῶτα καὶ τὸ ἀθῶόν μου αἷμα καταδικάσασθαι.’ “Ὅθεν οὐ μακρὰν ἢ
 προσευχῇ τοῦ δικαίου ἐγένετο καὶ ἐβδελύξατο κύριος τὸν Σαοὺλ καὶ
 60 καθεῖλε δυνάστην ἀπὸ θρόνου καὶ ὑψωσε ταπεινὸν τῇ καρδίᾳ, τὸν
 πραότατον Δαυὶδ. “Ἔστι δὲ καὶ ἐτέρως νοῆσαι. Ὁ πονηρὸς Ἡρώδης
 ἀκούσας περὶ τοῦ τεχθέντος ἐν Βηθλεὲμ βασιλέως Χριστοῦ καὶ εἰρηκῶς
 τοῖς μάγοις τοῦ ἀπελθεῖν καὶ προσκυνῆσαι καὶ ἄλλιν ἐπανακάμψαι πρὸς
 αὐτόν, ἐμπαιχθεὶς ὑπ’ αὐτῶν καὶ ἐμμανὲς γεγόμενος πρόσταγμα ἔθετο ὡς
 οἶσθα τοῦ ἀναιρεθῆναι τὰ βρέφη ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν
 65 χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Θηρεῦσαι γὰρ βουλόμενος τὴν
 ψυχὴν τοῦ δικαίου βρέφους Ἰησοῦ αἷμα ἀθῶον τὸ τῶν ἁγίων βρεφῶν τότε
 κατεδικάσατο. “Ὅθεν προορώμενος ταῦτα τοῖς νοεροῖς ὄμμασιν ὁ
 προφήτης ταῦτα πρὸς τὸν τῶν ὅλων θεὸν ἔλεγε· ‘Μὴ συμπροσέστω σοι
 70 θρόνος ἀνομίας,’ τοῦτ’ ἔστιν· “Ὑποκάτω τῶν περυγῶν σου μὴ φυλάξης
 αὐτόν, καθότι ἀνομίας ὁ θρόνος αὐτοῦ πεπλήρωται.’ Τὸ δὲ “ὁ πλάσσω
 κόπον ἐπὶ πρόσταγμα,’ πῶς ἂν ταῦτα διακρίνωμεν; “Ἀνθρωποι γὰρ
 προστιθέασι προστάγματα· οἱ αὐτοὶ ἄλλιν καὶ κόπους παρέχουσι καὶ ἐπὶ
 ψυχὰς δικαίων θηρεύουσιν, αἷμα δὲ ἀθῶον παρανομούντες χέεσθαι
 75 παρασκευάζουσι. Ταῦτα οὕτως ἔχει καὶ λέγεται, ὦ Ἐπιφάνιε.”
 Ὁ δὲ Ἐπιφάνιος ἄλλιν φησὶν· “Ἄιδης καὶ ἀπώλεια τί ἐρμηνεύεται;”

47 καταδικάζονται scripsi: -σεται K -σεται VCE || λογίζομαι: φαντάζομαι E || 48 ἐννόημα: νόημα V || 49 πιάσαι: add. καὶ V || 54 τῆς βασιλείας: θρόνου τ. β. καθημένο E || 55 μήτε μὴν: μὴ E || ἐπανακείτω: ἐπανάκειται VK ἀνάκειται C || ἐν om. E || 58 τὸν: τῷ E || 60 Δαυίδ: add. τοῦτο ἀληθὲς περὶ αὐτοῦ εἰρηται E || ἔστι: add. num. 115 in marg. C || 61 εἰρηκῶς: -κότος VCE || 63 ἔθετο: ἐξέθετο CE || 68 συμπροσέστω: -σθω VC || 71 διακρίνωμεν: διακρίναι E || 72 προστιθέασι: προ- K || 72-3 καὶ ἐπὶ ... θηρεύουσιν om. K || 73 θηρεύουσιν: -σουσιν VE || 74 ταῦτα ... Ἐπιφάνιε om. C || ἔχει ... λέγεται: ἔχει ... λεγέτω V ἔχειν E || 75 add. num. 116 in marg. C || καὶ ἀπώλεια om. E

righteous, and condemn innocent blood’?”¹¹ The righteous man answered, “I think the meaning of the Scripture is twofold. First, as you know yourself, Saul fearing that David would become king after him pursued him, wanting to kill him. And when he failed to get hold of him he ordered his great men to search for him everywhere, ordering that anyone who found him should kill him without examination. Overwhelmed by these dangers David appealed to the Most High, saying ‘Do not let this evil-doing ruler on the royal throne reign together with you, nor should anyone be supported by you who frames mischief and misery for those who are under his sway by urging them to pursue me who has done nothing wrong, and condemn my innocent blood.’ Soon the prayer of the righteous man was fulfilled and the Lord began to abhor Saul and put down the ruler from his throne, exalting him who was lowly in heart,¹² the most humble David. But one can also understand it in another way. When the wicked Herod heard about Christ the king who had been born in Bethlehem he told the wise men to go and worship him and then come back to him again. But as he was tricked by them he became furious and, as you know, gave order that the infants should be killed who were two years old or under, according to the time which he had ascertained from the wise men.¹³ For at that time, wanting to hunt the life of the righteous infant Jesus, he condemned the innocent blood of the holy infants. Foreseeing this with spiritual eyes the prophet said to the God of the universe, ‘Do not let a throne of iniquity have fellowship with thee,’ that is, ‘Do not keep him under your wings, for his throne is full of iniquity.’ As to the phrase ‘which frames mischief by an ordinance’, how shall we interpret this? Men give ordinances, and the same men cause mischief, hunting after the lives of the righteous, and by their lawless acts they let innocent blood flow. This is so, O Epiphanius, and is so said.”

Epiphanius asked again, “What is the interpretation of Hades and Perdi-

¹¹ Ps. 93:20–1.

¹² καθεῖλε ... καρδίᾳ: cf. Luke 1:52 and Matt. 11:29.

¹³ ἐμπαίχθεις ... μάγων: cf. Matt. 2:16.

‘Ο ἅγιος ἔφη· “Αἰδης λέγεται ὁ τὰ ὠραία πρόσωπα τῶν ἀνθρώπων ἀειδῆ ἐν τοῖς μνημείοις τῇ φθορᾷ ἀπεργαζόμενος, ἀπώλειά τε παραπλησίως ἢ αὐτὴ πέφυκεν ἢ τὰ ὄντα καὶ ὑπάρξαντά ποτε σώματα ὀλοκλήρως φθείρουσα καὶ εἰς χοὺν ἀναλύουσα.”

- 80 ‘Επιφάνιος ἔφη· “Ποῖα ἔθνη ἀναστήσονται εἰς κρίσιν καὶ ποῖα οὐχ ὑποβληθήσονται τῇ κρίσει;” Καὶ φησιν ὁ ὅσιος· “Οὐκ ἤκουσας τὸ ‘ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται, καὶ ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται’; Οἱ ἀπὸ Μωϋσέως Ἰουδαῖοι μέχρι τοῦ Χριστοῦ ἐξεγερθέντες διὰ τὸν νόμον τοῦ Μωϋσέως κριθήσονται, καὶ οἱ ἀπὸ τοῦ
- 85 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ διδασκθέντες διὰ τοῦ εὐαγγελίου μέχρι τῆς συντελείας δώσουσι δίκην· καὶ μακάριος ὅστις τὸν νόμον κυρίου ἐφύλαξε καὶ τὸ εὐαγγέλιον, μακάριοι δὲ ὅσοι παρεσαλεύθησαν καὶ πάλιν μετενόησαν καὶ ὁ ἐν παντὶ ἔθνει ἀπὸ τοῦ ἐν τῇ φύσει κειμένου νόμου ἑαυτὸν περιοδεύσας καὶ τὰ ἄρεστὰ κυρίῳ ἐργασάμενος, οὐαὶ δὲ τοῖς
- 90 αἰρετικοῖς καὶ πᾶσι τοῖς ἁμαρτωλοῖς. “Ὅταν γὰρ ἀναστήσονται οἱ ἀπ’ αἰῶνος κεκοιμημένοι, τότε λάμπουσι τῶν δικαίων τὰ πρόσωπα ὡς ὁ ἥλιος, τῶν δὲ ἁμαρτωλῶν σκοτισθήσονται· βλέψουσι γὰρ τὰ πρόσωπα τῶν δικαίων ἐξαστράπτοντα ὑπὲρ ἡλιακᾶς ἀκτῖνας καὶ κόψονται καὶ κλαύσονται, μετανοοῦντες καὶ μηδὲν ὠφελοῦμενοι. Ἀναστήσει οὖν
- 95 κύριος ὁ θεὸς πάντα τὰ ἔθνη, καὶ στήσονται Ἀβελ, Σὴθ καὶ Ἐνῶχ καὶ Νῶε, Ἀβραάμ, Ἰσαὰκ καὶ Ἰακώβ, Ἰωσήφ ὁ θαυμάσιος καὶ περίβλεπτος καὶ καταδικάσουσι πάντα τὰ ἔθνη, τοὺς τὸν νόμον ἀπολαύσαντας καὶ μὴ φυλάξαντας καὶ τοὺς λοιποὺς τοὺς ἐκτὸς νόμου, καθὼς καὶ αὐτοὶ ἀμοιροῦντες νόμου καὶ προφητῶν πάντων τῶν ἀνθρώπων διδάσκαλοι
- 100 ἀνεδείχθησαν διὰ τῆς ἐνθέου πολιτείας αὐτῶν. Τότε προστάξει κύριος ὁ θεός, καὶ ἐξελεύσονται οἱ ἐπὶ τῶν κολάσεων πύρινοι ἄγγελοι καὶ συνελάσουσιν ὀργίλως ἅπαντας εἰς κολάσεις αἰωνίους καὶ ἀτελευτήτους· ἄνομοι γάρ, ὡς προεῖρηται, ἀνόμως καὶ ἀπολούνται, ἔννομοι δὲ ἐννόμως

76–9 “Αἰδης ... ἀναλύουσα: “Αἰδης λέγεται φθορά· πάντων γὰρ ἀνθρώπων ἐν τοῖς μνήμασι τὰ σώματα τιθέμενα ἀειδῆ καὶ σκοτεινὰ καὶ σεσηπότα “Αἰδης ἀποκαλοῦνται E || 77 μνημείοις: μνήμασι C

VCK (de E vide infra)

80 add. num. 117 in marg. C || 81 ὑποβληθήσονται: -ληφθήσονται C || κρίσει: add. ἀλλὰ ἀνερωτήτως τῇ γεέννῃ παραδοθήσονται C || καὶ ... ἤκουσας: οὐκ ἤκουσας ἔφη ὁ μακάριος C || ἤκουσας: add. τί ἔφη K || 84 τὸν νόμον: τοῦ νόμου V || 86 δίκην: λόγον C || 88 τῇ om. K || 89 τὰ om. K || 95 καὶ² om. V || 96 Ἀβραάμ: add. καὶ C || Ἰακώβ: add. καὶ C || 97 καταδικάσουσι: -ωσι V || 98–9 καθὼς ... νόμου om. K || 99 τῶν om. K || 102 συνελάσουσιν: -ωσιν V || καὶ ἀτελευτήτους om. C

tion?" The holy man answered, "Hades is the name of him who destroys the beautiful faces of men in the tombs and makes them invisible.¹⁴ Similarly Perdition is identical with that which completely destroys all bodies which are and have once been and dissolves them into dust."

Epiphanius said, "Which nations will arise to be judged and which will not be submitted to the Judgment?" The holy man answered, "Have you not heard that 'all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law'?¹⁵ The Jews who lived between Moses and Christ will be raised from the dead and judged by the law of Moses, while those who lived between our Lord Jesus Christ and the end, having been taught through the Gospel, will be called to account. And blessed he who kept the law of the Lord and the Gospel, blessed all who faltered and repented again, and in each nation he who treated himself with the law inherent in our nature and did what is pleasing to the Lord, but woe be unto the heretics and all sinners. For when all who have passed away from the beginning rise from the dead, then the faces of the righteous will shine like the sun¹⁶ while those of the sinners will be darkened, for they will see the faces of the righteous become more dazzling than the rays of the sun, and they will mourn and weep, repenting to no avail. The Lord God will raise up all nations, and Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph, the wondrous and admired, will arise and condemn all the nations, those who had access to the law and failed to keep it as well as those to whom the law was not available, as they themselves had no share in the law and the prophets; nevertheless they became the teachers of all men because of their godly ways. Then the Lord God will give order and the fiery angels, who are in charge of the punishments, will come out and angrily drive them all to the eternal and never-ending punishments. For, as already mentioned, those who were without

¹⁴ For Hades = "invisible" see Lampe s.v. ἄδης.

¹⁵ Rom. 2:12.

¹⁶ λάμπουσι ... ἥλιος; cf. Matt. 17:2.

105 ἁμαρτήσαντες καταδικασθήσονται καὶ αὐτοί. Τότε ἀναστήσονται πάντες οἱ προφῆται καὶ ἀπόστολοι καὶ καταδικάσουσι τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. Ἀναστήσονται τοιγαρὺν καὶ οἱ διδάσκαλοι τῶν ἐκκλησιῶν, λέγω δὴ Βασίλειος ὁ Μέγας ἅμα Γρηγορίῳ τῷ Θεολόγῳ καὶ Ἰωάννῃ τῷ Χρυσοστόμῳ, καὶ τοὺς ἀκροασαμένους τῆς διδασκαλίας αὐτῶν καὶ 110 ἀδιορθώτους μείναντας καταδικάσουσι. Τότε στήσονται αἱ αἱρέσεις κατ' ἰδίαν, καὶ ἐκάστη αὐτῶν ἅμα τοῖς αἵρεσιάρχοις, καὶ ἀποβλεψάμενος ὁ κριτὴς τάδε ἐρεῖ πρὸς αὐτοὺς· Ὑποβλέψατε τὰς κατηχήσεις καὶ τὰς διδασκαλίας τῶν ποιμένων ὑμῶν· ἂμῃν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πορεύεσθε ἅπ' ἐμοῦ εἰς τὸ πῦρ τὸ αἰώνιον·”

115 Ἐπιφάνιος εἶπε· “Πῶς ἀπὸ περάτων ἕως περάτων, κύριε ὁ μέγας, πᾶσαν πνοὴν ἐν ῥιπῇ ὀφθαλμοῦ τὴν μέλλουσαν ἐγείρεσθαι συνάξει ὁ θεός; φοβερὸν γὰρ ἐστὶ τοὺς λεγεῶνας τῶν γενεῶν, τῶν φυλῶν, τῶν γλωσσῶν ἀθρόως συναχθῆναι εἰς τὴν κοιλάδα τοῦ κλαυθμῶνος, εἰς τὸν τόπον ὃν διέθετο.” Ὁ μακάριος ἔφη· “Ὅταν περὶ θεοῦ ἀκούσης, φρίζον καὶ μηδὲν ταπεινὸν ὑποπτεύσης· ἕνα γὰρ λεγεῶνα εἰ ἀποστείλῃ ἀγγέλων, ἐν ῥιπῇ 120 ὀφθαλμοῦ πάντες συναχθήσονται ὑφ' ἐν ἐπὶ τὸ αὐτό.”

Ἐπιφάνιος ἔφη· “Μετὰ τὴν κρίσιν καὶ τὴν ἀνταπόδοσιν, πῶς ἔσται ὁ οὐρανὸς καὶ ἡ γῆ, ἡ θάλασσα καὶ ὁ ἥλιος καὶ ἡ σελήνη (καθὰ εἰσιν, ἵνα ἔσονται;) ἢ τε νῦξ καὶ ἡ ἡμέρα καὶ πᾶς ὁ κόσμος αὐτῶν καὶ τὰ θηρία; δέομαί σου, ἀνάγγελλον μοι, εἰ εὖρον χάριν παρὰ σοῦ.” Ὁ ὁσιος εἶπεν· 125 “Ὅταν ἔλθῃ ἡ φοβερὰ ὥρα τῆς δευτέρας παρουσίας Χριστοῦ τοῦ θεοῦ ἡμῶν, τότε ἀποσταλήσονται τέσσαρες ἀρχιστράτηγοι μετὰ τῶν ταγμάτων αὐτῶν καὶ πορεύσεται ἕκαστος αὐτῶν εἰς τὴν τετραπέρατον χωρισθέντες

105 καταδικάσουσι: -ωσι VC || 106 τοιγαρὺν: γὰρ K || 109 καταδικάσουσι: -ωσι V || στήσονται: στήσεται C ἀναστήσονται K || 110 ἐκάστη: add. ἐπὶ τὸ αὐτὸ C || αὐτῶν post αἵρεσιάρχαις tr. C

VCKE

116 ἐστι: add. τοῦτο πῶς (add. τὰς E) τοσαύτας μυριάδας CE || 117–18 συναχθῆναι ... διέθετο: ἀχθῆναι εἰς τὰ καθήκοντα τῆς ἀνταποδόσεως E || 117 κλαυθμῶνος: κλαθ- K || 118 διέθετο: διέθου C || 118–20 ὅταν ... αὐτό: τί σε ξενίζει ταῦτα; πρὸς θεὸν τὰ λεγόμενα οὕτως εὐκόλα καὶ ῥάδια πέφικαν· ἕνα γὰρ λεγεῶνα ἀποστείλῃ ἀγγέλων, ἐν ῥιπῇ ὀφθαλμοῦ πάντας, εἰ βούλεται, τοῦ προσώπου αὐτοῦ παρίστησι· πόσω μᾶλλον πλειότερους λεγεῶνας καὶ τάγματα καὶ τάξεις καὶ ἐξουσίας; E || 119 ὑποπτεύσης: add. μηδὲ πολυπραγμονήσης K || ἀποστείλῃ: στέλλει V || 120 συναχθήσονται: ἀναστήσονται C || 121 add. tit. περὶ τῆς δευτέρας παρουσίας E || 122 γῆ: add. καὶ V add. ἵνα εἰσὶν ἐπὶ τὸ αὐτὸ (ἐν τῷ αὐτῷ E) CE || 122–3 καθὰ ... ἔσονται om. C || 123 πᾶς ... θηρία: τὰ φυτὰ καὶ τὰ θηρία καὶ τὰ κτήνη, καθὼς εἰσὶν ἵνα ἔσονται E || 124 δέομαί ... σοῦ (malim σοί): πῶς λέγεις γλυκύτατέ μου πάτερ E om. C || 126 τέσσαρες: -εις E -ης C || 127 καὶ ... αὐτῶν om. C || πορεύσεται V: -σονται E (K non legitur)

the law will also perish without the law, whereas those who were under the law and sinned will be condemned by the law. Then all the prophets and apostles will arise and condemn the twelve tribes of Israel. The teachers of the churches will also arise, I mean Basil the Great together with Gregory the Theologian and John Chrysostom, and they will condemn those who listened to their teaching but remained incorrigible. Then the heresies will stand apart, each of them joining its leader, and the Judge will look at them, saying, 'Look at the instructions and teaching of your pastors! Truly, I say to you, I do not know you,¹⁷ depart from me into the eternal fire!'"¹⁸

Epiphanius said, "Venerable sir, how shall God in a twinkling of an eye,¹⁹ from one end of the earth to the other, gather together everything that has breath²⁰ that will be raised from the dead? For it is a fearful thing that the legions of the generations, the tribes and the languages will be gathered at once in the valley of weeping, in the place which he has appointed."²¹ The blessed man answered, "When you hear about God, shudder and do not expect anything lowly. If he sends out one legion of angels, in the twinkling of an eye all will be gathered at once."

Epiphanius said, "After the Judgment and the retribution what will become of the heaven and the earth, the sea and the sun and the moon—will they be as they are now?—, the night and the day and the whole world order and the animals? Please tell me, if I have found favour with you." The holy man answered, "When the fearful hour of the second coming of Christ our God comes, then four archstrategoi will be sent out with their battalions, and they will depart from each other, each one going with his accom-

¹⁷ ἀμὴν ... ὑμᾶς: Matt. 25:12.

¹⁸ πορεύεσθε ... αἰώνιον: cf. Matt. 25:41. The paragraph on the nations at the Last Judgment appears in a variant version in E, which is reproduced after the end of VCK.

¹⁹ ἐν ... ὁφθαλμοῦ: 1 Cor. 15:52.

²⁰ πᾶσαν ... πνοήν: Ps. 150:6 par.

²¹ εἰς τὴν ... διέθετο: Ps. 83:7.

130 ἀπ' ἀλλήλων σὺν ταῖς ἐπομέναις τάξεσι καὶ στήσονται ἐκδεχόμενοι τὸ
 φοβερὸν πρόσταγμα, καὶ ὅταν νεύσει ὁ ὕψιστος, δράσεται ἕκαστον
 135 τάγμα τῆς ἀρχῆς τοῦ στερεώματος καὶ ἐντυλίζουσιν αὐτὸ συστείλαντες
 καὶ ἀναχωρήσουσι. Λέγει γὰρ ὁ προφήτης ὅτι 'κατ' ἀρχάς, κύριε, τὴν
 γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί· αὐτοὶ
 ἀπολούνται, σὺ δὲ διαμενεῖς, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ
 140 ὥσεί περιβόλαιον ἐλίξεις αὐτοὺς καὶ ἀλλαγῇσονται,' ὥστε μέλλουσι τὰ
 ἄνω καὶ τὰ κάτω ἀλλαγῆναι καὶ μετασκευασθῆναι ἀπὸ παλαιότητος εἰς
 νεοσύρημα καὶ ἀπὸ φθορᾶς εἰς ἀφθαρσίαν. Ἀναμφιβόλως οὖν πάντα
 καταλυθήσονται, ὡς τῶν ἀπ' αἰῶνος ἀγίων τὰ σώματα καὶ τῶν λοιπῶν
 ἀνθρώπων ἀλλαγέντα ἐκ τῆς αὐτῆς οὐσίας ἀναστήσονται ἄφθαρτα καὶ
 145 διηνεκῇ καὶ πάγια κατὰ τὸν εἰπόντα· 'εἶδον τὸν κύριον καθήμενον ἐπὶ
 θρόνου δόξης αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ὁ οὐρανὸς καὶ ἡ γῆ.' "Ὅταν
 οὖν ἀναστήσει ὁ θεὸς ἀπὸ τοῦ Ἀδάμ μέχρι τῆς συντελείας σῶα καὶ
 ἄφθαρτα τὰ σώματα τῶν ἀνθρώπων, τότε ποιήσει οὐρανὸν καινὸν καὶ γῆν
 καινὴν, οὐκ ἔχοντας φθαρτὰ πράγματα ἀλλ' ἄφθαρτα καὶ θαυμαστὰ καὶ
 150 ἐξαίσια, ἅπερ ἀπορεῖ βρότιον στόμα διηγῆσασθαι· θηρία δὲ καὶ ἔρπετὰ
 καὶ πετεινὰ οὐκ ἔσονται, μόνη δὲ ἡ κτίσις φαιδρὰ καὶ τερπνὴ, ὡς τὸ μύρον
 εὐωδιάζουσα καὶ μυρίζουσα. Νῦν τότε οὐκ ἔσται, οὔτε τὸ φαινόμενον
 τοῦτο φῶς· ταῦτα γὰρ πάντα ἀμβλυωθήσονται, καὶ ἔσται φῶς ὑπὲρ τὴν
 λαμπρότητα τοῦ ὁρωμένου τούτου φωτὸς μυριοπλάσιον. Δώσει δὲ κύριος ὁ
 θεὸς θεῶν φοβερὰν πᾶσι τοῖς ἁγίοις, ὥστε θεωρεῖν τοὺς ἀγγέλους, ὡς εἰσι
 155 γυμνοὶ τῇ οὐσίᾳ, καὶ τὸ κάλλος τῆς ἀπροσίτου δόξης αὐτοῦ καὶ θεότητος
 ὥστε ἐνοπριζεσθαι αὐτοὺς καὶ εὐφραίνεσθαι."

Ταῦτα τῶν μακαρίων καθεζομένων καὶ ὁμιλούντων, ἰδοὺ ὁ σατανᾶς
 ἵστατο ἐκεῖσε καὶ συνέρραπτε παγίδας τῷ Ἐπιφανίῳ, ὃν μόνος ὁ ἅγιος
 155 ἔβλεπεν, ἔφη τε πρὸς αὐτόν· "Ἀπόστα, πονηρὲ καὶ ἀκάθαρτε, τῶν ὧδε." Ὁ
 δὲ σατανᾶς ἔφη· "Οἷος ὑπάρχεις σὺ πονηρὸς καὶ ἐμπαίκτης ἄλλος οὐχ
 εὐρίσκεται ἐν τῇ πόλει ταύτῃ· εἰ δὲ θέλεις, ἐρῶ σοι τὸ ἀληθές· ἐλεύσονται

129 πρόσταγμα: add. ἐκεῖνο τοῦ ἀύλου φωτός E || ὁ ὕψιστος om. E || 131 ἀναχωρήσου-
 σι: -ωσι VC add. τότε ὁ ἥλιος ἐμφυσήματι Ἰησοῦ Χριστοῦ σβεσθήσεται καὶ ἡ σελήνη καὶ
 οἱ ἀστέρες τὰ αὐτὰ πάθωσι E || 133 διαμενεῖς: -μένεις VC || 139 πάγια: add. πάλιν δὲ τὰ
 αὐτὰ ἐρῶ πάντα τὰ φαινόμενα ἐπαρθήσονται E || 140 γῆ: add. πάντα γάρ, ὡς εἶπον,
 χαοθήσονται· τὸ γὰρ ἀπολούνται, τοῦτο ἐρμηνεύει E || 144 διηγῆσασθαι: διηγείσθαι CK
 || 150 οὐσίᾳ: add. καὶ τὰ χερουβὶμ καὶ τὰ σεραφίμ E || 151 ἐνοπριζεσθαι: add. καὶ κα-
 θοράν E || 152 add. num. 120 in marg. C || 153 παγίδας: -α E || ὃν: ἦν E || 154 ἔφη
 τε: λέγει δὲ C μανίαν γὰρ εἶχεν αὐτὸν ὁ παμμάρτος διὰ τὴν πολλὴν ἀγάπην ἔχειν αὐτὸν εἰς
 τὸν μακάριον Ἀνδρέαν· ὡς οὖν τοῦτον ὁ δοῦλος τοῦ θεοῦ ἐθεάσατο, λέγει ὀργίλως E || 155
 ἐμπαίκτης: ἀκαμάτης E, cf. supra, lin. 3573 || 156 ἀληθές: ἐπ'ἀληθες E

panying host to one of the quarters of the world, where they will stand waiting for the fearful command. And at the nod of the Most High they will roll up the firmament, each battalion seizing one end of it, draw it together and withdraw.²² For the prophet says, 'In the beginning thou, O Lord, didst lay the foundation of the earth, and the heavens are the work of thine hands; they shall perish, but thou shalt remain, and they shall all wax old like a garment, and like a mantle shalt thou fold them, and they shall be changed,'²³ so that the things that are above and those that are below will be changed and transformed from oldness to newness and from perishability to imperishability.²⁴ Doubtless therefore everything will be destroyed, so that the bodies of the saints and of all other men from the beginning will change their very essence and be raised imperishable and perpetual and solid according to him who said, 'I saw the Lord sitting on his throne of glory, from whose face sky and earth fled away.'²⁵ Thus when God raises the bodies of men from Adam to the end, sound and imperishable, then he will make a new heaven and a new earth²⁶ that do not have perishable but imperishable and wondrous and extraordinary things, which a mortal mouth is at a loss to describe. There will be neither beasts nor reptiles nor birds, only the creation, bright and delightful, issuing fragrance and sweetness like perfume. Then there shall be no night,²⁷ nor shall there be this light that appears to the senses, but all this shall be dimmed, and there shall be a light ten thousand times as bright as this visible light. The Lord God shall give all the saints a fearful vision, so that they can see the angels, how they are naked in their essence, and rejoice at the contemplation of the beauty of his unapproachable glory and godhead."

As the blessed men sat talking about this, behold, Satan stood there trying to entrap Epiphanius; only the holy man saw him, and he said to him, "Depart from here, wicked and unclean that you are!" Satan answered, "In this city there is no such evil mocker as you! If you like, I shall tell you the

²² Depending on the biblical image chosen, the firmament may be likened to a garment, as here, or to a scroll (Rev. 16:14); for a monumental illustration of the latter, see the representation of the Last Judgment in the parecclesion of Kariye Djami, reproduced in Underwood, *Kariye Djami*, Pl. 371.

²³ Ps. 101:26f.

²⁴ Cf. 1 Cor. 15:51–3; also main text, line 4123f.

²⁵ Cf. Rev. 20:11.

²⁶ οὐρανὸν ... καὶ νῆν: cf. Isa. 65:17 par.

²⁷ Cf. Rev. 21:25.

160 ἔτη ἵνα ἀπολέσω τὴν τέχνην μου καὶ γενήσονται οἱ ἄνθρωποι πονηρότεροι
 ὑπὲρ τοὺς δαίμονας, ὥστε καὶ τὰ μειράκια ὑπὲρ τοὺς παλαιοὺς πλειοτέρως
 πονηρεύονται, καὶ ἡμεῖς τῷ καιρῷ ἐκείνῳ ἄδειαν ἔξομεν τοῦ πολεμεῖν
 τοῖς ἀνθρώποις, καθότι ἂν ἐαυτῶν τὰ τοιαῦτα ἐννοήσουσι καὶ τὰ
 165 θελήματά μου ἰδιοπροαιρέτως ποιήσουσιν.” Ἐφ’ αὐτῷ ὁ ὁσιος· “Πόθεν σὺ
 ταῦτα ἐπίστασαι;” Ὁ δαίμων εἶπεν· “Ἀπόπειρός ἐστιν ὁ πατήρ ἡμῶν, καὶ
 καθεζόμενος ἐν τῷ ἅδῃ μαντευόμενος πάντα διδάσκει ἡμᾶς, ἐπεὶ ἡ φύσις
 170 ἡμῶν οὐδ’ ὅλως τι ἐπίσταται.” Ὁ μακάριος λέγει· “Ἐπὶ ποίοις
 πλημμελήμασιν ἐπιτέρπεται πλέον ἢ φύσις ὑμῶν;” Ὁ δαίμων ἀπεκρίθη·
 “Ἐπὶ τῇ εἰδωλολατρείᾳ καὶ μαγείᾳ καὶ φαρμακείᾳ, ἐξαίρετως δὲ ἐπὶ τῷ
 φόνῳ καὶ τῇ μνησικακίᾳ, δι’ ὧν καὶ τὸ πᾶν δι’ αὐτῆς γίνεται, καὶ ἐπὶ τῇ
 175 τῶν Σοδόμων ἐργασίᾳ καὶ τῇ μοιχείᾳ.” Ὁ ἅγιος λέγει· “Ὅταν τις
 ἀρνήσῃται τὰ πάθη ὑμῶν καὶ προσέλθῃ διὰ μετανοίας κυρίῳ τῷ θεῷ, πῶς
 φέρετε ὑμεῖς;” Ὁ δαίμων ἔφη· “Μὴ γὰρ καὶ αὐτὸς οὐκ ἐπίστασαι ὅτι
 ἀηδῶς πρὸς αὐτοὺς ἔχομεν ὀργιζόμενοι; ὁμως ἐλπίζομεν πάλιν τοῦ
 ἐπιστρέψαι αὐτοὺς ὀπίσω τῶν θελημάτων ἡμῶν· πολλοὶ γὰρ ἀθετήσαντες
 ἡμᾶς καὶ ἀποστραφέντες ὑπέστρεψαν πάλιν ἐν τοῖς ἐπιτηδεύμασιν ἡμῶν,
 καὶ ἐκερδήσαμεν αὐτούς.” Ταῦτα ἀκούσας ὁ ἅγιος ἐνεφύσησεν αὐτόν, καὶ
 175 εὐθέως ἄφαντος ἐγένετο.

Τινῶν δὲ δύο σοφιστῶν συζητήσεώς τινος ἔνεκα πρὸς τὸν Ἐπιφάνιον τῇ
 ὥρᾳ ἐκείνῃ παραγεγονότων καὶ συζητήσεως γενομένης, λέγει ὁ ὁσιος τῷ
 ἐνὶ αὐτῶν· “Κέκμηκας, ὦ φιλόσοφε, ἡδὴ πρὸς ὄρμον ἐλάσας τὸ τέλος τοῦ
 180 βιβλίου, ἡδὴ ἐγγίσας τὸ πλοῖον πρὸς ὃ ἐπέιγῃ πέρας.” Ὁ δὲ καταπλαγεὶς
 τῶν λεγομένων αὐτῷ ῥημάτων καὶ μὴ συνιείς ἡρώτα τὸν Ἐπιφάνιον
 λέγων· “Πόθεν οὗτος ὁ πένης;” Ὁ δὲ Ἐπιφάνιος ἔλεγεν· “Ἐξ ἀσυγκρίτου

158 τοὺς δαίμονας: ἐμέ E || πλειοτέρως: πλέον E || 159–60 ἡμεῖς ... ἐννοήσουσι (-ωσι V): ἐγὼ τῷ καιρῷ ἐκείνῳ ἀναπαύσομαι τοῦ διδάσκειν τὰ τοιαῦτα τοῖς υἱοῖς τῶν ἀνθρώπων, καθότι ἂν ἐαυτῶν τοιαῦτα εἰδήσουσι E || 160 ἂν (ἐφ’ K) ἐαυτῶν ... καὶ om. C || 161 ποιήσουσιν: ἀγαπήσωσιν C ἐργάσσονται E loc. om. V || 162 ἐπίστασαι: add. καθότι δαυμόνιον πρόγνωσιν οὐδ’ ὅλως ἔχειν δύναται E || 166 τῇ om. KE || 166–8 ἐξαίρετως ... μοιχείᾳ: καὶ τὸν ἐπὶ κακίᾳ τοῦ πλησίον, ὅταν τίς τι μνησικακεῖ, καὶ ἐπὶ μοιχείᾳ καὶ τῇ σοδομιτικῇ ἀσωτείᾳ καὶ τῇ μέθῃ καὶ τῇ φιλαργυρίᾳ καὶ ἐπὶ τούτοις πλέον τερπόμεθα E || 167 φόνῳ: malim φθόνῳ || δι’ ὧν: διὸ K || πᾶν: add. τοῦ φόνου C || αὐτῆς: αὐτῶν V || 169 ὑμῶν: add. ὧν πρῶτον κάτοχος ἐχρημάτιζεν E || 170 φέρετε ὑμεῖς: φέρεται ὑμῖν C φέρεται, γενναίως ἢ δρυμαίως (lege δριμέως) E || 170–4 μὴ ... ἅγιος: ὑπὲρ ἐμὲ σὺ γινώσκεις, ὅτι δρυμαίως· ὁμως ἐλπίζοντες πάλιν πείσαι αὐτὸν καὶ ἀποστρέψαι ὀπίσω ἡμῶν παράκλησιν ἐκείθεν κομιζόμεθα: πολλοὶ γὰρ ἀρνησάμενοι ἡμᾶς καὶ θεῷ προσελθόντες πάλιν πρὸς ἡμᾶς ὑπέστρεψαν, καὶ ἐκερδήσαμεν αὐτούς, καὶ ὅτε ἐλάλησεν ὁ σατανᾶς τὰς πράξεις αὐτοῦ, τότε E || 171 ἔχομεν πρὸς αὐτοὺς inv. C || 172 ἐπιστρέψαι: ὑπο- C || 174 αὐτόν: εἰς αὐτόν V εἰς τὸ πρόσωπον αὐτοῦ K || 176–257 τινῶν δὲ δύο σοφιστῶν ... τὴν ψυχὴν μου ἐφαίδρυνεν om. E

truth: years will come when I lose my art and men become more evil than the demons, so that the young men will far surpass the ancients in wickedness, and at that time we shall be allowed to attack mankind, because men will consider such things voluntarily and do my will by their own choice." The holy man asked, "How do you know this?"²⁸ The demon answered, "Our father is experienced (?);²⁹ sitting in Hades he predicts the future and tells us everything, for by nature we do not know anything." The blessed man said, "From what kind of trespasses does your nature draw most pleasure?" The demon answered, "From idolatry and magic witchcraft, but particularly from murder³⁰ and the remembrance of wrongs, as everything derives from this, and from the sin of Sodom and adultery." The holy man said, "When somebody renounces your passions and comes to the Lord God with penitence, how do you bear it?" The demon answered: "Do you not know yourself that we become angry and are on bad terms with them? Nevertheless we hope to turn them around, making them follow our wishes, for many who rejected and deserted us have returned to do our deeds again, so that we regained them." When the holy man heard this he breathed on him, and at once he disappeared.

At that time two sophists came to Epiphanius to dispute with him. When the disputation began, the holy man said to one of them, "O philosopher, you have done your work, you have already brought the end of your book into port,³¹ your boat is already reaching the goal towards which you are heading." Amazed at the words said to him, which he did not understand, he asked Epiphanius, "Where does this poor man come from?" Epiphanius

²⁸ The lines 161–75 have been excerpted and included in a late version of the *nomocanon*, see *Nachleben*. The manuscript from which the excerpt was taken seems to have been closer to the MSS VCK than to E.

²⁹ For "our father" cf. main text, line 157. In the Russian translation of the excerpt mentioned in the previous note there appear two interpretations of the hapax ἀπόπειρος, namely 'experienced', and 'from fire' (as if from ἀπὸ πυρός). In this context one would perhaps expect a word meaning 'wizard', 'soothsayer'.

³⁰ Rather than "murder" (φόνος) one would expect "envy" (φθόνος), which appears in the *nomocanon* mentioned above.

³¹ The metaphor derives from the copyists, who often compare the completion of a large manuscript with entering harbour after a long voyage; see K. Treu, "Der Schreiber am Ziel," in: *Studia Codicologica*, ed. K. Treu (Berlin, 1977), 473–92, esp. 475ff.

VCK

176 add. num. 121 in marg. C add. tit. περὶ τῆς προγνώσεως τοῦ ἁγίου V || τινὸς om. V || 176–7 τῇ ... ἐκεῖνη om. K || 178 ἐλάσας; ἐλάλησας C || 179 ἦδη; καὶ V || ἐγγίσας; add. λοιπὸν K || ὁ: ὁν VC

185 μυήσεως γραμμάτων τὸν ἡγεμόνα νοῦν τραπείς ταῦτα φθέγγεται.” Λέγει ὁ φιλόσοφος· “Κατάδηλα τὰ ῥήματα ταῦτα φαίνονται.” Ὁ δὲ μακάριος πρὸς αὐτόν· “Ἄρα οὐκ ἀποσυνέχων γινώσκεις με;” Ὁ δὲ ἀκούσας ὑπεμειδίασεν. Ἔφη πάλιν ὁ δίκαιος· “Σοὶ λέγω· τρίτην ταύτην ἡμέραν ἔσχηκεν ὁ βασιλεὺς πειθόμενος τοῖς διακόνους αὐτοῦ τοῦ φωνῆσαί σοι· ἄπελθε τοιγαροῦν καὶ ἐν ἐτοιμασίᾳ γενοῦ διὰ τάχους, μετὰ γὰρ τρίτην ἡμέραν ἀπελεύσει, τοῦ βασιλέως πρὸς σὲ ἀποστείλαντος.” Ἔφη πρὸς αὐτὸν ὁ φιλόσοφος· “Ποίος βασιλεὺς τὰ περὶ ἐμοῦ προστέταχεν, ὥς οὐκ εἰμὶ αὐτῷ κατὰ τινα τρόπον γνωστός.” Ὁ μακάριος ἔφη· “Ἄπιθι καὶ πάλιν λέγω σοι ἐν ἐτοιμασίᾳ γενόμενος.” Λέγει πρὸς αὐτὸν ἐν ἐκπλήξει γενόμενος ὁ φιλόσοφος· “Τίνα εἰσὶν ἅπερ ἐτοιμάσω ὅλως ἀγνοῶ.” Ὁ δὲ ἅγιος τρανότερον ἀπεκάλυπεν αὐτῷ λέγων· “Ἐνὸς νομίσματος κηρία καὶ ὀλίγον θυμίαμα· πλῦνον δέ σου καὶ τῆς ταφῆς τὰ ἐπιτήδεια ἅμφια καὶ ὀβολοὺς τινὰς σκόρπισον τοῖς δεομένοις.” Ἔφη ὁ φιλόσοφος· “Κατὰ τί γνῶσομαι τοῦτο συμβαίνειν μοι;” Ὁ δὲ μακάριος Ἀνδρέας τὴν ὄρασιν αὐτοῦ ὑπεξέφηγεν, ἥνπερ ἐν τῇ νυκτὶ ἐκείνῃ ὁ φιλόσοφος ἐθεάσατο, ὥς ὅτι βίβλον κατεῖχε καὶ ἀνεγίνωσκεν· ὥς δὲ ἐπὶ τέλους ἤδη γέγονε τῆς βίβλου, τρία φύλλα πληρῶσαι ὑπελείπετο, ἅτινα καὶ διασεύσας τῇ δεξιᾷ αὐτοῦ χειρὶ πρὸς ἑαυτὸν ἔλεγεν· “Ἀπάρτι, ψυχῇ, τρία φύλλα θέλομεν διαπεράσαι καὶ τηνικαῦτα ἡ βίβλος πληρωθήσεται.” Ὡς οὖν ἀκήκοεν ὁ φιλόσοφος τὴν ὄρασιν τοῦ ἐνυπνίου αὐτοῦ, ἐξέστη τῷ πνεύματι καὶ φησι πρὸς τὸν Ἐπιφάνιον· “Μὰ τὸν μάρτυρα τῆς ἀληθείας, ἅπαντα ἀληθῆ διεσάφησεν· οὕτως γὰρ ἐθεασάμην τῇ νυκτὶ ταύτῃ.” Ὁ δὲ Ἐπιφάνιος πάντα αὐτῷ τὰ κατὰ τὸν ὅσιον δῆλα πεποίηκε καὶ ὅτι “ἐπὶ γῆς τὰ ῥήματα τοῦ στόματος αὐτοῦ οὐ διαπίπτουσιν· ἅπιθι τοίνυν καὶ ἐτοιμάσόν σου τὰ πρὸς τὴν ἔξοδον”. Ὁ δὲ θάπτον πιστεύσας τοῖς εἰρημένοις πάντα τὰ κατ’ αὐτὸν διέθετο. Ἐξομολογησάμενος οὖν τῷ κυρίῳ εἶσω τῆς προθεσμίας τῶν τριῶν ἡμερῶν τέλει τοῦ βίου ἐχρήσατο.

210 Μετὰ οὖν τὸ ἀναχωρῆσαι τοὺς φιλοσόφους, ἐσπέρας ἤδη οὔσης, μεταλαβόντες ἄρτου ἅμα, τῆς μεσοπεντηκοστῆς ἐνισταμένης καὶ παννύχου στάσεως ἐν τῇ ἐκκλησίᾳ χρηματιζούσης, ἐάσας ἔνδον τὸν ἅγιον ὁ Ἐπιφάνιος ἐπορεύθη ἐν τῇ ἐκκλησίᾳ. Ἀναβλέψας δὲ τοῖς ὀφθαλμοῖς

182 μυήσεως: μνήσεως V || τραπείς: τραπέντα VC || 184 οὐκ: σὺ K om. V || 186 πειθόμενος: παθ- C ποιθ- K malim ἐπιτάσσων vel aliud simile || αὐτοῦ om. VC || φωνῆσαί σοι: φονεύσαί σε V || 187–8 τρίτην ἡμέραν: τρεῖς ἡμέρας C || 195 τινὰς om. C || τί: τίνα C || 196 Ἀνδρέας om. C || 198 βίβλον: βιβλίον V || τέλους: τοῦ τ. K || τῆς βίβλου: τοῦ βιβλίου K || 199 διασεύσας: -σείων VC || 204 τῇ: ἐν τῇ C || 205 γῆς: τῆς γῆς K || 207 τὴν om. V || 208 τῆς προθεσμίας om. C || 211 ἅμα: ὁ τε μακάριος καὶ Ἐπιφάνιος C || μεσοπεντηκοστῆς: μεσο- om. V || 211–12 καὶ παννύχου ... χρηματιζούσης om. C

answered, "He talks like this because he has been turned upside down in the rule of his mind by an unparalleled initiation into learning."³² The philosopher said, "These your words are evidently correct." The blessed man said to him, "Do you not know and recognize me?" The other smiled when he heard this. Again the righteous man said, "I say to you, this is the third day that the king is ordering his servants to summon you."³³ Go therefore and make yourself ready at once, for in two days you will depart, the king having sent for you." The philosopher said to him, "What king has given this order about me? He does not know me at all." The blessed man answered, "I tell you again, go and make yourself ready!" Filled with amazement the philosopher said to him, "I have no idea what I am supposed to make ready." The holy man revealed it to him more clearly, saying, "A nomisma's worth of wax candles and a little incense; wash also the necessary grave-clothes and distribute a few copper coins among the needy." The philosopher said, "How shall I know that this will happen to me?" Blessed Andrew reminded him of his vision, the one that the philosopher had seen during the previous night: he had been holding a book, reading it, and when he had come near the end of the book and there had remained three leaves to complete, he had turned them over with his right hand, saying to himself, "Now, my soul, we shall do three more leaves and then the book will be finished." When the philosopher heard what he had seen in his dream he was surprised in his spirit and said to Epiphanius, "By the martyr of truth, everything he told is true, for this is what I saw last night." Epiphanius explained all about the holy man to him and said, "The words of his mouth never fall to the ground, go therefore and prepare for your departure!" The philosopher believed his words and made all his arrangements without delay. Having confessed to the Lord he reached the end of his life within the set time of three days.³⁴

After the philosophers had left it was already evening and they partook of bread together. Mid-Pentecost³⁵ had come and there was an all-night standing prayer at church. Epiphanius went there, leaving the holy man at

³² For Andrew talking in riddles to "sophists" or "philosophers" who do not understand, although they use convoluted phrases themselves, cf. main text, line 2658ff. Epiphanius' answer is in the style of the "philosophers".

³³ The literal meaning of *πειθόμενος* ('obeying') does not make sense here. The "servants" seems to refer to Andrew and Epiphanius.

³⁴ One would expect "after the respite of three days had expired". For the motif, cf. app. c, episode 3, lines 25–36.

³⁵ To judge from what follows Andrew died in the night following Mid-Pentecost. As Easter Sunday fell between March 21st and April 25th, Mid-Pentecost fell between April 15th and May 20th. Thus, according to app. d, Andrew did not die later than May 21st, although this disaccords with the main text, line 4390, where Andrew is said to have died May 28th.

215 αὐτοῦ, ἐστὼς ἐν τῇ ἐκκλησίᾳ, εἶδε τρεῖς μοναχοὺς ἐστῶτας, ὡραίους τῷ
 εἶδει σφόδρα· ὁ δὲ ἐν μέσῳ τῶν δύο φαιδρότερος ὑπῆρχε καὶ ἐνδοξότερος,
 οἱ δὲ ἄλλοι ὡς ὑποτακτῆται ἐχρημάτιζον· ὁ οὖν ἐν τῷ μέσῳ καὶ οἱ σὺν
 αὐτῷ φύσει εὐνοῦχοι ἐχρημάτιζον· ἦν δὲ φοβερὸς τῷ μήκει τῆς ἡλικίας
 αὐτοῦ ὑπὲρ τοὺς υἱοὺς τῶν ἀνθρώπων. Ὁ δὲ Ἐπιφάνιος συνεχῶς ἀτενίζων
 220 εἰς αὐτὸν πυροβόλῳ ἀγάπῃ συνείχετο· οὐκ ἦδει δὲ ὅστις ἐτύγχανεν.
 Ἐγένετο δὲ τῷ καιρῷ τῆς ἀναγνώσεως καθεσθέντων πάντων καὶ ὁ
 Ἐπιφάνιος εἰς τὸν πρὸς σύνηθες τόπον ἠπείγετο καθεσθῆναι· θεασάμενος
 οὖν αὐτὸν ὁ θεαυγὴς ἐκείνος ἐφώνησεν αὐτῷ λέγων· “Κέλευσον, δέσποτα,
 ἐλθὲ πλησίον μου καὶ καθέσθῃτι.” Ὁ δὲ Ἐπιφάνιος ἐλυπήθη, δόξας
 225 πάντας ἀκηκοέναι τῆς φωνῆς αὐτοῦ. Ὡς οὖν πλησίον αὐτοῦ ἐγένετο, φησὶ
 πρὸς αὐτὸν ὁ φανείς· “Δεῦρο σὺν ἐμοὶ καθέσθῃτι, οὐδεὶς γὰρ τῆς ἐμῆς
 φωνῆς ἀρτίως ἀκήκοεν εἰ μὴ οἷς ἐγὼ ἀγαπῶ.” Ἐξίστατο δὲ καὶ ἰλιγγία ὁ
 Ἐπιφάνιος, στοχαζόμενος ἐν ἑαυτῷ τὸ τίσπερ οὗτος καθέστηκεν. Ὡμίλει
 δὲ αὐτῷ οὐράνιᾳ τινα καὶ ἀπόρρητα ῥήματα εἰς ἔκστασιν ἄγοντα τὸν
 νοῦν αὐτοῦ· διηγείτο δὲ καὶ περὶ τῆς κατασχέσεως τῆς ἀρχιερωσύνης
 230 ταύτης τῆς βασιλίδος τῶν πόλεων. “Ἐὰν γάρ,” φησιν, “ἀκοῇ ἀκούσης τῆς
 φωνῆς κυρίου τοῦ θεοῦ σου καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιήσης,
 ἀναβιβάσει σε ἐπὶ θρόνου δόξης τῆς ἐκκλησίας αὐτοῦ καὶ δώσει σοι καὶ
 τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν.” Ἀναγινωσκομένου τοιγαροῦν
 τοῦ λόγου τοῦ μεγάλου φωστήρος Βασιλείου περὶ ἐλεημοσύνης,
 235 “πρόσεχε,” ἔλεγεν αὐτῷ ὁ πυρίμορφος ἐκείνος, “ἃ σοι ἐντέλλεται ὁ μέγας
 Βασίλειος· ἵνα ἡς πατὴρ ὀρφανῶν, χηρῶν προασπιστής, ἀντιλήπτωρ
 θλιβομένων καὶ ὑπέρμαχος τῶν ἐν ἀνάγκαις.” Τοῦ ἀναγινώσκοντος οὖν
 τὸν λόγον καταπαύειν μέλλοντος, ἀσπασάμενος ὁ περιφανὴς ἐκείνος τὸν
 Ἐπιφάνιον ἔφη πρὸς αὐτόν· “Ἀρά γε γινώσκεις με τίς εἰμι καὶ πόθεν
 240 παραγέγονα;” Ἐφη ὁ Ἐπιφάνιος· “Οὐχί, κύριε, οὐ γινώσκω σε.” Ὁ δὲ
 πάλιν πρὸς αὐτόν· “Ἐγὼ εἰμι ὁ ἐπάνω τῶν στρατευμάτων τοῦ βασιλέως
 καὶ ἐλήλυθα τοῦ ἀναγνωρίσαι σοι ἐμάντῳ.” Ταῦτα εἰρηκῶς καὶ
 συνταξάμενος αὐτῷ ἐξῆλθε τῆς ἐκκλησίας. Ὁ δὲ Ἐπιφάνιος δρόμῳ
 ἔβαλεν ὀπίσω αὐτοῦ κατασκοπεῦσαι βουλόμενος, ποῦ ἄρα πορεύσεται τοῦ
 245 κατασκηνώσαι. Ὡς οὖν ἔξω ἐγένετο, οὐκέτι τινὰ ἐθεάσατο. Ἐξέστη οὖν
 τῇ διανοίᾳ καὶ δακρύων εἰς τὴν ἐκκλησίαν εἰσελήλυθεν.

214–15 τῷ εἶδει om. C || 215 δύο: add. ἐστὼς V || φαιδρότερος: add. τις C || 217–18 ἦν
 δὲ ... ἀνθρώπων om. C || 218 συνεχῶς: συχνῶς CK || 219 αὐτὸν: αὐτοὺς C || 220 δὲ:
 οὖν ἐν C || 220–1 καθεσθέντων ... καθεσθῆναι om. C || 222 οὖν αὐτὸν: τὸν Ἐπιφάνιον C
 || αὐτῷ: αὐτὸν V om. C || 224 αὐτοῦ!: αὐτῶν C || 225 πρὸς ... φανείς om. C || 226
 ἀρτίως ἀκήκοεν: ἀκηκοὺς γέγονεν C || καὶ ἰλιγγία om. C || 227 ἐν ἑαυτῷ om. C || οὐ-
 τος om. C || 228–9 εἰς ... αὐτοῦ om. C || 229 ἀρχιερωσύνης: add. αὐτοῦ K || 230 τῆς
 βασιλίδος: τῶν βασιλίδων C || ἀκούσης LXX: ἀκούση VCK || 232 σοι: σε C || 244
 ἄρα ... τοῦ om. C || πορεύσεται: -εὔεται V

home. While he was standing in the church, lifting up his eyes, he saw three monks standing there, very beautiful in appearance. The one in the middle was brighter and more glorious than the other two, who seemed to be subordinated. The one in the middle and the two accompanying him were eunuchs. The former was fearful in his tallness of stature, excelling the sons of men. Looking steadily at him, Epiphanius was aflame with love, although he did not know who he was. At the time of the reading when all sat down Epiphanius hastened to sit down at his usual place. The divinely shining eunuch saw him, summoned him and said, "My lord, please come and sit down by my side!" Epiphanius was distressed, thinking that everybody had heard his voice. When he came nearer the man appearing to him said, "Come and sit down with me, for no one heard my voice a moment ago except those whom I love." Epiphanius was amazed and dizzy, wondering in his mind who this could be. He spoke to him with a kind of heavenly and secret words which threw his mind into a trance, and also told him about the occupation of the high-priesthood of the Queen of cities. "For if you will indeed hear the voice of the Lord your God, and do what is pleasing before him,³⁶ he will raise you to the glorious throne of his Church and also give you the keys of the kingdom of heaven."³⁷ As the sermon on mercy by the great luminary Basil was read, the fiery eunuch said, "Give heed to what the great Basil commands you: that you should be a father for the orphaned, a champion of the widows, a helper of the afflicted and a defender of those in hardship."³⁸ As the reader was about to end the sermon the splendid eunuch kissed Epiphanius and said, "Do you know who I am and from where I have come?" Epiphanius said, "No, my lord, I do not know you." He said to him again, "I am the commander of the armies of the king and have come to make myself known to you." With these words he bade him farewell and went out of the church. Epiphanius ran after him, wanting to spy out where he would go to make his abode. But when he came out he no longer saw anybody. He was amazed in his mind and entered the church, weeping.

³⁶ Ἐάν γάρ ... ποιήσης: Exod. 15:26.

³⁷ δώσει ... οὐρανῶν: cf. Matt. 16:19. For the prediction that Epiphanius will become archbishop of CP, cf. main text, lines 384f., 1610ff., 4325–7 and 4397.

³⁸ I have not been able to identify the reference.

250 Πρωΐας οὖν γενομένης παρεγένετο εἰς τὸν οἶκον αὐτοῦ. Ὡς οὖν ἐν τῷ
 κοιτῶνι αὐτοῦ ἐγένετο, τοῦ μακαρίου Ἀνδρέου ἐκείσε καθεζομένου ἔφη
 πρὸς αὐτόν· “Κέλευσον, δέσποτα, φησὶν ὁ ταξιάρχης τῶν ἄνω
 255 δυνάμεων, καὶ ὅτι ‘πατὴρ ὀρφανῶν καὶ ὑπέρμαχος τῶν ἐν ἀνάγκαις’ καὶ
 ὅτι ‘ἐγὼ εἰμι ὁ ἐπάνω τῶν στρατευμάτων τοῦ βασιλέως’.” Ὁ δὲ
 Ἐπιφάνιος, ξενισθεὶς ἐπὶ τῷ διορατικῷ τοῦ μακαρίου, “θαυμαστοὺς ὁ θεὸς
 ἐν τοῖς ἁγίοις αὐτοῦ!” ἀνακέκραγε. Διηγήσατο δὲ αὐτῷ ὁ μακάριος ὅτι
 260 “Οἱ τρεῖς ἄνδρες, οὓς ἐώρακας, Μιχαὴλ ὑπῆρχεν ὁ ἀρχιστράτηγος σὺν
 265 δυσὶν ἀγγέλοις.” Ὁ δὲ ταῦτα ἀκούσας εἶρηκεν· “Ἐπ’ ἀληθείας, εἰ μὴ γὰρ
 ἐκεῖνος ἐχρημάτιζεν, οὐκ ἂν ὁ φόβος ἐκεῖνος ὁ χαρᾶ καὶ ἀγαλλιάσει
 μεμιγμένος τὴν ψυχὴν μου ἐφαίδρυνεν.”

Μετὰ οὖν τὸ εἰρηκέναι τὸν Ἐπιφάνιον ταῦτα ὁ μακάριος Ἀνδρέας
 καθεζόμενος ἤρξατο <δάκρυσι> ραίνειν τὸ θεοειδὲς αὐτοῦ πρόσωπον καὶ
 260 ἐπὶ ἱκανὰς ὥρας εἰς τὸ ὕψος τοῦ οὐρανοῦ ἐναποσκοπῶν ἐννεὸς γίνεσθαι.
 Λέγει οὖν αὐτῷ ὁ Ἐπιφάνιος· “Πάτερ μου τίμιε καὶ πνευματικὲ διδάσκαλε,
 τίς ἡ τῶν δακρύων αἰτία καὶ τοῦ ἐννεόν σε ἐπὶ ἱκανὰς ὥρας γίνεσθαι;
 ἀνάγγελον δὴ τῷ τέκνῳ σου.” Ὁ μακάριος ἔφη· “Τέκνον, τοίνυν
 ἀναγγελῶ σοι τὰ κατ’ ἐμέ, ἐλήλυθε γὰρ τὸ πέρας τῆς ζωῆς μου, καὶ ἰδοὺ
 265 κατὰ τὸ σῶμα χωριζόμεθα ἀπ’ ἀλλήλων. Ἀλλὰ μὴ σκυθρωπάσης, ὅτι
 ἄπειμι εἰς τὸν αἰῶνα ἐκεῖνον τὸν ἀνώλεθρον.” Τοῦ δὲ Ἐπιφανίου πρὸς τὰ
 ῥήματα ταῦτα σκυθρωπάσαντος ἔφη πρὸς αὐτόν ὁ ἅγιος· “Μὴ οὕτως ποιεῖ,
 τέκνον, ἀκούσας τοῦ ἀγαπητοῦ σου τὴν μετάστασιν· μακαρίον ἐστίν,
 ὅπως ἀπὸ τῶν ὧδε ἀναχωρήσωμεν. Τί γὰρ ἡμῖν καὶ τῷ κόσμῳ τούτῳ τῷ
 270 ματαίῳ; Οὐχ ὅτι γὰρ ὧδε εἶναι διεπλάσθημεν πάντοτε, ἀλλ’ ἵνα ἐνταῦθα
 καλῶς ἀγωνισάμενοι εἰς τὰ ἴδια καλῶς πορευσόμεθα. Οὐδὲν γὰρ ὧδε
 ἡμέτερον ἔχομεν· ὁ γὰρ κόσμος οὗτος πικρὸς ἐστίν, ἐπειδὴ δαιμόνων
 πονηρῶν ἀνάπλεως πέφηνε· μετ’ αὐτῶν γὰρ ἀναμεμιγμένοι χρηματίζοντες
 ἱκανοὺς ἀπὸ τῆς αὐτῶν κακουργίας ὑποσύραντες τῇ κολάσει παρέδωκαν.

248 ἔφη: ἔφησε K καὶ φησιν C || 250 πατὴρ: ὁ π. V || 251 ὁ ἐπάνω VC: ἐπάνω K ||
 252 διορατικῷ: λόγῳ V || 255 ταῦτα om. K

VCK (de E vide infra)

258 add. tit. περὶ τῆς τελευτῆς τοῦ δικαίου V || μετὰ ... ὁ: ὁ δὲ C || 259 καθεζόμενος om.
 C || δάκρυσι ραίνειν scripsi (cf. supra 3745): ραίνειν VK βρέχειν τοῖς δάκρυσι C || καὶ
 om. C || 260 ἐννεὸς om. C || γίνεσθαι: γενέσθαι V om. C || 262 τοῦ scripsi: τὸ codd.
 || γίνεσθαι: γενέσθαι C || 263 ἀνάγγελον (add. μοι K) ... σου om. C || τῷ τέκνῳ: τὸ
 τέκνον V || 263–4 τοίνυν ... ἐμέ om. C || 264 γὰρ om. C || 267 σκυθρωπάσαντος:
 -άζοντος C || 274 ἀπὸ: ὑπὸ C

In the morning he returned home. When he came to his room blessed Andrew was sitting there. He said to Epiphanius, "'My lord, please,' said the taxiarch of the heavenly powers, and, 'father for the orphaned and defender of those in hardship', and, 'I am the commander of the armies of the king'."'³⁹ Amazed at the blessed man's insight Epiphanius cried out, "God is wonderful in his holy men!"⁴⁰ But the blessed man explained to him, saying, "The three men you saw were the archstrategos Michael with two angels." When he heard this he said, "Truly, if it had not been him, my soul would not have been illuminated by that fear that is mixed with gladness and rejoicing!"⁴¹

After Epiphanius had said this Blessed Andrew, sitting there, began to besprinkle his godlike face with tears and stare speechless for a long while towards the height of heaven. Epiphanius said to him, "My venerable father and spiritual teacher, what is the reason for your tears and why did you become speechless for a long while? Tell your son!" The blessed man answered, "My son, I shall tell you what is the matter with me: the end of my life has come, and behold, as far as the body is concerned we shall be separated from each other. But do not grieve, for I am going to that other indestructible aeon."⁴² When Epiphanius looked sad at these words the holy man said to him, "Do not look like this, my son, when you hear about the departure of your beloved friend! It is fortunate that we shall depart from here. For what do we have in common with this futile world? We have not been created to stay in this place forever but in order to fight here valiantly and then go home happily. We do not have anything here that is our own. This world is bitter, because it is full of evil demons, and as we mingle with them they have dragged down many through their wickedness

³⁹ For a similar example of Andrew's foreknowledge, see main text, line 2587f.

⁴⁰ Ps 67:36; cf. main text, line 1118f., with note 6.

⁴¹ Lines 176–257 are missing in E.

⁴² Cf. main text, line 4319f., with note 1.

275 Ἐκεῖνος δὲ ὁ κόσμος χερουβὶμ καὶ σεραφὶμ κέκτηται, πρὸς ὃν ἀπιέναι βούλομαι· ἐκεῖ φῶς αἰδίων καὶ ὧδε σκότος, ἐκεῖ τῆς ἀγίας τριάδος ἡ δόξα ἐλλαμπούσης τρανότερον καὶ καθαρώτατον, ἐν δὲ τῷ κόσμῳ τούτῳ μάταια καὶ ψευδῆ καὶ τοῖς ἀναιδεστέροις διαπαίζοντα.”

Lines 80–113 according to E

Tit. Ποῖα ἔθνη μέλλει κρίνειν ὁ θεός;

280 Ἐπιφάνιος εἶπε· “Ποῖα ἔθνη μέλλει ἐγείρειν καὶ κρίναι ὁ θεὸς καὶ ποῖα οὐχ ὑποβληθήσεται τῇ κρίσει ἀλλὰ ἀνερωτήτως τῇ γεέννῃ παραδοθήσονται;”
 “Οὐκ ἀκούεις,” φησὶν ὁ μακάριος, “τὸ ‘ὅσοι ἀνόμως ἡμαρτον, ἀνόμως καὶ ἀπολούνται, καὶ ὅσοι ἐν νόμῳ ἡμαρτον, διὰ νόμου κριθήσονται’; Μέλλει δὲ ὁ κύριος πάντα τὰ ἔθνη ἐγείρειν, μόνους δὲ τοὺς Ἰουδαίους καὶ ἡμᾶς, ὅσοι ἐλάβαμεν (sic) νόμους καὶ οὐκ ἐφυλάξαμεν, κρίναι· καὶ γὰρ ἔλαβον
 285 τὸν θεόγραφον νόμον, καὶ μόλις πού δώδεκα μυριάδες διὰ πάσης αὐτῶν τῆς ἐπικρατείας πρὸ τῆς παρουσίας Χριστοῦ τοῦτον τηρήσαντες διεσώθησαν ἀπὸ τῶν τοῦ ἄδου ταμείων, τοῦ σωτήρος Χριστοῦ ἐκείσε γεγονότος· οἱ δὲ λοιποὶ εἰς ἀπώλειαν ἐλογίσθησαν ὡς μὴ τὸν νόμον τηρήσαντες. Ἐλάβομεν καὶ ἡμεῖς παρ’ αὐτοῦ τοῦ μονογενοῦς υἱοῦ τοῦ
 290 θεοῦ ῥῆμα τοῦ πατρὸς τοῦ σωθήσεσθαι ἀπὸ τῶν πεπιστευκότων κυρίῳ τῷ υἱῷ τοῦ αὐλοῦ φωτὸς ὥσει † ὀγδόη καὶ † τὰς ὀγδοήκοντα ὀκτὼ μυριάδας· οἱ δὲ λοιποὶ ὡς παραβάντες εἰς ἀπώλειαν λογισθήσονται, ὥστε αὐταὶ αἱ μυριάδες εἰσὶ τὸ μικρὸν Χριστοῦ ποίμνιον, ἐν ᾧ ἠὲ δόκησεν ὁ πατὴρ δοῦναι τὴν βασιλείαν. Ἐκατὸν γὰρ μυριάδων ἀγγέλων τὸ τάγμα τὸ καταπεσὼν
 295 ἦν ἀνάμεστον, ὥστε ἀπὸ τοῦ Ἰσραὴλ ἐξελέξατο ἑαυτῷ ὁ θεὸς δώδεκα μυριάδας. Μέλλει δὲ καὶ ἀφ’ ἡμῶν ὀγδοήκοντα ὀκτὼ μέχρι τῆς συντελείας ἐκλέξασθαι, ὥστε κελεύσει τοῦ πατρὸς καὶ θελήσει ἰδίᾳ καὶ συνεργείᾳ τοῦ ἁγίου πνεύματος τὸν τόπον ἐκεῖνον ἀναπληρώσασθαι, ὅθεν οὗτοι οἱ ζοφώδεις πονηρότατοι ἐξέπεσαν δαίμονες. Ἐκεῖνα δὲ εἰσι τὰ πρόβατα,
 300 φημὶ αἱ δώδεκα μυριάδες, περὶ ὧν ὁ δεσπότης εἶρηκεν ὅτι ‘τὰ πρόβατα τῆς φωνῆς μου ἀκούει’· ἤκουσαν ἀληθῶς, ὅτε ἐν τῷ ἄδῃ κατήλθε καὶ

and delivered them to the place of punishment. But that other world to which I shall go has cherubs and seraphs; there, there is eternal light but here there is darkness,⁴³ there, there is the glory of the Holy Trinity that shines most clearly and purely, while in this world there are useless and false things and things which mock the shameless.”⁴⁴

Which nations will God judge?

Epiphanius asked, “Which nations will God raise and judge and which will not be submitted to the Judgment, but delivered to hell without interrogation?” “Have you not heard,” the blessed man answered, “that ‘all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law’?”⁴⁵ The Lord will raise all the nations, but he will only judge the Jews and us, who failed to keep the laws we had received. For the Jews received the law written by God, and during the whole duration of their state up to the coming of Christ there were hardly twelve myriads who kept it and were saved from the halls of Hades after Christ the Saviour had been there, whereas the rest were counted for perdition because they had not observed the law. We have also received a word of the Father from no other than the only begotten Son of God, namely that about eighty-eight myriads of those who have believed in the Lord, the Son of the Immaterial Light, will be saved, whereas the others will be counted for perdition as transgressors, so that these myriads constitute Christ’s little flock, with whom the Father was so well pleased that he gave his kingdom to it. Altogether the order that fell consisted of one hundred myriads of angels, so that God chose for himself twelve myriads from Israel. Until the end he will choose eighty-eight myriads also from us, so that by the command of the Father and his own will and with the co-operation of the Holy Spirit he will fill up the place from which these dark, most evil demons fell.⁴⁶ The former, I mean the twelve myriads, are the sheep about which the Lord said, ‘The sheep hear my voice’:⁴⁷ they truly heard when he descended into hell and led them out and gave them eternal life.

⁴³ Cf. main text, line 548f.

⁴⁴ For the dative cf. the *Suda* s.v. διαπαίζω. —For E’s version of this paragraph, see below.

⁴⁵ Rom. 2:12.

⁴⁶ Cf. main text, lines 2995–3008, with note 28.

⁴⁷ Cf. John 10:3 par.

ἐξήγαγεν αὐτά, καὶ δέδωκεν αὐτὰ ζωὴν τὴν αἰώνιον. Περὶ δὲ τούτου καὶ
 ἔλεγεν ὅτι 'καὶ ἄλλα πρόβατα ἔχω, κακεῖνά με δεῖ ἀγαγεῖν, καὶ γενήσεται
 μία ποίμνη, εἰς ποιμήν'. ταύτας τὰς ὀγδοήκοντα ὀκτὼ μυριάδας φοβερῶ
 305 ὄμματι θεότητος ἐξ ἡμῶν ἦκειν αὐτὰ διὰ πίστεως προβλέπων μέχρι τῆς
 συντελείας ἡνίξατο. Συνάξει δὲ δηλονότι τοὺς ἐξ ἡμῶν σωθέντας τοὺς τε
 ἐξ Ἰσραὴλ ἐν τῇ ἀγίᾳ δευτέρᾳ αὐτοῦ ἐλεύσει εἰς τὴν βασιλείαν αὐτοῦ, καὶ
 τότε 'γενήσεται μία ποίμνη, εἰς ποιμήν'. 'Αναστήσει δὲ πάντα τὰ ἔθνη, καὶ
 310 ἐλεύσονται Ἄβελ καὶ Σὴθ καὶ Ἐνῶχ καὶ Ἐνὼς καὶ Νῶε καὶ Λὼτ καὶ
 Ἄβρααμ καὶ ὅσοι ἐκ τοῦ (lege ἐκτὸς) νόμου ὄντες θεῷ εὐηρέστησαν, τῷ
 φυσικῷ νόμῳ αὐτὸν θεραπεύσαντες, καὶ καταδικάσωσι πάντα τὰ ἔθνη τὰ
 ἄνομα ὡς ἐγκαλοῦντα περὶ τὴν τῆς ἀγνοίας ὑστέρησιν. Τότε οὖν ὅσοι ἀπὸ
 τῶν ἐθνῶν ἐκείνων τῶν χαλεπῶν νόμῳ φύσεως θεὸν ἐθεράπευσαν
 315 ἀπενεχθήσονται εἰς τόπον ἀνέσεως, βασιλείαν δὲ θεοῦ οὐ θεάσονται. Τὰ
 δὲ λοιπὰ κελεύσει κύριος ὁ θεὸς καὶ ἐξελεύσονται οἱ ἐπὶ τῶν κολάσεων
 πύρινοι ἄγγελοι καὶ ἀπὸ περάτων ἕως περάτων ῥάβδοις πυρίνοις
 ἐλάσουσιν αὐτοὺς ἐν διαφόροις κολάσεσιν καὶ ἀπολήψεται ἕκαστος κατὰ
 τὰ ἔργα αὐτοῦ. Ἄνομοι δὲ ἀνόμως ἀπολοῦνται καὶ ἀπελασθήσονται εἰς τὸ
 320 πῦρ τὸ αἰώνιον· ἐννομοὶ δὲ ἐννόμως ἀμαρτήσαντες διὰ νόμου παράβασιν
 κριθήσονται· ὅσοι οὐ μετεμελήθησαν, τῷ αἰωνίῳ πυρὶ παραδοθήσονται.
 Τότε ἀναστήσονται οἱ δώδεκα ἀπόστολοι καὶ καταδικάσονται τὴν
 παράνομον συναγωγὴν. Καὶ ἐροῦσιν οἱ Ἰουδαῖοι τότε, διὰ τὸ ἐναντία
 πράττειν τὸν Ἰησοῦν νόμῳ Μωσέως σκανδαλισθῆναι αὐτοὺς καὶ μὴ
 πιστεῦσαι αὐτοὺς εἰς αὐτόν· μαρτυρήσουσι γὰρ οἱ ἀπόστολοι καὶ
 325 ἐλέγξουσιν αὐτοὺς διὰ τὰ θαυμάσια ἃ ἐποίησεν ὁ Ἰησοῦς ἐνώπιον αὐτῶν
 καὶ οὐκ ἐπίστευσαν· καὶ αὐτοὶ τῷ αἰωνίῳ πυρὶ παραδοθήσονται· τότε οἱ
 διδάσκαλοι καὶ τὰ ἀναγνώσματα πικρῶς καταδικάσουσιν αὐτοὺς,
 λέγοντες ὅτι 'Πολλὰ ὑμᾶς ἐδιδάσκομεν καὶ οὐ προσείχετε'. Τὸ τῆνικαὐτα
 καὶ οἱ Ἀγαρηνοὶ σὺν τῷ Μωάμεδ, παρεμβολὴ μεγάλῃ σφόδρα,
 330 ἀνασταθεῖσα θρηνήσει ἐλεεινῶς καὶ πικρῶς ὀπίσω τοῦ ψευδαμβᾶς
 ἐκείνου ὡς πλανηθέντα, καὶ ὀλολυγμῷ πρὸς αὐτὸν ἀνακράξουσιν· 'Τί ἡμῖν
 καὶ σοί, κύον βρωμερὲ καὶ ὀζόμενε; τί ἡμῖν πεποίηκας; δοκοῦντες γὰρ
 σώζεσθαι διὰ σοῦ, ἰδοὺ γὰρ τὸ φρικτὸν πῦρ τῆς ἀπωλείας παρεδόθημεν·
 335 πῶς, δέιλαιε, ὀπίσω σου ἐπλανήθημεν; πῶς ἡμᾶς ἐξηπάτησας; πῶς σου
 τοῖς δυστήνοις ῥήμασι πεπιστεύκαμεν; πῶς εἰκάζομεν θεοῦ υἱὸν σε εἶναι;

Concerning this matter he also said, 'And I have other sheep, and I must bring them also, and there shall be one flock, one shepherd',⁴⁸ hinting at these eighty-eight myriads which, with the fearful eye of the Godhead, he foresaw will come from us through faith until the end. It is clear that at his holy second coming he will gather those who have been saved among us and Israel in his kingdom and that then 'there shall be one flock, one shepherd'. He will raise all the nations and there will come Abel and Seth and Enoch and Enos and Noah and Lot and Abraham and all those who, being outside the law, have pleased God, serving him by natural law, and they will condemn all the nations without law as bringing accusations concerning their want and ignorance (?).⁴⁹ Then all those among these bad nations who have pleased God by the law of nature will be brought to a place of relaxation, but they shall not see the kingdom of God. Concerning the others the Lord God will give order and the fiery angels, who are in charge of the punishments, will come out and with fiery rods drive them from all ends of the world to various punishments, and each one will receive his due according to his deeds. Those without law will perish without law and be driven away to the eternal fire; those who have lived under the law and sinned under the law will be judged for having broken the law, and those who fail to repent will be delivered into the eternal fire. Then the twelve apostles will rise and condemn the crowd of law-breakers. And then the Jews will say that they took offence at Jesus when he acted against the law of Moses and therefore did not believe in him. But the apostles will bear witness and prove that they were wrong, referring to the wonders which Jesus worked before them and yet they did not believe, and they too will be delivered into the eternal fire. Then the teachers with their readings shall condemn them bitterly, saying, 'We taught you much, but you paid no attention'. At that time also the sons of Hagar together with Muhammad, a very large throng, will arise and weep pitifully and bitterly behind this false Father because they have been deceived, and they will howl, shouting to him, 'What have you to do with us,⁵⁰ you stinking and foul-smelling dog? What have you done to us? We thought that we would be saved through you, but look, we have been delivered into the terrible fire of perdition! You wretched thing, how could we let ourselves be led astray by you? How could you deceive us? How could we believe in your disastrous words?

⁴⁸ Cf. John 10:16.

⁴⁹ The words ὡς ἐγκαλοῦντα ... ὑστέρησιν do not seem to make sense. The general meaning of the paragraph is clear, however, namely that the Jews and Christians shall be judged by God, whereas all the others shall be judged by the godly men who lived before Moses.

⁵⁰ Cf. Matt. 8:29 par.

σὺ δὲ τοῦ διαβόλου ὁμομήτριος ὑπῆρχες· τί ποιήσωμεν καὶ τί πράξωμεν,
 ὅτι δοκοῦντες εἰς τὸν παράδεισον εἰσέρχεσθαι, πρῶτοι εἰς τὸ πῦρ
 πορευόμεθα;· Τοῦτο εἰρηκότες κόψονται καὶ κλαύσονται, καὶ οὐκ ἔστιν ὁ
 βοηθῶν. Ἐρεῖ γὰρ αὐτοῖς κάκεῖνος ὅτι “Ἀδελον· κάγω γὰρ αὐτὸς
 340 ἐπλανήθην ὀπίσω τοῦ σατανᾶ καὶ ἀπόλλομαι· ὑμεῖς δὲ οὐκ ἠσθάνεσθε,
 καθότι ἐν τῷ μνημείῳ μου παραγενόμενοι τῶν ὁμμάτων τὴν τύφλωσιν
 ὑπομένετε (sic pro ὑπε-) καὶ τοῦ φωτὸς ἐστερεῖσθε, πανάθλιοι, καίτοι
 θριαμβεύοντες θεοῦ τὴν ἀποπλάνησιν ἣν πεπλάνηκα ὑμᾶς, καὶ ὑμεῖς
 345 μᾶλλον ἐλέγετε ἀπὸ θερμότητος ἐνεργεῖν με τὴν τύφλωσιν.” Ταῦτα οὕτω
 λέξει, κάκεῖνοι τὰ προρρηθέντα· καὶ αἰσχύνης πλησθέντες εἰς τὸ πῦρ
 εἰσελεύσονται, φρίττοντες καὶ ἀπορούμενοι καὶ τρέμοντες καὶ πολλὴ
 πικρίᾳ συνεχόμενοι.”

Lines 258–78 according to E

Tit. Πρόγνωσις τοῦ ὁσίου περὶ τῆς τελειώσεως αὐτοῦ

Ὁ μακάριος ἤρξατο καθεζόμενος βρέχειν δάκρυσι τὸ θεοειδὲς αὐτοῦ
 350 πρόσωπον καὶ ὥσπερ ἐννεὸς γενόμενος ἐπὶ πολλὰς ὥρας. Λέγει οὖν αὐτῷ ὁ
 Ἐπιφάνιος· “Πάτερ μου γλυκύτατε, τί ἐστὶ τὸ πρᾶγμα; Παρακαλῶ, μὴ
 ἀποκρύψῃς τῷ ἀγαπητῷ σου τέκνον (sic) καὶ δούλω, καθότι ὁρῶ σε οὕτως
 δακρύοντα καὶ ἐπὶ πολλὰς ὥρας ἐννεὸν γενόμενον.” Ἐφη αὐτῷ ὁ
 μακάριος· “Τέκνον μου, νῦν ἀναγγελῶ σοι, τῷ φιλότῳ μου στρουθίον
 (sic), τὰ κατ’ ἐμέ· καὶ τίτιν ἔχω ἄλλω τι λαλήσω, εἴ σοι παρασιωπήσομαι
 355 νῦν, παιδίον μου καλόν; Ἐλήλυθεν τὸ πέρας τῆς ἐνθα ζωῆς μου καὶ ἰδοῦ,
 κατὰ τὸ σῶμα χωριζόμεθα ἀπ’ ἀλλήλων. Ἀλλὰ μὴ σκυθρωπάσῃς ταῦτα
 ἀκούσας, παρακαλῶ, καθ’ ὅτι οὐκ ἔστι τῷ χριστιανῷ σκυθρωπάζειν
 ἐκδημίαν θεωμένῳ τοῦ ἀγαπητοῦ αὐτοῦ· ἐκ τοῦ βίου γὰρ τοῦ ματαίου τις

How could we imagine that you were a son of God, you who were of the same mother as the devil? What shall we do? What action shall we take? Instead of entering paradise, as we thought, we are the first to step into the fire!’ With these words they will mourn and weep, and there will be no one to help. He on his part will say to them, ‘I do not know, for I was also led astray by Satan and am going to perish. You did not notice, for when you, wholly wretched as you are, came to my tomb you were hit by a blinding of your eyes and bereft of their light, and although God revealed the error into which I had seduced you, you preferred to say that I had caused your blindness with heat.’⁵¹ Thus he will speak, and thus they will utter what I said before. And full of shame they will step into the fire, shuddering and perplexed and trembling and overwhelmed with much bitterness.”

The holy man’s foreknowledge of his consummation

Sitting there, the blessed man began to wet his godlike face with tears, becoming speechless, as it were, for a long while. Epiphanius said to him, “My sweetest Father, what is the matter with you? Please, do not hide it from your beloved son and servant, for I have seen that you have been weeping like this for a long while, becoming speechless.” The blessed man said to him., “My son, now I shall tell you, my dearest sparrow, what is the matter with me, for if I keep it secret from you now, my precious child, who else will there be to whom I can talk? The end of my earthly life has come, and behold, as far as the body is concerned we shall become separated from each other. But, please, do not grieve when you hear this, for a Christian cannot be sad when he sees his beloved friend departing from life, for he is

⁵¹ This utterance is strongly reminiscent of a passage in ch. 65 of the *Ἐλεγχος Ἀγαρηνοῦ* by Bartholomew of Edessa, see Kl.-P. Todt, *Bartholomaios von Edessa, Confutatio Agareni. Kommentierte griechisch-deutsche Textausgabe* (Würzburg, 1988), 92–4. According to Bartholomew, who probably lived in the second half of the 12th century (op. cit., XLVI), the inhabitants of Medina prevented pilgrims from approaching Muhammad’s tomb, telling them that they would become blind if they looked at it. He adds that this swindle lasts εἰς τὰς καθεξῆς τῶν Μουσουλμανῶν γενεάς, which indicates that he regards it as old. To judge from R.F. Burton, *Personal Narrative of a Pilgrimage to El-Medinah and Meccah*, II (London, 1855), 85, note, the idea survived until modern times. In the Grottaferrata version of *DigAkr*, on the other hand, a light is said to come down mysteriously from on high and fill the room containing Muhammad’s tomb; there is no hint that it is blinding, see *DigAkr*, ed. Mavrogordato, III, 137–43.

360 ἐκδημεῖ, καὶ ἀπέρχεται πρὸς κύριον· καταλιμπάνει τὴν ματαιότητα καὶ
 ἀπέρχεται πρὸς αἰδιότητα καὶ χωρεῖ τοῖς διηνεκέσιν ἐκείνοις αἰῶσι καὶ
 πέρας μὴ ἔχουσι. Διὰ τοῦτο, τέκνον μου, παρακαλῶ, εὐθύμως φέρε τὴν
 ἐμὴν ἔξοδον ἀκούων· οὐχ ὅτι γὰρ ὧδε εἶναι ἐπλάσθημεν πάντοτε, ἀλλ' ἵνα
 365 ὧδε καλῶς ἀγωνισάμενοι εἰς τὰ ἴδια ἀσφαλῶς πορευσόμεθα. Οὐκ ἔχομεν
 ὧδε, φίλτατόν μου τέκνον, τίποτε ἴδιον, καθὼς εἶπον· ἄλλα γάρ εἰσι τὰ
 ἡμέτερα καὶ ἄλλα τοῦ ματαίου κόσμου τούτου τὰ πράγματα· τὰ δὲ ὧδε
 ὡσεὶ σκιὰ παρέρχονται καὶ ὡσεὶ χνοὺς ἀφανίζονται, ἐκεῖνα δὲ φοβερὰ
 πελάγη αἰώνων οὐδ' ὅλως ἐκλείψουσι· ὁ κόσμος οὗτος ἐμπαίζει τοὺς
 370 ἀνθρώπους καὶ ἀπώλει τὰς ψυχὰς αὐτῶν, ἐκείνους (lege -ος) εἰς
 ἀτελευτήτους αἰώνας ἔχει τὴν ἀληθῆ χαρὰν καὶ ἀπόλαυσιν· οὗτος ὁ
 κόσμος ἔχει θλίψιν, χαρὰν, λύπην, τῆξιν, πόνον, ὀδυρμόν, ταλαιπωρίαν,
 νόσον, στενοχωρίαν, στεναγμόν, δάκρυα, πεῖναν, δίψαν, γυμνότητα,
 μάστιγας, πτωχείαν καὶ πρὸ πάντων τούτων δαίμονας, μεθ' ὧν ἀνα-
 μεμιγμένοι τὸ καθ' ἐκάστην γυρεύομεν· ὄντινες (lege οἵτινες) ἀοράτως
 375 σὺν ἡμῖν βαδίζοντες κάκεῖνα οἶδασι ἅπερ πρὸς ἀλλήλους διαλεγόμεθα,
 πόσω μᾶλλον τὰ (sic) ἀμαρτάνομεν. Ἐκεῖνος ὁ κόσμος ἔχει 'ἃ ὀφθαλμοὺς
 οὐκ εἶδε καὶ οὖς οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη· ἐκεῖ
 φῶς καὶ ὧδε σκότος, ἐκεῖ κρίνα καὶ ῥόδα ἀμάραντα, ἀπὸ πνεύματος ἁγίου
 εὐωδιάζοντα, καὶ ὧδε ἅπας τῶν ἀμαρτιῶν ὁ ἑσμός."

leaving the vain life and going away to the Lord. He leaves the futility and goes away to eternity, joining those everlasting aeons which have no end. Therefore, my son, when you hear about my departure, please, take it cheerfully, for we have not been created to stay in this place forever but in order to fight here valiantly and then go home safely. We do not have anything here, my dearest son, which is our own, as I said, for that which belongs to us is one thing and that which belongs to this futile world is another. What is here fades away like a shadow and vanishes like dust, but what is there will not fail at all during the immense extent of the aeons. This world mocks men and destroys their souls, but that world brings true joy and pleasure during aeons without an end. This world contains trouble, joy,⁵² grief, pining, pain, mourning, misery, illness, distress, groaning, tears, hunger, thirst, nakedness, beatings, poverty, and above all this the demons with whom we mingle and move around every day. Following us invisibly they not only keep track of what we say to each other but also—and how much more!—of the sins we commit. The other world contains ‘what no eye has seen, nor ear heard, nor the heart of man conceived’;⁵³ there you will find light but here is darkness; there you will find unfading lilies and roses, emitting the sweet smell of the Holy Spirit, but here is the whole swarm of sins.”

⁵² The word ‘joy’ does not fit the context.

⁵³ 1 Cor. 2:9.

Appendix *e*

From line 4329 σὺ δέ, τέκνον to the end of the Vita MSS V (fols. 181^v–185^v), C (fols. 127–129^v), K (fols. 154^v–159), and E (fols. 187–193^v) differ from the basic version to the extent that it has seemed preferable to present their versions in an appendix rather than in the apparatus.

The version of VCK will be translated. In the case of E I have restricted myself to providing the Greek text with notes.

The version printed here is an average text in which indifferent variant readings and spellings have been disregarded; cf. the edition of Augoustinos Monachos 199–204, where the text of V, slightly modified, has been reproduced.

“Ἐξορκίζω δέ σε κατὰ τῆς ἀγίας τριάδος καὶ κατὰ τῆς κυρίας ἡμῶν τῆς ἀχράντου θεοτόκου καὶ ἀειπαρθένου Μαρίας, ὅταν ταυτά σοι γένηται, μὴ δεκτὸν δοξάσαι τὴν ἐμὴν μνήμην ἢ ἐγείραί μοι ναδὸν ἢ στήλην ἢ ἕτερόν τι τοῦ ἔνεκεν παρὰ ἀνθρώπων δοξάζεσθαι με· πιστευσον δέ, εἰ παραβῆς τῶν ῥημάτων μου, εἰς πειρασμὸν μέλλεις ἐμπίπτειν, καθότι τῷ θεῷ καθικέτευσα τοῦ μὴ δοξασθῆναι ἐπὶ τῆς γῆς ἢ ἔχειν με ἐν τῷδε τῷ αἰῶνί τι· καὶ γὰρ οὐτε τὸ λείψανόν μου ὄψει ποτέ, καθὼς παραβλέπων παρέβλεπεν κύριος τὰ παραπτώματά μου, καὶ γὰρ μετὰ τοῦ πρὸ ἐμοῦ Συμεῶν τοῦ παμμάρκαρος ἀπαγάγη τὸ σῶμά μου, ὡς ἠθέλησεν, κύριος. Σὺ οὖν, τέκνον, ἔχε τὸν φόβον τοῦ θεοῦ ἐν τῇ ψυχῇ σου καὶ ἀγάπα αὐτὸν ἐν ὅλῃ καρδίᾳ σου. Ταῖς μνεΐαις τῶν ἀγίων κοινώνει. Ὑπὲρ πάντων προσεύχου, ὑπὲρ τε τῶν φιλοῦντων ἡμᾶς καὶ μισούντων, ὑπὲρ αἰχμαλώτων καὶ πάσῃ θλίψει καὶ ἀνάγκῃ ἐξεταζομένων ἀδελφῶν ἡμῶν. Καὶ αὐτὸς δὲ ἐγὼ εἰ εὖρω παρρησίαν ἐνώπιον τοῦ ἀγίου ὀνόματος Χριστοῦ τοῦ θεοῦ ἡμῶν ἔσομαι ἀδιαλείπτως τῷ πνεύματι μετὰ σοῦ. Καὶ ἡνίκα μέλλει σε ὁ θεὸς μεταστήσαι τῆς ἐνταύθα βιώσεως, ἐγὼ σοι προλαβὼν κατάδηλον ποιήσομαι τὴν ἡμέραν. <Ἐν> δόξῃ δὲ κυρίου καὶ χαρᾷ αἰδίῳ ἀμφοτέρω ἐσόμεθα, καθὼς περ ἐγνώρισέ μοι περὶ τούτου κύριος ὁ θεός.

“Βλέπε δὲ, τέκνον, ἡνίκα βούλει χειροτονήσῃ τινα, μὴ δόξῃ κατὰ φιλίαν τοῦτο πράττειν ἢ δώρων παροχαῖς ἢ χάριν προσωποληψίας ἢ παρακλήσει φίλων ἢ θέας κάλλους τοῦ ἔξωθεν ἢ διὰ τὸ εἶναι τινα σοφόν· μηδαμῶς, ὦ τέκνον· ἀρετὴν δὲ μᾶλλον ζητεῖ καὶ ὑπὲρ δικαιοσύνης καὶ πίστεως καὶ ἀληθείας τοὺς τοιούτους χειροτόνει, τὸν θεὸν ἔχων πρὸ ὀφθαλμῶν σου τὸν ἐτάζοντα καρδίας καὶ νεφρούς, ὃς ἀποδώσει ἐκάστω κατὰ τὰ ἔργα αὐτοῦ. Μέμνησο δέ μοι ἐν ταῖς ἱεραῖς σου ἀναφοραῖς, ἡνίκα λειτουργῶν τῷ κυρίῳ παρίστασαι, ὡς ὅτι θυσία ἄλλη καὶ παρακλήσις ἐλέους καὶ φιланθρωπίας τὸν θεὸν τὸν ὑψιστον οὐκ ἐπικάμπτει τοῦ συμπαθῆναι τοῖς ἀμαρτάνουσιν. Ναί, τέκνον μου, γράψον

1 σε: σοι C || ἀγίας: ὁμοουσίου C || 2 γένηται: -ονται C || 3 δεκτὸν δοξάσαι: δοξάσης V || 4 δέ: add. καὶ CK || 5 τῷ θεῷ: τὸν θεὸν C || 7 λείψανόν: λίμψανόν C || 7–8 παρέβλεπεν κύριος: κύριος παρέβλεψε VK || 9 ὡς ... κύριος om. V || 17 ἐν supplevi || αἰδίῳ: -α V || 21 θέας ... τοῦ: κάλλους θέας τῆς C || 23 τοὺς om. VK || 27 καὶ φιλανθρωπίας om. C || 28 ἐπικάμπτει: ἐπικάμψθη C || ἀμαρτάνουσιν: add. εἰ μὴ αὕτη V

"I adjure you by the Holy Trinity and our Lady the immaculate Mother of God and ever-virgin Mary, when this happens to you it shall not be acceptable for you to glorify my memory or erect a church to me or make an image or do anything in order that I may be praised by men.¹ Believe me, if you disobey my words you shall fall into temptation, for I have entreated God that I shall not be glorified on earth or have anything in this aeon. Since the Lord has indeed overlooked my sins,² you will not even see my corpse, for as in the case of my forerunner, the wholly blessed Symeon, the Lord shall carry off my body according to his wish.³ You, my son, shall have the fear of God in your soul and love him with all your heart. Take part in the commemorations of the saints. Pray for all, for those who hate us as well as for those who love us, for prisoners and for those of our brothers who are afflicted by any kind of suffering and distress. For my part, if I get permission to speak freely before the holy name of Christ our God, I shall constantly be with you in my spirit.⁴ And when God decides to remove you from this our life I shall make the day known to you in advance. We shall both be in the glory of the Lord and enjoy eternal gladness, as the Lord God has revealed to me in this matter.

When you want to appoint somebody, my son, take heed that it does not look as if you were doing it for the sake of friendship or thanks to gifts that have been offered or as a personal favour or because of the appeal of friends or the appearance of physical beauty or because somebody is erudite: by no means, my son. Instead, look for virtue and appoint these men on the ground of justice and faith and truth, having God before your eyes who searches mind and heart, who will give to each one according to his works.⁵ Remember me during your holy offerings, when you are standing before the Lord during mass, for no other offering or prayer for mercy and benevolence can move God the Most High to feel sympathy with the sin-

¹ As Murray, *A Study*, 119 observed, the author of this passage "wished to account for the fact that Andrew's memory was neglected in later times, and that no church bore his name".

² The paronomasia παραβλέπων παρέβλεψεν belongs to the style of the Old Testament, cf. e.g. 1 Kings 1:11 ἐὰν ἐπιβλέπων ἐπιβλέψῃς.

³ For the miraculous disappearance of Symeon's corpse, see *VSymSal*, ed. Rydén, 168,27. Note that the author refers to *VSymSal* more directly than Nikephoros does. Note also the chronological error, which the author has in common with Nikephoros (see main text, line 224): since Symeon was dated in the 6th century he could not be the forerunner of Andrew, who was supposed to have lived in the 5th century.

⁴ This disaccords with Nikephoros' text, line 4320.

⁵ τὸν ἐτάζοντα ... ἔργα αὐτοῦ: cf. Rev. 2:23.

τὰ ῥήματά μου ἐπὶ πλακὸς καρδίας σου. Τῶν πενήτων κατὰ τὸ δυνατόν
 30 προνοοῦ· χηρῶν καὶ ὀρφανῶν προίστασο· ξένους ἐπισυνάγαγε·
 ἀσθενούντων καὶ τῶν ἐν φυλακαῖς ἀντιλαμβάνου καὶ ἐπισκέπτου. "Ὅρα
 οὖν ταῦτα πάντα καὶ ἡ θεοτόκος συναντιλήψεται σοι συμποιμανεῖ τε καὶ
 ἰθύνη σε καὶ ἡ ἀγάπη τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος
 ἔσται μετὰ σοῦ εἰς τοὺς ἀτελευτήτους αἰῶνας."

35 Ταῦτα εἰπὼν λέγει τῷ Ἐπιφάνειῳ "Δεῦρο, τέκνον, καὶ κλίνωμεν γόνυ
 κυρίῳ ἀμφοτέροι καὶ τελευταῖον προσευξώμεθα." Κλινάντων οὖν τὸ γόνυ
 ἤρξατο εὐχεσθαι οὕτως· "Ὁ πατήρ, ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα, ἡ
 ὁμόθρονος τριάς καὶ ὁμόγνωμος καὶ ὁμοδύναμος καὶ ὁμοφυής καὶ
 40 ἀχώριστος, φοβερὸν, ὑπέρτατον, ἄναρχον, ἀνείκαστον, ἰσοβασίλειον
 κράτος, παρακαλοῦμέν σε οἱ πένητες καὶ ξένοι, οἱ πτωχοὶ καὶ γυμνοὶ καὶ
 ταλαίπωροι καὶ ποῦ τὴν κεφαλὴν κλίνει μὴ ἔχοντες ἐν τῷδε τῷ αἰῶνι·
 ἔνεκεν τοῦ ὀνόματός σου κλίνωμεν τὸ γόνυ τῆς ψυχῆς καὶ τοῦ σώματος
 καὶ τῆς καρδίας καὶ δεόμεθά σου τῆς ἀσυγκρίτου καὶ ὑπεραρρήτου
 βασιλείας, παντοκράτορ, ὕψιστε, τρισάγιε, φοβερέ, ὑψηλέ, δυνάστα,
 45 Σαβαώθ, ἄγιε, ὑπερουράνιε, πλαστοουργέ, εὐμενῇ, ἀγαθῇ, δεδοξασμένε ἐν
 ἁγίοις, τρισάγιε δέσποτα, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμε καὶ
 πολυέλεε κύριε· ἐλθέ, ὁ πατήρ, ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον· κέλευσον, ἡ
 φοβερὰ ἀστραπὴ τῆς θεότητος· γενοῦ μεθ' ἡμῶν, τὸ κράτος τὸ ἀσύγκριτον
 καὶ ἀόρατον· ἐλθέ, τὸ ἅγιον ὄνομα τοῦ γεννήτορος καὶ τοῦ μονογενοῦς
 50 καὶ τοῦ παρακλήτου τὸ ὑπὲρ πᾶν ὄνομα, καὶ εὐλόγησον ἡμᾶς καὶ
 ἁγιάσον, τὸ ὕδωρ τὸ ζῶν καὶ τὰς πλουσίας σου δωρεὰς τοῦ ἁγίου σου
 πνεύματος ἐν ἡμῖν θησαυρίζων· κέχρησο συμπαθῶς, φιλάγαθε, ἐφ' οἷς
 ἠνομήσαμεν εἴτε λόγῳ εἴτε ἔργῳ εἴτε ἐν διανοίᾳ κατὰ τὸ μέγα σου ἔλεος·
 παρακαλῶ σε καὶ δέομαι καὶ ἱκετεύω, διὰ τὸν δοῦλόν σου Ἐπιφάνιον,
 55 δέσποτά μου ἀγαθῇ καὶ φιλόανθρωπε, φώτισον αὐτοῦ τὰ ὄμματα τῇ
 γαληνομόρφῳ ἀστραπῇ τῆς σῆς θεότητος, λάμπρυνον αὐτοῦ τῇ
 εὐσπλαγχνίᾳ σου τὰ ἐντὸς αἰσθητήρια, φαίδρυνον αὐτοῦ τὸν λογισμὸν
 τῆς ψυχῆς τῇ ἀφάτῳ εὐωδίᾳ τῆς ἀειζώου σου χάριτος, ἐμπνευσον αὐτὸν

31 τῶν· τοὺς C || καὶ ἐπισκέπτου om. C || 32 συναντιλήψεται· συν- om. V ||
 συμποιμανεῖ· συν- VC || 33 σε· σοι C || 34 ἔσται V· ἔστω K om. C || μετὰ σοῦ om. C
 || εἰς ... αἰῶνας om. VK || 37 ἤρξατο· -αντο VK || add. num. 125 vel 126 in marg. C ||
 add. tit. εὐχὴ τοῦ ὁσίου in marg. V || 38 καὶ ὁμόγνωμος om. V || καὶ ὁμοδύναμος om. K
 || 41 καὶ ποῦ ... ἔχοντες· οἱ μὴ ἔχοντες ... κλίνει V || 44 παντοκράτορ· -ωρ VC || 46
 οἰκτίρμων ... ἐλεήμων· sic codd. || 48 γενοῦ ... κράτος om. V || 51 σου¹ om. K || σου²
 om. K || 52 θησαυρίζων· θησαύρισον V || κέχρησο· καὶ χρήσω VC || φιλάγαθε· add.
 ἐφ' οἷς πεπλημελῆκαμεν C || 53 λόγῳ· ἐν λ. V || εἴτε²· ἡ C || ἔργῳ· ἐν ἔ. V || εἴτε³· ἡ C
 || 55 φιλόανθρωπε· add. καὶ τὸ γόνυ κλίνω καὶ ἀντιβολῶ τῇ σῇ ἀγαθότητι C || 58 αὐτὸν· ἐν
 αὐτῷ K

ners. Yes, my son, write my words on your heart's tablet. Provide for the poor as far as you can. Support widows and orphans.⁶ Gather the strangers. Help the sick and those in prison and visit them. If you observe all this the Mother of God shall come to your help and be your fellow shepherd and guide, and the love of the Father and the Son and the Holy Spirit shall be with you for everlasting eternity."⁷

After these words he said to Epiphanius, "Come, my son, and let us kneel to the Lord together and offer up our last prayer!" As they knelt he began to pray thus, "O Father, Son and Holy Spirit, Trinity that shares the same throne and mind and power and nature and cannot be separated, terrible power, highest of everything, without beginning and comparison, equal to a king: we who are needy and foreign, poor and naked and miserable and have nowhere to lay our head⁸ in this aeon, we appeal to thee, for the sake of thy name we bend the knee of our soul and body and heart and pray to thine incomparable and more than ineffable kingship, Almighty, Most High, Thrice-holy, Terrible, Exalted, Sovereign, Sabaoth, Holy, Above-the-heavens, Creator, Gracious, Good, Glorified in holiness,⁹ thrice-holy Master, compassionate and merciful, patient Lord, abounding in mercy: come, O Father, Son and Holy Spirit, please, O Terrible Lightning of the Godhead, be with us, O Power incomparable and invisible, come, O Holy Name of the Father and the Only Begotten and the Intercessor that is above every name, and bless and sanctify us, laying up in us the living water and the rich gifts of thy Holy Spirit! O Lover of goodness, look upon our transgressions with understanding, whether they were committed in word or deed or mind, according to thy great mercy. I entreat and beg and beseech thee, my good and benign Lord, for the sake of thy servant Epiphanius, enlighten his eyes with the gentle lightning of thy Godhead, illuminate his inner senses with thy mercy, brighten the mind of his soul with the ineffable fragrance of thine everlasting grace, breathe into him the

⁶ Χηρῶν ... ποίησας: cf. Jas. 1:27.

⁷ Note that the passage in E corresponding to lines 19–34 is much longer, see below.

⁸ ποῦ ... ἔχοντες: cf. Matt. 8:20 par.

⁹ δεδοξασμένε ... ἁγίοις: Exod. 15:11.

πνεῦμα σοφίας, πνεῦμα ἰσχύος, πνεῦμα συνέσεως, πνεῦμα ἔρωτος
 60 θεουργικοῦ, πνεῦμα ἀγάπης καὶ εἰρήνης, πνεῦμα πραότητος, πνεῦμα
 δακρύων ῥοητικῶν, ἵνα εὐδοούμενος καὶ κυβερνώμενος παρὰ τῆς ἀρρήτου
 σου δεξιᾶς ποιήσῃ πάντα τὰ εὐάρεστά σοι, ἐν τῇ δυνάμει σου σωζόμενος.”

Ταῦτα αὐτοῦ προσευξαμένου φῶς ἤστραπεν ἔμπροσθεν αὐτῶν καὶ
 εὐωδία ὡς πολλῶν ἀρωμάτων διεδόθη, ὥστε πεσεῖν τὸν Ἐπιφάνιον ἐπὶ τὴν
 65 γῆν. Ἐπιστραφεὶς οὖν πρὸς αὐτὸν ὁ μακάριος καὶ δεδωκὼς αὐτῷ χεῖραν
 ἐξανέστησεν αὐτόν. Ποιήσας δὲ ἐν τῷ μετώπῳ αὐτοῦ τὸν τύπον τοῦ τιμίου
 σταυροῦ ἤρξατο λέγειν· “Τὸ μέγα ὄνομα τοῦ ἀωράτου φωτός, ἐπισκίασον
 ἡμῖν· ὁ θεὸς τῶν χερουβὶμ, βοήθει· ἡ εὐχὴ τῶν σεραφίμ, ἡ εὐχὴ τῶν
 70 θρόνων, τῶν κυριοτήτων, τῶν ἀρχῶν, τῶν ἐξουσιῶν, βοήθει· ἡ φοβερὰ
 ἐντευξίς τῶν δυνάμεων, ἡ προσευχὴ τῶν μυρίων μυριάδων, ἐπισκίασον· ἡ
 δέησις τῶν χιλίων χιλιάδων τῆς ἀπορρήτου θεότητος, ἀντιλαβοῦ τοῦ
 οἰκέτου σου· ἡ εὐχὴ τῶν ἀποστόλων, τῶν μαρτύρων, τῶν κηρύκων, ἡ εὐχὴ
 τῶν εὐαγγελιστῶν, τῶν προφητῶν, τῶν ὁμολογητῶν, τῶν ἐγκρατευτῶν, ἡ
 75 δέησις τῶν ἱεραρχῶν, τῶν ὁσίων, τῶν δικαίων, ἡ προσευχὴ τῶν ἐν ὄρεσιν
 καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς εὐαρεστησάντων σοι καὶ τῶν ἐν
 κοινοβίοις καὶ κώμαις καὶ τρώγλαις καὶ πέτραις θεραπευσάντων τὸ
 πανάγιον ὄνομα τῆς σῆς θεότητος, δέομαι, ἀντιλαβοῦ καὶ σῶσον τὸ
 τέκνον μου Ἐπιφάνιον, τήρησον αὐτὸν ἐν τῷ σῷ ἀγιασμῷ καὶ τῇ σῇ
 80 δυνάμει καὶ ἐν τῇ σῇ ἀγάπῃ καὶ ἐν τῷ σῷ θελήματι, μέχρις ἂν καλῶς
 πολιτευσάμενος φθάσῃ ἐν εἰρήνῃ τῆς βασιλείας τὰ προπύλαια.”

Ταῦτα εὐξάμενος καὶ ἀσπασάμενος αὐτοῦ τὰ ὄμματα καὶ τὸ πρόσωπον
 καὶ τὸ στήθος καὶ τὰς χεῖρας καὶ εἰρήνην ἄγειν ἔνδον τοῦ κοιτῶνος αὐτοῦ
 ἐντειλάμενος, οὕτω πικρῶς θρηνοῦντα ἀφείς ἀνεχώρησεν. Καταλαβὼν δὲ
 ἐν τῷ θεάτρῳ τοῦ ἵπποδρομίου ἐν τοῖς τοῦ περιπάτου τόποις, τοῖς ὑποκάτω
 85 οὖσιν ἐμβόλοις, ἐν ὁμιχλώδει καὶ μεσημβρινῷ τόπῳ, ἐν ᾧ πόρναι
 κατοικοῦσιν γυναῖκες, καὶ διὰ πάσης τῆς νυκτὸς προσευξάμενος ὑπὲρ τῶν
 ἐν κινδύνοις καὶ θλίψει καὶ ὑπὲρ παντὸς τοῦ κόσμου, οὕτως ἐπὶ τῆς γῆς
 ἀνακλιθεὶς καὶ ὥσπερ φίλους ὀρών τοὺς ἐλθόντας ἐπ’ αὐτὸν ἀγγέλους καὶ
 90 προσώπῳ ἀφήκεν τὸ πνεῦμα. Παρευθὺς οὖν εὐωδία μύρων καὶ
 θυμιαμάτων ἐν τῷ τόπῳ ἐκείνῳ ἀνεδόθη, ὅπου τὸ πνεῦμα ἀφήκεν ὁ ὁσιος.

61 ῥοητικῶν: ῥωτικῶν K ζωτικῶν V || 62 ποιήσῃ: -ει VKE || σοι V: σου K om. C
 || 63 αὐτοῦ: τοῦ δικαίου V || 65 καὶ om. K || αὐτῷ: αὐτὸν C om. V || χεῖραν: -α V
 || 66 αὐτόν om. C || 68 ἡμῖν: ἐν ἡμῖν VK || 76 θεραπευσάντων: πεποιηκότων C πεπισ-
 τευκότων K || 77 ἀντιλαβοῦ καὶ: καὶ ἀντιβολῷ V || 83 add. num. 127 in marg. C || 84
 ἵπποδρομίου: -δρόμου V || 85 ὁμιχλώδει: -ώδη VC || 88 ἐπ’ αὐτόν: ἐπ’ αὐτῷ K om. C ||
 89 παραγενομένους: -γινομένους C -γεναμένους K

spirit of wisdom, the spirit of strength, the spirit of understanding, the spirit of divine love, the spirit of love and peace, the spirit of gentleness, the spirit of flowing tears that, guided and governed by thy sacred right hand, he may do everything that is pleasing to thee and be saved through thy power.”

When he had said this prayer a light flashed before them and there was a diffusion of fragrance as from many aromas so that Epiphaneios fell to the ground. Turning to him the blessed man gave him his hand and raised him up. He made the sign of the venerable cross on his forehead and said, “O Big Name of the cherubim, help! O Prayer of the seraphim, O Prayer of the thrones, the dominions, the principalities, the authorities,¹⁰ help! O Terrible Entreaty of the powers, the Prayer of the myriads of myriads, overshadow! The Supplication of the thousands of thousands to the ineffable Godhead, come to the help of thy servant! The Prayer of the apostles, the martyrs, the preachers, the Prayer of the evangelists, the prophets, the confessors, the self-controlled, the Prayer of the prelates, the saints, the righteous, the Prayer of those who have been pleasing to you in mountains, and in dens and caves of the earth,¹¹ and of those who have served the all-holy name of thy Godhead in monasteries and in villages and caves and on rocks, I beg thee, help and save my child Epiphaneios, keep him in thy holiness and thy power and in thy love and in thy will, until, having conducted his life well, he reaches the gates of the Kingdom in peace!”

After this prayer he kissed Epiphaneios’ eyes, face, breast and hands and enjoining him to be at peace in his room, he departed, leaving him weeping bitterly. He went to the Hippodrome Theatre, to the area of the colonnade, to the porticoes below (?),¹² a misty and dangerous¹³ place where prostitutes live, and having prayed all night for those in dangers and distress and for the whole world, he lay down on the ground and, seeing the angels coming to him like friends and all the saints who had come to meet him, he yielded up his spirit with a smile on his face. At once a fragrance of precious oils and incenses issued forth from the place where the holy man yielded up his spirit.

¹⁰ θρόνων ... ἐξουσιῶν: cf. Col. 1:16.

¹¹ ὄρεσιν ... γῆς: Heb. 11:38.

¹² For the double topographical indication, cf. the main text, line 4368f., with note 1.

¹³ Since the midday demon was believed to be particularly wicked I have taken μεσημβρινός to mean ‘dangerous’.

95 Ἐν οἷς γύναιον πενιχρὸν τῶν ἐκείσε ἐπὶ καλύβης τινὸς τὴν κατοίκησιν ἔχουσιν τὴν πολυτέλειαν τῶν μύρων καὶ τῶν θυμιαμάτων τῶν ἀσυγκρίτων κατοσφρανθεῖσα σπουδῇ ἀναστᾶσα καὶ φῶτα αἰτησαμένη
 100 ἐξακολουθήσασα τὴν εὐοσμίαν τῷ τόπῳ ἐκείνῳ ἐπεπήδησεν. Εὗρεν δὲ τὸν μακάριον τέλει τοῦ βίου χρησάμενον καὶ τὴν θεϊκὴν εὐωδίαν πολλῶ μείζον ἀναδιδομένην. Ἐδραμεν οὖν καὶ τισι τὸ θαῦμα ἀνήγγειλεν. Καὶ δὴ πολλῶν συνδεδραμηκότων, ὡς πλησίον ἐγένοντο, οὐκέτι τινὰ ἐωράκασιν, εἰ μὴ ὑπὸ τῆς εὐοσμίας τοῦ μύρου καὶ τῶν θυμιαμάτων καὶ τοῦ φωτὸς τοῦ ἐκείσε ἀνατείλαντος κατεπλήττοντο, οὐδαμῶς εὐρεῖν δυνηθέντες τοῦ δικαίου τὸ λείψανον· μετέθηκεν γὰρ αὐτὸ ὁ κύριος κρίμασιν ἰδίους, οἷς ἐκείνος ἐπίσταται ὁ καὶ τὰ ἀπόκρυφα αὐτοῦ κατορθώματα ἀποδεξάμενος.

Τῇ οὖν νυκτὶ ἐκείνῃ, ἐν ᾗ ἐτελειώθη ὁ μακάριος, ἤδη τοῦ ὀρθρου ἐπιστάντος, ἑώρα ὁ Ἐπιφάνιος, ἐν τῷ ἡλιακῷ ἐστῶς τῷ πρὸς ἀνατολὰς
 105 ὑπάρχοντι τοῦ κοιτῶνος αὐτοῦ, τὴν ψυχὴν τοῦ ἁγίου ὑπὲρ τοῦ ἡλίου πλείονα φῶτα ἐπαπλάσιονα ἀποστίλβουσιν θεαίαις μαρμαρυγαῖς καὶ εἰς τὰ ὕψη τῶν οὐρανῶν ἀναβαίνουσιν· φωνὴ δὲ τῶν προπορευομένων ἀγγέλων ἔμπροσθεν καὶ ὅπιθεν ἐξηκούετο ὡς φωνὴ ὀργάνων μουσικῶν, ὥστε ἀπὸ τῆς ὥδης ἐκείνης ἐν ἐκστάσει γεγονέναι τὸν θεῖον Ἐπιφάνιον.
 110 Ἀνανήψας δὲ καὶ ἐκτείνας τὰς χεῖρας εἰς τὸν οὐρανὸν σταθεὶς κατὰ ἀνατολὰς ἔλεγεν· “Μνήσθητί μου, ἅγιε τοῦ θεοῦ, ἐν τῇ ἡτοιμασμένῃ σοι ἐκ θεοῦ ἀναπαύσει, ἐπειδὴ τεθέαμαι σήμερον παράδοξα τέρατα πάντα νοῦν ὑπερβαίνοντα.”

Ἐτελειώθη δὲ ὁ ποτὲ κρυπτός ἡλιος καὶ οὐρανομήκης στῦλος πυρὸς ὁ
 115 μακάριος Ἀνδρέας ὁ διὰ κύριον πένης καὶ ξένος, νυνὶ δὲ υἱὸς θεοῦ κατὰ χάριν γενόμενος καὶ κληρονόμος τῆς βασιλείας τῶν οὐρανῶν, μηνὶ Μαΐῳ κη', ἐξήκοντα πρὸς ἕξ ἔτεσιν τὸν ἀγῶνα τὸν καλὸν κρυπτῶς θεῶ ἀγωνισάμενος.

Ἐγὼ δὲ Νικηφόρος, ἐλέει τοῦ παντοκράτορος θεοῦ ὑπάρχων
 120 κατηριθμημένος ἐν τοῖς ἱερεῦσιν τῆς μεγάλης ἐκκλησίας τῆς βασιλίδος

92 add. num. 128 in marg. C || 94 κατοσφρανθεῖσα: -ἐν K || ἀναστᾶσα: ἀνέστη K || αἰτησαμένη: ποιησαμένη ἢ γυνὴ ἐκείνη ἢ πενιχρὰ K || 95 ἐξακολουθήσασα: -θοῦσα C || ἐπεπήδησεν: ἐπεδήμησεν VK || 96 πολλῶ: πολλὴν C || 97 ἀνήγγειλεν: ἀπ- V || 99 τοῦ μύρου: τῶν μύρων C || 100 ἐκείσε: ἐκεῖ C || 101 αὐτὸ: -ὸν CK || 102 ἐκείνος: αὐτὸς V om. C || 103 add. num. 129 in marg. C || νυκτὶ οὖν inv. C || 105 ὑπάρχοντι: ὑπάρχων C || 107 προπορευομένων: προσ- V || 108 ἔμπροσθεν καὶ ὅπιθεν om. C || μουσικῶν: add. διηχεῖτο δονούσης τὴν τετραπέρατον C || 109 γεγονέναι: γενέσθαι V || θεῖον om. K || 110 εἰς ... κατὰ: αὐτοῦ πρὸς C || 112 ἐκ ... ἀναπαύσει: τοῦ ... ἀναπαύσει C βασιλεῖα V || τέρατα: θαύματα K || 114 add. num. 130 in marg. C || 115 πένης: add. καὶ σαλὸς V || 119 τοῦ παντοκράτορος om. VK || 119-20 ὑπάρχων ... ἱερεῖσιν: πρεσβύτερος VK

A poor woman who lived in a hut nearby noticed the smell of the precious oils and incomparable incenses. She stood up with haste, called for light and hurried to the place, following the sweet smell. There she found that the blessed man had ended his life, the divine fragrance issuing forth in much greater abundance. She ran away and told some other people of the wonder. Many came running together, but when they got near they could no longer see anybody. They were most amazed at the sweet smell of the oil and the incenses and the light that rose from there, but they could by no means find the remains of the righteous man, for the Lord had taken them away according to his own decree, which he understands who also approved his hidden achievements.

That night when the blessed man passed away, just before daybreak, Epiphanius, standing on the balcony on the east side of his room, saw the soul of the holy man ascending towards the heights of the heavens, sending out a light seven times brighter than that of the sun, and gleaming divinely. A sound was heard from the angels going before and after him like the sound of musical instruments, their song making the divine Epiphanius fall into a trance. When he regained his senses he stretched out his arms towards heaven, turning towards the east, and said, "Remember me, O holy one of God, in the resting-place prepared for you by God, because today I have seen incredible wonders that are beyond all comprehension!"¹⁴

The secret sun and column of fire, high as heaven, Blessed Andrew, once a poor man and a stranger for the sake of the Lord but now a son of God by grace and heir of the kingdom of heaven, died on the 28th day of the month of May, having for sixty-six years struggled the good struggle for God in secret.

I Nikephoros, by the mercy of God the Almighty counted among the priests of the Great Church of the Queen of cities, wrote this wonderful and

¹⁴ For the motif of a righteous man witnessing the glorious ascent into heaven of the soul of a saint, cf. *VAnt*, PG 26, 829A; also *HistLaus*, ed. Butler, 29,4f.

τῶν πόλεων, συνεγραψάμην τὸν θαυμαστὸν τοῦτον βίον καὶ πολυθρύλητον τοῦ σεβασμίου πατρὸς καὶ ἐν ἁγίοις Ἀνδρέου· ὃ καὶ οἰκείοις ὀφθαλμοῖς ἐώρακα, ὃ δὲ καὶ παρὰ τοῦ ἀοιδίμου Ἐπιφανίου τοῦ γεγονότος ἐνθάδε ἀρχιεπισκόπου μεμάθηκα καὶ τῷδε τῷ συγγράμματι ἐνέταξα, χάριτι καὶ φιланθρωπίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα καὶ ἡ προσκύνησις εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

121 τοῦτον: τοῦτου K || 121–2 θαυμαστὸν ... Ἀνδρέου: θαυμάσιον τοῦτου βίον K || 122 καὶ ... Ἀνδρέου om. C || 124–5 καὶ ... ἐνέταξα om. CK || 125 χάριτι ... Χριστοῦ: ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν CK || 125–6 ᾧ ... προσκύνησις: μεθ' οὗ τῷ πατρὶ ἅμα τῷ ἁγίῳ πνεύματι νῦν καὶ ἀεὶ καὶ V || 126 προσκύνησις: add. σὺν τῷ ἀνάρχῳ πατρὶ καὶ τῷ παναγίῳ καὶ ζωοποιῷ πνεύματι, νῦν καὶ ἀεὶ καὶ K

much-spoken-of Life of the venerable Father Andrew, now among the saints, putting down in this book partly what I have seen with my own eyes and partly what I have learnt from the renowned Epiphanius who became archbishop here, thanks to the grace and benevolence of our Lord Jesus Christ, to whom be the glory and the worship for ever and ever. Amen.

E

The verbose version of E differs from that of VCK to the degree that it has seemed best to reproduce it separately; cf. Murray, *A Study*, 114,20–119, where it has already been documented. In order not to make the reading unnecessarily difficult I have normalized the spelling and punctuation. In this case I have not found it meaningful to produce a translation. The notes will therefore refer to the lines of the Greek text.

“Ἐξορκίζω δέ σε ὄρκῳ φρικτῷ Ἰησοῦ Χριστοῦ καὶ τῆς ἁγίας τριάδος, ὅταν ταῦτα γένηται, μὴ δεκτὸν δοξάσαι τὴν ἐμὴν ἀνικανότητα δόξῃ σοι ἢ ἐγείρειν μοι ναὸν ἢ στήλην ἢ τι ἕτερον τοῦ ἔνεκεν παρὰ ἀνθρώπων δοξάζεσθαί με· ταῦτα γὰρ πάντα ἡ ψυχὴ μου μεμίσηκε· πιστευσον δέ, εἰ
 5 παρακούσεις τοῦ σαλοῦ τοῦ στόματος, εἰς πειρασμὸν μέγαν μέλλεις ἐμπίπτειν, καθότι ἐγὼ τῷ κυρίῳ ἐνδέομαι μὴ μετὰ θάνατον ἔχειν με ἐν τῷδε τῷ αἰῶνί τι· καὶ γὰρ οὔτε τὸ λείψανόν μου ὄψει ποτέ, καθάπερ κύριος παραβλέπων παραβλέψει τὰ πλημμελήματά μου, καὶ μετὰ τοῦ μάκαρος Συμεὼν αὐτὸ ἀπαγάγεται ὥσει δύναμις. Σὺ οὖν τέκνον, ἔχε τοῦ θεοῦ τὸν
 10 φόβον ἐν τῇ ψυχῇ σου καὶ ἀγάπα αὐτὸν ἐν ὅλῃ καρδίᾳ σου καὶ προσεύχου αὐτῷ συχνῶς μετὰ πολλῶν δακρῶν· ὥς οὐδὲν γὰρ οὕτω ἀγαπᾷ κύριος ὥς τὸ ἀδιαλείπτως προσεύχεσθαι. Ταῖς ἁγίαις ἐκκλησίαις σχόλαζε, ταῖς μνεΐαις τῶν ἁγίων κοινῶναι. Ὑπὲρ πάντων προσεύχου, ὑπὲρ τῶν φιλοῦντων ἡμᾶς καὶ μισούντων, ὑπὲρ τῶν ψεγόντων καὶ ἐπαινούντων,
 15 ὑπὲρ τῶν ἐν δουλείᾳ καὶ αἰχμαλωσίᾳ, ὑπὲρ τῶν ἐν φυλακαῖς, ὑπὲρ τῶν ἐν πενίᾳ, ὑπὲρ τῶν ἐν ἀνάγκαις, ὑπὲρ τῶν θλιβομένων, τέλος καὶ ὑπὲρ παντὸς τοῦ κόσμου, ἵνα ἀπ’ ἐντεῦθεν μάθῃς δεήσεις προσφέρειν καὶ ἰκεσίας ὑπὲρ τοῦ φιλτάτου σου ποιμνίου ἐν πολλῇ καταστάσει ἐκάστοτε· ἐὰν γὰρ καλῶς ταῦτα κυβερνήσεις, καὶ γὰρ ἐγὼ οἶδα ὅτι πάννυ μελλήσει (lege
 20 μελήσει) σοι, ἵλεως ἔστω σοι κύριος. Καὶ αὐτὸς ἐγὼ εἰ εὖρω παρρησίαν ἐνώπιον τοῦ ἁγίου ὀνόματος αὐτοῦ, ἔσομαι ἀδιαλείπτως τῷ πνεύματι μετὰ σοῦ. Καὶ ἡνίκα δὲ μελλήσει σε κύριος μεταφέρειν ἀπὸ τῆσδε τῆς βιώσεως, ἐγὼ σοι προλαβὼν κατάδηλον τὴν ἡμέραν ποιήσομαι. Καὶ τὸ τηνικαῦτα δόξῃ Ἰησοῦ Χριστοῦ, ἐν χαρᾷ ἀπείρῳ, οἱ ἀμφοτέροι ἐσόμεθα, καθάπερ
 25 ταῦτα ὁ κύριος δεδήλωκε.

“Βλέπε δέ, τέκνον, ἡνίκα βούλει χειροτονησαί τινα, μὴ δόξῃ ἐν φιλίᾳ τοῦτο πράττειν ἢ δώρων παροχῇ ἢ χάριν προσωποληψίας ἢ παρακλήσει φίλων ἢ θεάς ὥραίας ἢ διὰ τὸ εἶναι τινα σοφώτατον· μηδαμῶς, τέκνον· ἀρετὴν δὲ μᾶλλον ζητεῖ καὶ ἀπὸ τῶν διατάξεων καὶ ὑπὲρ δικαιοσύνης καὶ
 30 ἀληθείας· μήτε τὴν μητέρα σου καταδέξει εἰς ἄθεσμον· ἄλλον τινὰ οὕτω μὴ ἀγαπήσεις ὥς τὸν δεσπότην Χριστὸν τὸν ἀληθινὸν θεὸν ἡμῶν, αὐτὸς

γάρ ἐστι τῶν ἄνω καὶ κάτω αὐθέντης καὶ δεσπότης, καὶ αὐτὸς μέλλει
 ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Μέμνησο δέ μου πάντοτε ἐν ταῖς
 35 ἱεραῖς σου ἀναφοραῖς, ἡνίκα λειτουργῶν κυρίῳ ἵστασαι πολλῇ τῇ αἰδῶ
 καὶ τῇ καταστάσει τῆς ταπεινοφροσύνης, κἀγὼ δὲ ἵνα σου μέμνημαι
 ἐκάστοτε πρὸς κύριον, εἰ κατευοδώσῃ μοι τῷ σαλῶ καὶ ἀμαρτωλῶ
 ἐνώπιον ἵστασθαι τῆς αὐτοῦ ἀγαθότητος. Ναί, τέκνον μου φίλτατον,
 γράψον μου πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ σου καὶ λογίζου αὐτὰ
 40 διηνεκῶς, καθότι νουθεσίαι πατρὸς πρὸς τέκνον φίλτατον πέφυκαν. Τῶν
 πενήτων ποιοῦ καθ' ἐκάστην τὴν φροντίδα ὥσει δυνατόν καὶ ὑπὲρ
 δύναμιν· ἔλαιον (= ἔλεον) γάρ φησιν ἡγάπηκα κύριος καὶ ὁ οἰκτειρῶν καὶ
 κιχρῶν ἅμα ἐμοὶ ἀναπαύσῃται· οὐδὲν οὕτω, φίλτατε, πρὸς θεὸν
 παρρησίαν<v> τοῖς πλείοσιν δίδωσιν ἐν τῇ ἡμέρᾳ τῆς κρίσεως ὡς ἡ
 45 ἐντεῦθεν εὐποιία καὶ ἡ τῶν δεομένων μετάδοσις. Τῶν ὀρφανῶν ὀλοψύχως
 ἀντέχου, τῶν ἀσθενῶν μὴ ἐπιλανθάνου, τῶν χηρῶν προίστασο, τῶν
 λυπουμένων γενοῦ παραμύθιον, τοῦ σεπτοῦ σου ποιμνίου ἐπιμελοῦ ὥσει
 δύναμις. Ἴδου δὴ, τέκνον, ἃ τότε εἰ παρήμην σὺν σοὶ ἡμελλον λέγειν, νῦν
 λέγω καὶ νουθετῶ καὶ παρακαλῶ καὶ ὑπομιμνήσκω τὴν καλὴν σου καὶ
 50 τιμίαν ἐν κυρίῳ κατάστασιν. Βλέπε, τέκνον, πῶς μέλλεις διοικεῖν τὰ τῆς
 ἐκκλησίας πράγματα· ἀκριβὸν γὰρ τοῦτο[ν] καὶ ἔγκριτον πέφυκε· μέγας
 γὰρ ὁ ζυγὸς καὶ δεῖται νηστείας πολλῆς καὶ εὐχῆς συντόνου καὶ
 ἀγρυπνίας καὶ δεήσεως καὶ διδασκαλίας καὶ κυβερνήσεως καὶ
 καταστάσεως τερπνῆς· δεῖται τὸ πρᾶγμα αἰδῶ σεμνῆς, πραότητος τερπνῆς,
 55 πτωχείας πνευματικῆς, γονυκλισίας συνεχοῦς· πάντα ὀφείλεις κοπιῶν
 εἰσπράττειν, ὅπερ (lege ὡσπερ) ὁ ποιεῖ ὁ ποιμὴν θεωροῦντα τὰ λογικὰ
 πρόβατα καὶ αὐτὰ τὰ ὅμοια πράττουσιν. Ὅρα οὖν ταῦτα πάντα, ἐγὼ γὰρ
 ὡς φίλον προεῖρηκα, ὡς ἀγαπῶν σε προεμήνυσα, ὡς ποθῶν ἀνήγγειλα.
 Ἴδου δὴ, ἀγαπητέ μου, μὴ λυπεῖτω σου ἡ καρδία ταῦτα ἀκούουσα, ὁρῶ
 60 γὰρ καθὼς λύπη σκυθρωπότητος περικέχυταί σοι τῇ καρδίᾳ καὶ τὸ
 δάκρυον πρὸ τῶν παρειῶν προϊέμενον εἰς μείζονά σε θλίψιν ἔτρεψεν· ἀλλὰ
 θάρσει, ποθεινότατε, ἰδοὺ γὰρ κύριος ὁ θεὸς ὑπεράνω σου, ὃς
 ὑπερασπιεῖ[ς] σου ὑπὲρ πάσης καταστάσεως προμηθεύμενον· (lege -ος·)
 ἰδοὺ ἡ ὑπερευλογημένη καὶ ὑπερδεδοξασμένη θεογεννήτρια, αὕτη
 κυβέρνησις καὶ ἀντίληψί<ς> σου γενήσεται· ἰδοὺ καὶ οἱ φωστῆρες τῆς

41f.: ἔλεον ... κιχρῶν: cf. Ps 83:11 and 111:5; cf. also the quotation in the main text, line 1995.

61–4: cf. main text, lines 4333–6.

64f.: cf. main text, line 1791ff., where, however, Peter and Paul take care of Andrew rather than of Epiphanius.

65 οἰκουμένης Πέτρος καὶ Παῦλος φυλακτῆριόν σου ἔσονται, καὶ ὁ
 μεγαλομάρτυς Ἀκάκιος ὑπὲρ σοῦ πρὸς κύριον ἐκτενῶς ἐκάστοτε ἴσταται·
 τηλικούτος γὰρ ὁ πόθος τοῦ μάρτυρος ἐν σοί, καθ' ὅτι εἰς ἀνάμνησιν
 ἔνδον τοῦ ἁμβωνος τοῦ ἐαυτοῦ τιμιωτάτου οἴκου, ὡς εἰσέρχει ἀριστερά,
 70 σιδηρᾷ κέρκῳ, ἁοράτῳ παραστάσει, τὸ ὄνομά σου ἐπ' ἐδάφους ἐν τοῖς
 μαρμάροις ἐγγέγραφεν· ἐκεῖ γὰρ πορεύσει καὶ τοῦτο εὐρηκῶς εὐφρανθήσει
 λίαν, καθὼς καὶ πρὸ τοῦτο (lege τούτου) σοι προεῖπον· αὐτῷ γάρ σε μετὰ
 πολλῶν δακρῶν ἀνέθηκα τῷ ἀγιωτάτῳ ἐξάρχῳ τῆς ἐνθάδε ἀγίας πόλεως·
 αὐτῷ γὰρ ὁ κύριος τὴν πόλιν ταύτην λογίζεται, ὑπὲρ πάντας γὰρ τοὺς ὑπὲρ
 75 αὐτοῦ ἀθλήσαντας ἀγίους πρῶτος τὸ αἷμα ἐξέχεεν ὑπὲρ τῆς ἀγάπης
 Χριστοῦ τοῦ ἀληθινοῦ θεοῦ ἡμῶν. Εἰρήνη σοι οὖν, τέκνον μου, καὶ ἡ
 ἀγάπη τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος ἦτω μετὰ σοῦ εἰς
 ἀπεράντους αἰῶνας.”

Τοῦτο εἰρηκῶς καὶ ἀσπασάμενος αὐτὸν φιλήματι ἀγίῳ ἀνέστη καὶ
 λέγει τῷ Ἐπιφανίῳ “Δεῦρο, τέκνον, καὶ κλίνομεν γόνυ κυρίῳ οἱ
 80 ἀμφοτέροι καὶ τὸ τελευταῖον προσευξόμεθα.” Καὶ κλινάντων τὸ γόνυ
 ἤρξατο εὐχεσθαι οὕτως· “Ὁ πατήρ, ὁ υἱὸς καὶ τὸ ἅγιον πνεῦμα, τριάς ἡ
 ζωοποιὸς καὶ ὁμοούσιος καὶ σύνθρονος καὶ ἀμέριστος, παρακαλοῦμέν σε
 οἱ πένητες καὶ ξένοι καὶ πτωχοὶ καὶ γυμνοὶ καὶ μὴ ἔχοντες ποῦ τὴν
 85 κεφαλὴν κλίνει· ἔνεκεν τοῦ ὀνόματός σου κλίνομεν τὸ γόνυ τῆς ψυχῆς καὶ
 τοῦ σώματος καὶ τῆς καρδίας καὶ τοῦ πνεύματος καὶ δεόμεθά σου καὶ
 παρακαλοῦμεν καὶ ἱκετεύομεν, ὁ θεός, ὁ θεός, τὸ φοβερὸν ὄνομα Σαβαώθ,
 ἀγαθέ, ἅγιε, δέσποτα, πλαστοουργέ, ποιητά, τρισάγιε, παντοκράτορ, δέομαι,
 κλίνον τὸ οὖς σου καὶ εὐμενῶς πρόσδεξαι τὴν ἱκετηρίαν ἡμῶν τῶν
 90 ταπεινῶν καὶ καταξίωσον ἡμᾶς ἀγιασθῆναι ἐν τῇ σῇ δυνάμει καὶ ἐν τῷ
 σῷ ὀνόματι, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμε καὶ πολυέλεε κύριε· ἔλθέ,
 ὁ πατήρ, ὁ υἱὸς καὶ τὸ πνεῦμα τὸ ἅγιον· ἔλθέ, ἡ φοβερὰ ἀστραπὴ τῆς
 θεότητος· ἔλθέ, τὸ κράτος τὸ φοβερὸν καὶ ἀόρατον· ἔλθέ, τὸ ὄνομα τοῦ
 πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος καὶ εὐλόγησον ἡμᾶς καὶ
 95 ἀγιάσον, κεκερασμένους δεικνύων καὶ καθεμπλέους τοῦ ἀγίου σου
 πνεύματος, συμπαθῶν τὰ παραπτώματα, παραβλέπων τὰ πταίσματα, ἅπερ
 σοι ἡμάρτομεν ἐν λόγῳ ἢ ἔργῳ ἢ ἐνθυμήσει ἢ ἐν διαλογισμοῖς ἢ ἐν
 διανοίᾳ· δέομαι, πάριδε, ἄνες, ἄφες, ἀγαθέ, εὐσπλαγχνε, ἐλεήμων,
 100 συμπαθῇ, πολυέλεε, καὶ μὴ καταισχύνης ἡμᾶς μηδὲ ἀπορρίψῃς ἀπὸ τοῦ
 προσώπου σου, ὁ ἡδονῇ καὶ φίλτρῳ ἔρωτος γλυκυτάτου καμπτόμενος ἐπὶ
 ταῖς ἐντεύξεσι τῶν ἀγαπῶντων σε· παρακαλῶ σε, δέσποτα, τὸ τέκνον μου
 τοῦτο τὸ ὀπίσω τῆς ἐμῆς καρδίας καὶ ἀνικανότητος τὸ γόνυ κλινάντι (lege

66–75: cf. main text, lines 3707–17.

81: after εὐχεσθαι οὕτως E adds the title Εὐχὴ τοῦ ἀγίου.

κλίνον) τῇ σῇ ἀπείρῳ δυνάμει καὶ ἀνεξιχνιάστῳ ἀγαθότητι, φώτισον
 αὐτοῦ τῇ ἀστραπῇ τῆς σῆς θεότητος τὰ ὄμματα, ἀγίασον αὐτοῦ τῷ θείῳ
 σου πνεύματι τὰ νοερὰ αἰσθητήρια, φαίδρυνον αὐτοῦ τοὺς τῆς ψυχῆς
 105 διαλογισμοὺς τῇ ἀφάτῳ εὐωδίᾳ τῆς ἀειζώου σου χάριτος, ἔμπνευσον αὐτῷ
 πνεῦμα σοφίας, πνεῦμα ἰσχύος, πνεῦμα συνέσεως, πνεῦμα ἔρωτος
 θεουργικοῦ, πνεῦμα ἀγάπης καὶ εἰρήνης, πνεῦμα πραότητος, πνεῦμα
 δακρύων ῥοητικῶν, ἵνα εὐοδοῦμενος καὶ κυβερνώμενος παρὰ τῆς ἀρρήτου
 σου δεξιᾶς ποιῇσαι πάντα σου τὰ εὐάρεστα, ἐν τῇ δυνάμει σου
 110 σωζόμενος.”

Ταῦτα τοῦ ὁσίου εἰρηκότος μετὰ πικρῶν δακρύων φῶς ἤστραπεν
 ἔμπροσθεν αὐτοῦ καὶ εὐωδία ὡς πολλῶν ἀρωμάτων διεδόθη, ὥστε ἐπὶ
 115 πολλὰς τὰς ὥρας φρίττειν τὴν ἡδονὴν καὶ τῷ φόβῳ τὸν Ἐπιφάνιον.
 Ἐπιστραφεὶς οὖν πρὸς αὐτὸν ὁ μακάριος ἠγειρεν αὐτὸν τῶν χαμαὶ καὶ
 ἐπιθεὶς τὰς χεῖρας ἐπὶ τὴν κορυφὴν αὐτοῦ οὕτως πάλιν ἐπεύχεσθαι
 ἤρξατο· “Τὸ μέγα ὄνομα τοῦ ἀοράτου φωτός, ἐπισκίασον· ἡ εὐχὴ τῶν γε-
 (lacuna unius fere folii) ἐκείνῳ ἀνεδόθη, ὅπου τὸ πνεῦμα ἀφῆκεν ὁ ὁσιος.

Ἐν οἷς γύναιον πενιχρὸν τῶν ἐκείσε ἐπὶ καλύβης κατοικῶν ταύτην τὴν
 120 πολυτέλειαν τοῦ μύρου καὶ τῶν θυμιαμάτων ἐκείνων τῶν ἡδυπνῶν καὶ
 ἀσυγκρίτων καὶ πάντα νοῦν ὑπερβαινόντων κατοσφρανθεῖσα σπουδῇ
 ἀναστᾶσα καὶ φῶτα αἰτησαμένη ἐξακολουθοῦσα τὴν εὐωδίαν τῷ τόπῳ
 ἐκείνῳ ἐπεπήδησεν. Εὗρε δὲ τὸν μακάριον τέλει τοῦ βίου χρησάμενον καὶ
 τὴν θεϊκὴν εὐωδίαν πολλῷ μείζον ἀναδομένην (sic) καὶ μύρων ἔκβλυσιν
 παραδόξως ἐκ τῶν λειψάνων ἐξερχομένην ποταμηδόν. Ἐδραμεν οὖν καὶ
 125 τισὶ τὸ θαῦμα ἀπήγγειλε σὺν ὄρκῳ, μάρτυρα τὸν θεὸν ποιουμένη. Καὶ δὴ
 τῶν πλησιαζόντων τῷ τόπῳ πολλῶν συνδεδραμηκότων ὡς πλησίον
 ἐγένοντο, οὐκέτι τινὰ ἐωράκασιν, εἰ μὴ ὑπὸ τῆς εὐοσμίας τοῦ μύρου καὶ
 τῶν θυμιαμάτων εὐθέτως κατεπλήττοντο, οὐδαμῶς εὐρεῖν δυνηθέντες τοῦ
 130 δικαίου τοῦ λείψανον· μετετέθηκεν γὰρ αὐτὸν ὁ κύριος κρίμασιν ἰδίους, οἷς
 ἐκείνος ἐπίσταται ὁ καὶ τὰ ἀπόκρυφα αὐτοῦ κατορθώματα γινώσκων.

Τῇ δὲ νυκτὶ ἐκείνῃ, ἐν ᾗ ἐτελειώθη ὁ μακάριος, ἤδη τοῦ ὄρθρου
 ἐπιστάντος, ἑώρα ὁ σεπτὸς Ἐπιφάνιος ἐν τῷ ἡλιακῷ ἐστῶς τῷ πρὸς

116: after ἤρξατο E adds the title Ἐτέρα εὐχή.

117: the lacuna after ἡ εὐχὴ τῶν γε- probably corresponds to one folio between fols. 191 and 192.

129: the unclassical form μετετέθηκεν appears in the same context *VSymSal*, ed. Rydén, 168,27 (MSS AFD).

135 ἀνατολὰς ὑπάρχοντι τοῦ κοιτῶνος αὐτοῦ, τοῦ ὁσίου πατρὸς τὴν ψυχὴν
 ὑπὲρ τὸν ἥλιον πλείονα φῶτα ἐπαπλασίονα ἀποστίλβουσιν καὶ πρὸς τὸν
 οὐρανὸν ἀνιούσαν· φωνὴ δὲ ἀγίων, ὡς ὄχλον ἱκανὸν ἔμπροσθεν καὶ
 ὀπιθεν αὐτῆς, ὡς φωνὴν ὀργάνων μουσικῶν τινῶν ἠχήσεων δονούσης τῆς
 βοῆς ἐπὶ πᾶσαν τὴν πόλιν οὕτως ἀκουομένην· ὅτι “διελεύσομαι ἐν τόπῳ
 σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ
 140 ἐξομολογήσεως ἡχους ἑορταζόντων.” ἦν ἀκουτισθεὶς ἐν ἐκστάσει μεγίστη
 γέγονεν ἐπὶ πολλὰς ὥρας καὶ μόλις ἀνένηψε τοῦ θάμβους τῆς ὁράσεως.
 Ἐκτείνας δὲ τὰς χεῖρας μετὰ δακρύων πρὸς τὸν θεὸν ἔλεγε· “Μνήσθητί
 μου, ἅγιε τοῦ θεοῦ, ἐν τῇ ἐκ θεοῦ ἡτοιμασμένη σοι βασιλείᾳ, ἐπειδὴ
 τεθέαμαι σήμερον παρὰδοξα τέρατα καὶ πάντα νοῦν ὑπερβαίνοντα.”
 Εὐδόκησε γὰρ τοῦτο ἡ εὐχὴ τοῦ δικαίου, ὅπως καὶ τῆς μεταστάσεως αὐτοῦ
 145 τὴν δόξαν ὁ πολλὰ αὐτὸν ἀγαπήσας θεάσεται· φίλον γὰρ τοῦτο τοῖς
 ἀγίοις πέφυκεν, ὅπως τοῖς κοινωνοῦσιν αὐτῶν ταῖς χρεαῖαις ἐν τῷδε τῷ
 αἰῶνι καὶ αὐτοὶ τὴν ἐκ θεοῦ δόξαν δοθεῖσαν αὐτοῖς ἀποκαλύπτουσι τὴν
 αἰδίον.

150 Ἐτελειώθη δὲ ὁ ποτὲ κρυπτός ἥλιος καὶ οὐρανομήκης στῦλος πυρὸς ὁ
 μακάριος Ἀνδρέας ὁ διὰ κύριον πένης καὶ ξένος καὶ καταπεφρονημένος
 καὶ ὑπὸ πάντων μισούμενος καὶ ἐξουθενούμενος μηνὶ Μαΐῳ εἰκάδι ὀγδόῃ,
 ἐξήκοντα πρὸς ἑξ ἔτεσιν τῶν ἀγώνων (lege τὸν ἀγῶνα) κρυπτῶς, θεῷ δὲ
 ἐγνωσμένως, ἀγωνισάμενος.

155 Ἐγὼ δὲ Νικηφόρος, ἔλκει τοῦ παντοκράτορος θεοῦ ὑπάρχων ἐν τοῖς
 ἱερεῦσι συγκαταριθμημένος ταύτης τῆς μεγάλης ἐκκλησίας τῆς βασιλίδος
 τῶν πόλεων τῆς ἐπωνύμου τοῦ θεοῦ σοφίας, συνεγραψάμην τὸν θαυ-
 μαστὸν βίον καὶ πολυθρύλητον τοῦ σεβασμίου καὶ αἰοιδίου πατρός· ἃ καὶ
 οἰκεῖοις ὀφθαλμοῖς ἑώρακα, ἃ δὲ καὶ παρὰ τοῦ αἰοιδίου Ἐπιφανίου...
 (des. mutilus)

137–9: διελεύσομαι ... ἑορταζόντων: Ps. 41:5.

146: τοῖς κοινωνοῦσιν ... χρεαῖαις: cf. Rom. 12:13.

Appendix f

A chapter called *Περὶ τοῦ Σολομῶντος* and attributed to VA is contained in the MS S (14th century), fols. 230–232^v. In reality, however, this is not an excerpt from VA but an excerpt from *VNiph* corresponding to Rystenکو, *Materialien*, 58,26–59,19, adjusted to VA. The same excerpt, although without the adjustment to VA, also appears in cod. Dresden A187 (see no. 49 in the list of MSS), whence it was published by C.F.G. Heinrici in 1911.¹ At that time *VNiph* had not yet been edited; hence neither Heinrici nor E. von Dobschütz, who a few years earlier had made a careful description of the Dresden MS,² were able to identify the context from which the excerpt derived. Fr. Halkin correctly connected it with *VNiph*.³

The *erotapokrisis* concerning Solomon's salvation also appears in another MS containing VA, namely in cod. Athos, *Μονὴ Παντελεήμονος* 631 (see no. 80 in the list of MSS), but here it is part of *VNiph*, not of VA. Written in more or less Modern Greek, this piece was published by Rystenکو, *op. cit.*, 216,1–217,1. Thus the MS traditions of VA and *VNiph* intersect, which indicates that the two texts were considered similar.⁴

¹ C.F.G. Heinrici, *Griechisch-byzantinische Gesprächsbücher und Verwandtes aus Sammelhandschriften*, AbhKglSächsGesWiss, Philol.-hist. Kl. 28,8 (Leipzig, 1911), 85.

² E. von Dobschütz, "Eine Sammelhandschrift des 16. Jahrhunderts," *BZ*, 15 (1906), 243–74, esp. 259, where the *erotapokriseis* concerning the salvation of Solomon are discussed.

³ *BHG*, *Novum Auctarium* 1372j.

⁴ *VNiph* appears to have been written c. 1000, see Rydén, "Niphon", 40.

Περὶ τοῦ Σολομώντος

(In marg.: 'Επιφάνιος;) "ὦ πάτερ πάντα με ἐθεράπευσας τὸν παιδὰ σου· θέλω οὖν ἐρωτήσαι τὴν σὴν ἀγιοσύνην· τοῦτό μοι ὠφέλησον, οὐ γὰρ μικρὸν πόνον ἔχει ἡ καρδία μου περὶ τοῦ Σολομώντος τοῦ βασιλέως, δι' ὅτι οἱ μὲν λέγουσιν ἀπολέσθαι αὐτόν, οἱ δὲ οὐχί· πῶς οὖν ἡ τοσαύτη σοφία κατεπόθη καὶ ἀπώλετο;" Λέγει αὐτῷ ὁ μακάριος· "Τοῦτο οὐδεὶς οἶδεν, εἰ μὴ ὁ μόνος ὁ θεός· οὐ γὰρ ἀπεκαλύφθη ποτέ τινι τῶν ἁγίων." Λέγει αὐτῷ 'Επιφάνιος· "Ἐγὼ πιστεύω τῷ θεῷ ὅτι ἐξ αὐτοῦ σου ἔχω μαθεῖν τὸ ἀληθές." Λέγει αὐτῷ ὁ δίκαιος· "Πίστευσόν μοι, τέκνον, ὅτι καὶ ἐμοὶ μεγάλη θλίψις ἐστὶν καὶ ὁδὴν περὶ τούτου καὶ ἠπόρουν ἀεὶ, ὥς ὅτι ὁ τηλικούτος ἄνθρωπος ἀπώλετο. Ὁ δὲ ἐλεήμων θεὸς σβέσαι θέλων τὴν θλίψιν τῆς καρδίας μου ἐφάνέρωσε μοι τῷ οἰκείῳ στόματι αὐτοῦ, ὥς ὅτι οὐκ ἀπώλετο, ὥσπερ οἱ πολλοὶ ὑπολαμβάνουσιν· 'Οὐ γὰρ παντελῶς με ἡρνήσατο,' φησὶν· 'πλὴν ὅτι συνεπαρθεὶς ὑπὸ τοῦ πονηροῦ γυναιίου ἐκείνου κτίσας ναοὺς εἰδώλων καὶ θυσιάσας κατὰ τὸ θέλημα τῆς πόρνῃς, τῷ δὲ στόματι αὐτοῦ οὐδ' ὅλως με ἡρνήσατο, μὴ γένοιτο. Μετὰ δὲ τὴν τελευταίαν αὐτοῦ ἕως τῆς δευτέρας παρουσίας, τοσαῦτα ἔτη ἐκαθέζετο ἐν σκότει καὶ σκιᾷ θανάτου δριμυττόμενος λίαν καὶ ἰσχυρῶς πιεζόμενος. Ἐλθὼν οὖν ἐν τῷ ᾄδῃ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἡγεῖρα· ἦρα καὶ αὐτοῦ τὴν ψυχὴν, μεταστήσας αὐτὴν ἐπὶ τὴν ἀμείνονα ζωὴν. Συνεμέτρησα τῶν τοσούτων χρόνων αὐτοῦ τὴν διὰ τοῦ σκότους βάσανον πρὸς τὸ πταίσμα αὐτοῦ, <καὶ ὑπερηκόντισεν ἡ θλίψις ἐκείνη τὸ πᾶν τοῦ πταίσματος αὐτοῦ>, καὶ ἔκρινα εἴ ἐστιν δίκαιον τοῦ ἐλεῆσαι αὐτὸν ἐν τῇ φιλάνθρωπῃ μου· παρευθὺς οὖν ἐξεχύθη χάρις καὶ τὸ ἔλεός μου μετ' αὐτοῦ, καὶ ἐβοήθησα αὐτῷ καὶ ἐλευθέρωσα ἐκ τῆς ἀχλύος τοῦ σκότους. Ὅσα γὰρ θέλω, ποιῶ ἐν τοῖς ἐμοῖς καὶ οὐδεὶς ὁ κρίνων με· θεῶν θεὸς γὰρ εἰμι καὶ σώζω πάντας τοὺς ἐμοὶ δοκεῖ.'"

Ryst = ed. Rystencko, pag. 59, Hein = ed. Heinrici, pag. 85

15 θυσιάσας: θυμιάσας Ryst Hein || 16 ἡρνήσατο Ryst Hein: ἀρνήθη S || 16–17 τὴν τελευταίαν Ryst Hein: τῆς τελευταίας S || 18 δριμυττόμενος Ryst: δριμυσάμενος S (δριμ. ... ἰσχυρῶς om. Hein) || 19 τοὺς τεθνεώτας ... ἦρα: καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀναστήσας, ἡγεῖρα Ryst Hein || 21 βάσανον Ryst Hein: διὰ βασάνων S || 22–3 καὶ ... αὐτοῦ addidi, cf. Ryst Hein || 27 δοκεῖ: add. διὰ πλήθους ἐλέους. Ταῦτά μοι εἰρηκῶς ὁ κύριός μου Ἰησοῦς Χριστός, τοῦ πατρὸς τὸ ἀπαύγασμα, διέστη εἰς τοὺς οὐρανοὺς· ἐγὼ δὲ ἔκτοτε χαίρω καὶ εὐφραίνομαι ἐπὶ τῇ σωτηρίᾳ τοῦ δικαίου καὶ ἐπὶ τῇ εὐσπλαγχνίᾳ τοῦ θεοῦ. Τοῦτο ἀκούσαντος τοῦ ἀδελφοῦ τοῦ (καὶ add. Ryst) ἐρωτήσαντος αὐτὸν πάνυ εὐφράνθη (ἡν Hein) ἡ καρδία αὐτοῦ πληροφορηθεῖσα Ryst Hein

On Solomon

(Epiphanius said,) "O Father, you have always been kind to your son! I would therefore like to ask Your Holiness a question: help me solve this problem, for my heart is not a little worried about King Solomon, because some say that he perished, others that he did not.¹ How could a man of such wisdom be swallowed up and perish?" The blessed man answered him, "Nobody knows this but God alone, for it has never been revealed to any of the saints." Epiphanius said, "I trust God that he will let me know the truth from your mouth." The righteous man said to him, "Believe me, my son, I am also in much distress and agony because of this question, and I have always been at a loss to explain how such a man could perish. But God the Merciful, wanting to dispel the distress of my heart, revealed to me with his own mouth that he did not perish, as most people think, adding, 'For he did not deny me completely. It is true that, misled by that evil woman, he built churches for idols and sacrificed according to the wish of the prostitute,² but orally he never denied me, not at all. From his death until the Second Coming, during all these years he sat in darkness and in the shadow of death, smarting greatly and utterly distressed.³ When I came to Hades and raised the dead from the nether regions, I also raised his soul, transferring it

¹ According to line 13 most people thought that Solomon was condemned. Among them are the authors of *VGregent* (see PG 86, 645A) and the *Life of St Neilos the Younger* († 1004). According to *VNil*, ed. Giovanelli ch. 48, somebody asked Neilos whether σέσωσται ὁ πανθαύματος Σολομών, ἢ ἀπώλετο, whereupon Neilos, who understood that the man who put the question was a fornicator, in his turn asked how Solomon could be saved when the Bible contains no hint that he repented his sin. The same negative answer is given in one of the excerpts from the Dresden MS published by Heinrici, op. cit., 82–4, on the basis of a number of quotations from the Fathers of the Church. In another excerpt, however, op. cit., 81, Solomon is saved, as in *VNiph*; this excerpt ends with the remark: καὶ διὰ τοῦτο οἱ (ἱ)στοριογράφοι ἱστοροῦσιν αὐτὸν ἐν τῇ ἀναστάσει (cf. *infra*, note 4).

² The evil woman and prostitute evidently refers to the beautiful Shummanite woman with whom Solomon fell in love according to the *Testament of Solomon*, ed. C.C. McCown (Leipzig, 1922), ch. 26. She refused to go to bed with him until he had sacrificed five locusts in the name of Raphan and Moloch (26:5) and persuaded him to build temples of idols (26:6).

³ ἐν ... θανάτῳ: Luke 1:79. That Solomon is said to have been sitting in darkness and in the shadow of death until the *second* coming of the Lord (τῆς δευτέρας παρουσίας line 17) neither fits the fact that the Lord talks in the past tense to Andrew, dated in the fifth century, nor the following story of his descent into Hades, cf. the next note.

to the better life.⁴ I measured the pain he had suffered during so many years in the darkness, comparing it with his sin, <and his distress outweighed all his sin>. And in my benevolence I judged whether it was right to have mercy on him. At once grace and my mercy with him poured out, and I helped him and delivered him from the mist and the darkness. For everything that I want I do to my people, and there is no one to judge me, for I am the God of gods⁵ and I save all whom it pleases me to save.’’⁶

⁴ According to the *Gospel of Nicodemus*, part two, Christ descended into Hades, bound Satan and delivered Adam and all the just from Hades and led them to paradise (ed. de Santos Otero, 469ff.). This occurred after Christ's death on the cross and before his resurrection from the tomb. The *Gospel* specifies that the just are the patriarchs, the prophets, the martyrs and the forefathers (ch. 8) but does not mention Solomon by name. In the 9th century, however, Solomon, together with his father David, became part of the iconography of the Anastasis, and from this century on he often appears among those whom Christ resurrects; see Anna D. Kartsonis, *Anastasis. The Making of an Image* (Princeton, 1986), 186ff., and cf. *supra*, end of note 1.

⁵ θεῶν θεός; cf. Ps. 49:1.

⁶ Note that the compiler has omitted a few lines which appear in the MSS published by Heinrici and Rystenکو.

1. The Life of St Irene Abbess of Chrysobalanton. A Critical Edition with Introduction, Translation, Notes and Indices by *Jan Olof Rosenqvist*. 1986.
2. Gnomica Basileensia. Edited by *Jan Fredrik Kindstrand*. 1991.
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